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Herbert König.

Köln - Rath, den 26. Oktober 1937.

Geschenk von Lotti.

GRAMMATICAL FUNDAMENTALS

OF THE

INNUIT LANGUAGE

AS SPOKEN BY THE

*ESKIMO OF THE WESTERN COAST
OF ALASKA*

BY THE

REVEREND FRANCIS BARNUM, S.J.

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THE AUTHOR

IN TOKEN OF AFFECTION AND GRATITUDE

DEDICATES HIS WORK

PREFACE

THIS work treats only of the Western dialect of the widespread Innuït language. By this is meant the dialect spoken by the Eskimo, who dwell along the coast of Alaska, from Nushagak up by the mouth of the Kuskokwim River, and through the great interfluvial tract between that river and the Yukon; also throughout the Yukon delta, and finally around the coast to St. Michael's Island in Norton Sound.

During my sojourn in Alaska I was obliged to traverse this extent of country many times, and I noticed that throughout the whole of it the dialect with a few trifling exceptions was uniform.

When travelling along the coast of the Arctic Ocean, the region extending northward from St. Michael's Island, including Unalaklik, Golovine Bay, Port Clarence, Cape Prince of Wales, the Kotzebue Sound district, Point Hope, Point Lay, and on up to Point Barrow, I observed a variation in the language sufficient to constitute another dialect. Hence the region extending from Unalaklik to Point Barrow may be termed the range of the Northern dialect of Innuït.

In presenting this contribution to our stock of researches on the American aborigines I desire to explain the circumstances under which its compilation was effected, in order that the reader may judge of the difficulties which confronted me.

In 1891 I received my appointment to serve on the Alaskan mission, and in the early part of June I left San Francisco for the North on a steamer belonging to the Alaska Commercial Company. After a journey of eleven days we reached Unalaska, and then our vessel proceeded through the lonely expanse of Bering Sea to St. Michael's Island, which was at that time the chief trading post of the Alaska Commercial Company for the Yukon district. Soon after my arrival at this remote little settlement I was sent together with another Jesuit father, to establish a mission station at Tununa, a small Eskimo village situated on the western extremity of Nelson Island, directly opposite Nunivak.

On reaching Tununa our first work after erecting a little hut was to acquire some knowledge of the language, and this proved to be a slow and laborious occupation. Until we had become familiar with the proper terms for making inquiries, our method was simply to point to some object and to write down as well as we could whatever would be said to us in reply. In order to be sure of our work we usually asked the name of the same object several times and from different persons. On comparing notes many diversities would be found, which caused us much perplexity. Afterwards, when we had made some little progress, we discovered that very frequently in place of the real name we had taken down such expressions as, "I do not know," "Do you want it?" "It belongs to my father," etc. Amid many difficulties I succeeded slowly in accumulating words and short sentences which I felt sure were fairly correct, until I had a sufficiently large number to enable me to begin the work of searching out the grammatical structure of the language.

After we had become acquainted with the villagers I was accustomed to invite some of the old people to the mission, and would encourage them in relating stories. At the outset it was very difficult to prevail upon them to speak slowly enough to take down their words. Some of them displayed a childish dread of being near me while I was writing, for it seemed to them a mysterious and uncanny performance that savored of sorcery. After much patient management two or three were trained to dictate properly, and thus dozens of native stories were written out. The analysis of these stories afforded material for study. Various classifications were made of all of the words thus collected; paradigm after paradigm was devised and worked on until the discovery of some new inflection would show it to be erroneous and a fresh start would have to be made. More than once all the work of months had to be cast aside. Much of this work has been done in the gloomy underground abodes of the Inuit. Many words were taken down while travelling by dog sled over the ice fields, when the very act of making a hurried note in the intense cold meant a degree of misery which the written account but feebly expresses. Frequently have I risked having my hand frozen by removing the mitten in order to make a memorandum of a chance expression which would help to elucidate some point which till then had seemed hopelessly obscure.

We were destitute of means for consulting any standard works, and without the assistance of an interpreter. We were in a miserable little hut with barely the necessities of life and entirely dependent on our own resources, alone among the natives in a remote and frozen wilderness. At that time the standard alphabet issued by the United States Bureau of Ethnology for writing aboriginal languages had not reached us, so in transcribing Eskimo words I made use of our English alphabet, which I found to answer very well for the purpose. The collection and many revisions of this work occupied most of the time not taken up by professional duties during the eight years of my sojourn among the Eskimo.

In conclusion I must state in justice to myself that this book was never undertaken with a view to publication, for it was composed solely for our personal use on the Innuit missions. Since my return a number of persons who have examined the manuscript have strenuously urged me to have it printed. As my present occupations prevent me from bestowing more time upon it, I submit it to philologists in its actual state, no one knowing its many deficiencies better than myself. The Eskimo matter herein contained may be relied upon as being correct; regarding the form, however, in which it is presented, I leave that to the improvement of those more profoundly versed in the science of linguistics.

"Feci quod potui, faciant majora potentes."

FRANCIS BARNUM, S.J.

CONTENTS

	PAGE
PREFACE	v
INTRODUCTION	xi
ESSENTIALS OF INNUIT	i
NATIVE STORIES	271
ETHNOGRAPHICAL REMARKS AND DEFINITIONS OF CERTAIN INNUIT	
TERMS	314
VOCABULARY	319
INDEX	377

INTRODUCTION

OUR earliest information concerning the Innuït race dates from the voyages of discovery made during the sixteenth century by Sir Martin Frobisher and other navigators, who, in their search for the "Northwest Passage," boldly extended their explorations far into the Arctic region of America. It is from the records of these adventurous journeys that we first learn of the strange and secluded people who were found dwelling along these inhospitable shores.

The next reference to the Innuït appears in the famous *Lettres Édifiantes*. This valuable work consists of a number of volumes, which were published annually in Paris, and which were composed of letters, reports, etc., sent home from various remote regions by the French missionaries of the Society of Jesus.

Among these letters is one written by Fr. Charlevoix, S.J., a missionary in Canada, or, as it was then called, *La Nouvelle France*.

This letter contains an account of the Labrador Innuït, which the writer compiled from information imparted by the Abnaki Indians, whose territory then extended to the Gulf of St. Lawrence.

It is to Fr. Charlevoix that we owe the appellation *Esquimaux*, which he first made use of to designate these strangers. The word is a corrupted Abnaki term, meaning *those who eat their food raw*.

For a long time the French mode of spelling this word held the supremacy, until supplanted by the more simple Danish form, *Eskimo*.

At present, owing to the advance of ethnological research, and a closer acquaintanceship with the Eskimo, their own native term, *Innuït*, signifying *the people*, has become the usual distinctive title of this race and language.

The Innuït constitute a most homogeneous people; they never venture beyond their own borders, and they have no near neighbors; moreover, they are strictly American, being entirely unknown in Europe.

They enjoy the distinction of being one of the most widely spread aboriginal races in the world.

Their territory comprises the whole of Greenland, and the entire northern coast line of the American continent, extending from the Straits of Belle Isle on the Atlantic side up to and along the Arctic Ocean, and down the coast of Bering Sea to the Pacific.

Hardly another race of men lives in a more rigorous climate, or in a more dreary and inhospitable region. While their extent of territory is so enormous, still the greater part of it is but a desolate, uninhabited waste.

The Innuits are coast dwellers, in the strictest sense of the term; the earth is a cruel parent to her polar children and yields nothing whatsoever for their support, while the sea supplies all their needs; hence their faithfulness in remaining always in its immediate vicinity.

Their residences are invariably built by the shore, or else along the lower stretches of the more important rivers, so that there does not exist a single inland Innuite village, that is, one not accessible by water.

Rarely, if ever, do the Innuits penetrate into the vast interior of their country, or explore its tablelands and mountain ranges. The latter they consider to be the abode of evil spirits, a notion which is fostered by a certain popular superstition, which may be styled a variant of the Rip Van Winkle legend. See 838.

On account of the difficulty in obtaining food, the Innuits are forced to travel about a great deal; yet they are not a nomadic race. Every year when the salmon arrive, all the inhabitants migrate to their regular fishing stations, but they return to their respective villages after the winter's supply of salmon has been obtained.

The Innuits have no chiefs, either civil or military; neither have they any tribal organization. There appears to be a perfect social equality among them.

They are very fond of visiting; so that there is a constant interchange of hospitality carried on all along the coast. The months of November and December constitute their season for feasts. All the inhabitants of a village will set out together to spend four or five days at some other village to which they have been invited. These invitations are given with great ceremony, and often a month before the feast is to be held.

The amount of food consumed during the feasts would sound like an exaggeration, were a full statement given here of the number

of bags of frozen fish, skins of oil, as well as the quantity of blubber, seal-meat, dried salmon, and other dainties which go to make up an Innuït banquet.

The worst effect of these feasts is that as so much food is consumed in the early part of the winter, there is always a shortage around March; in fact, many villages are reduced to starvation every year simply on this account.

Most of the writers who have treated of the subject of the Innuït race either quietly accept or strongly support the theory that they came over from the Asiatic coast.

According to one author, the Innuït are supposed to have started forth from the vicinity of China, coasting along until they arrived at the extremity of the Aleutian chain, which they followed to the mainland. From here they moved steadily on around the entire northern coast until they reached the district known at present as Labrador. This theory is supported by arguments based upon the resemblance of a few customs, such as women wearing false hair, the so-called Tartar tonsure of the men, the custom of eating raw food, etc., all of which customs may be noticed any day in New York, London, Paris, and Vienna.

Any one who has travelled through Egypt and Mexico will admit that there exists a greater and far more wonderful resemblance in the habitation, dress, diet, and general customs of these two nations than can ever be found between the Innuït and any other people.

Those who are familiar with the rigors of the Arctic regions will require far stronger arguments to convince them that a great migratory horde from the Asiatic side, having reached the American mainland, instead of proceeding at once in a southerly direction, after the experience of their first winter, would continue obstinately to push their way northwards. The leaders of the party would surely have remarked that the myriads of swans, geese, ducks, and cranes, as well as the whales and innumerable swarms of seals, herring, salmon, etc., came up annually from the south; and hence it appears incredible that a vast concourse of people searching for a new home would deliberately turn their backs upon the direction from whence came their sole supply of food. Furthermore, if these most hardy pioneers went entirely around that desolate, storm-tortured coast to the Gulf of St. Lawrence, it is strange that enough

remained all along the road to people the entire five thousand miles of shore line, without ever attempting to follow the leading party.

The strongest argument against the migration theory, and one which will appeal most conclusively to any person who has ever had the slightest experience in winter travel in the Arctic regions, consists in the difficulty of transporting sufficient food to last a large multitude during a winter.

It can hardly be supposed that these wanderers travelled during the short open season, styled by courtesy Summer; this is the harvest time, during which they have to employ themselves in catching and drying fish, as well as hunting seals, deer, wild fowl, etc., and preserving these for use. The short summer season barely affords even the most industrious Eskimo sufficient time to collect and prepare food enough to last his family through the long Arctic winter. Moreover, food such as the country affords is particularly hard to transport, as it is either very heavy or very bulky. Dried fish take up much room, while blubber, oil, and frozen fish make a very weighty load. The best-equipped dog sled will hardly convey food enough for two men and the team for a week.

The presence of one homogeneous race around our entire northern coast may be accounted for in another way. Supposing that the Innuits were once the occupants of the upper portion of the vast central region of the American continent, and that, being driven from thence upwards and outwards by some superior invading force bent upon their utter expulsion, they would have been scattered all around the coast line about the same time, by means of the numerous great rivers flowing to the north. A tradition among the Innuits of the Yukon delta tells that their ancestors at first endured great privation because they were ignorant of the proper mode of catching fish. This would imply that they came from the interior, where fish was not one of the staple articles of food. A single local tradition is of itself insufficient to base a theory upon, but a closer knowledge of this interesting race may produce more light upon their past.

It is difficult to give any precise statement concerning the number of this race, on account of the many and great obstacles in the way of procuring the necessary information.

In the United States census of 1890 the number of Innuits inhabiting Alaska is set down as twelve thousand. It may be safely

asserted that this is a rather liberal estimate. The Danish census of 1870 gives ten thousand for all Greenland.

Regarding the number of Inuit who dwell along the Arctic Ocean and throughout the Hudson Bay region, as well as along the Labrador coast, there is probably no satisfactory account.

At present the Alaska Inuit are rapidly decreasing in number, owing to the contaminating influences exercised over them by the whites. Unless immediate and stringent measures be taken for their preservation, this gentle, inoffensive race is doomed to speedy extinction.

There is abundant evidence to show that up to a comparatively recent date they were exceedingly numerous. Prior to the advent of white men, villages, having from five hundred to a thousand inhabitants, were thickly dotted along the entire coast line.

Certain districts, which possessed special advantages in regard to abundance of food, such as around Point Barrow and Point Hope, as well as a few stretches along Kotzebue Sound, Norton Bay, and around Eskinok, present even yet ancient vestiges sufficiently extensive to warrant the opinion that these particular settlements must have numbered as high as five thousand inhabitants.

The first and greatest misfortune which the Inuit suffered from contact with the whites was the smallpox epidemic which broke out in 1837. This terrible disease, which raged for four years, spread all along the coast, and thousands upon thousands of these poor people were numbered among its victims. Many villages were almost entirely depopulated, and old persons still relate how the survivors, not being sufficiently numerous to dispose of the dead according to the usual custom, were obliged to deposit them in caches.¹ The saddest feature connected with this visitation of the smallpox is that it is said to have been deliberately and maliciously introduced in order to thin out the population.

Hardly had the Inuit begun to recuperate from the ravages wrought by the smallpox when fresh misfortunes fell upon them. In 1848 an American whaling vessel commanded by Captain Roy

¹ The native cache, or storehouse, consists of a small, square building, which for the sake of security from dogs, etc., is erected upon four high posts. Near Tununa (Cape Vancouver) in 1891 I visited the ruins of three large caches which were filled with human bones. An aged native woman who remembered the epidemic told me that these were the remains of the 'pupilraet' or smallpox victims.

first passed through Bering Strait and penetrated into the icy fastness of the Arctic Ocean. The results of this bold venture proved so very rich that in a few years this remote region became the regular cruising ground of the whaling fleet.

The inroad made by the whalers upon the food supply of the Innuít in their slaughter of the walrus, and the dreadful effects produced upon the natives by the introduction of liquor and disease can only be fully understood by those who are familiar with these people. Nothing but the utmost vigilance and care can avert the total extermination of the native inhabitants of our Arctic coast.

In respect to the Innuít language, as yet philologists have too meagre an amount of matter to admit of a full and satisfactory investigation and comparison of all its local variations.

In the absence of anything better, a convenient classification of the dialects might be as follows :

I. THE EASTERN — comprising two sections, viz., Greenland and Labrador.

II. THE CENTRAL — i.e., the Churchill River district and the Mackenzie delta.

III. THE NORTHERN — from Point Barrow down to Norton Bay.

IV. THE WESTERN — from Norton Bay down to Bristol Bay.

The dialect of the Eastern Innuít has received by far the most attention. A large number of works relating to this subject has been published, as will be seen by consulting Pilling's *Bibliography of the Eskimo Language*, edited by the Smithsonian Institution, Washington, D.C.

The earliest writer mentioned is Hans Egede, a native of Norway, who went to Greenland in 1721. Egede spent fifteen years there, engaged in missionary labor, during which time he composed a grammar and began the translation of the New Testament, which was completed by his son.

Among more modern works the most important and exhaustive has been written by Dr. Rink of Copenhagen. This work, published in Danish, consists of several volumes, comprising a vast amount of Innuít folklore, together with ethnographic and linguistic studies, collected by the author during his long sojourn in Greenland in the service of the Crown.

This dialect has been carefully investigated by the Moravian missionaries who have been long laboring in those parts, and to them is due the credit of the following works : *Grammatik der Grönlandischen Sprache*. Samuel Kleinschmidt, Berlin, 1857; and *Grammatik der Eskimo-Sprache wie sie an der Labradorküste gesprochen wird*. Theodor Bourquin, London, 1891.

The Customs of the Central Innuït, together with a very brief sketch of their dialect, has been published in French by the Rev. F. Petitot, O.M.I.

The dialect of the Northern Innuït has the smallest representation. The principal information on this is to be found in the United States government publication entitled *Report of the International Polar Expedition to Point Barrow in 1885*. By Lieut. P. H. Ray, U.S.A. This contains a vocabulary of 711 words and 307 phrases, collected by Lieutenant Ray around Point Barrow and Cape Smythe.

The dialect of the Western Innuït has been the latest to be investigated. Dr. W. H. Dall in his work on *Alaska and its Resources*, 1870, gives some vocabularies collected around the Yukon delta; however, the honor of publishing the pioneer work on Western Innuït is due to the Rev. Augustus Schultze, D.D., President of the Moravian College at Bethlehem, Penn. Dr. Schultze's work appeared in 1891, and is based chiefly upon notes furnished him by the Rev. John Kilbuck, Director of the Moravian Mission at the mouth of the Kuskokwim River.

Mention should also be made of a small pamphlet by the Rev. Zachary Belkoff, of the Russian Mission at Ikogmute on the Yukon. This is entitled *Prayers and Hymns in the Yukon-Kuskokwim Language*, and was printed in New York in 1896. It is printed entirely in Russian characters, but its value is much impaired on account of abounding in typographical errors.

A comparison of the grammars and vocabularies just mentioned will show very clearly that they all apply to one and the same language. When the enormous extent of country embraced by these four groups is considered, as well as the fact that there has been no mutual intercourse among them since their original separation, it is truly wonderful that the lapse of ages should have produced so slight a variation. One cause of this is probably due to the fact that throughout this whole area the conditions of life are

ever the same; still this extraordinary uniformity in so widespread a language deserves to rank as an interesting fact in comparative philology.

A few lists of words are presented here, in order to afford those who may not have convenient access to the works referred to a slight opportunity for comparison.

I. Words exactly Alike

EASTERN INNUIT.

(*Labrador.*)

nuna
kilak
inuit
auk
tingmiak
mannik
nutarak
kajak
umiak
una
imnă
kina
kia
mane
nane

land
heaven
men
blood
bird
egg
fresh
canoe
open skin boat
this one
that one
who
who
here
where

WESTERN INNUIT.

(*Alaska.*)

nună
kělăk
innuit
ăuq
tîngmăăk
mănik
nūtărăk
kiyăk
umîăk
ună
imînă
kēnă
kēă
mănē
nănē

Many other adverbs of place are also alike.

II. Words nearly Alike

(*Labrador.*)

tukto
tulugak
torngak
tikkek
igalak
pannik
kivgak
ovane
imek
imarbik

deer
raven
evil spirit
forefinger
smoke hole
daughter
fox
here
water
sea

(*Alaska.*)

tüntū
tūlūkăk
tūngrōk
tūkkă
ghălōk
pănnikă
kăvweăk
hwănē
mŭk
ēmăqpik

EASTERN INNUIT.
(*Labrador.*)

mikkijok	child
mikkivok	it is small
tokovok	he is dead
naglikpok	he loves
naglikpanga	he loves me
unnukpok	it is night

WESTERN INNUIT.
(*Alaska.*)

mikkīllīgñōk
mikkōk
tōkōk
nākklikkōk
nākklikkăgñă
ūnūqtok

There is also the word *ūnūqpāk*, meaning *all night*; see 616.

uvanga	I	hwē-hwāng
--------	---	-----------

None of the other personal pronouns have much resemblance.

sikko	ice	chikku
-------	-----	--------

The use of *s* for *ch* appears to be one of the chief characteristics of the Eastern Innuit.

The Variation in the Numerals

	<i>Labrador.</i>	<i>Greenland.</i>	<i>Western Alaska.</i>
1	attausek	atausek	ātaūchĕk
2	magguk	mardluk	mālrŭk
3	pingasut	pingasut	pīnggñiyŭn
4	sittamat	sisamat	stāmĕn
5	tellimat	tatdlimat	tātlīmĕn
6	arvingat	arfinigdlit	āhvīnliggīn
10	kolit	kulit	kōln
	sivorlek	first	chāōklĕk
	aipanga	second	iēpă
	pingajuak	third	pīnggñiyŭāk
	sittamangat	fourth	stāmĕk
	tellimangat	fifth	tātlīmĕk

The following words are taken from a volume entitled *Vocabulaire Français Esquimaude: Dialect des Tchiglit*. Par le R. P. Petitot, Paris, 1876.

There are also a few words from the Churchill River district, Hudson Bay, which are given in the same work.

These will afford a slight comparison between the Central and Western Innuit.

	<i>Mackenzie Delta.</i>	<i>Western.</i>	<i>Churchill R.</i>
sang	awk	āuq	—
glace	tçiko	chikkū	ikku
fumée	—	pūyōk	puyok
peau	ameçk	āmēk	amek
phoque	natçeçk	nīyāk = harbor seal	nadjek
homme (<i>vir</i>)	añhon	āgnūn	—
homme marié	wi	ūwē = her husband	—
femme	aēnaçk	āī'nāk	añçenak
coq de bruyère	açkçedjigeçk	ākkīzhzhīgik = ptarmigan	akadjiek
corbeau	tuluçaçk	tūlūkāk = raven	—
embouchure	paña	pīgñā = its mouth	—
l'autre	aypa	iēpa = its other	—
fleuve	kuçevik	kwīq	—
eau	immeçk	muk	immek
voleur	—	tīguliqtok = he steals	tigiliktok
mai	tigmiyeçvik	tīngmār'vīk = March	—

The following words are taken from the vocabulary collected by Lieutenant Ray, U.S.A., and will show the variation existing between the Northern and Western dialects.

Words Alike

	<i>Northern.</i>	<i>Western.</i>
man	añun	āgnūn
husband (my?)	uina	ūēkā
name (my?)	atka	ātkā
blood	au	āuk
here	mani	mānē
sky	silā	slā
land	nuna	nūnā
who	kina	kēnā
and	lu	lū
kiyak	kaiak	kīyāk
brother	anina	ā nīng ā
index finger	tika	tūkkā
akutok	akutok	ākūtāk (852)
sineu thread	ivalu	ūālū

Words nearly Alike

	<i>Northern.</i>	<i>Western.</i>
youth	nukutpia	nūkālthpēā
girl	niviuksia	nūvāāqchā
ear	siu	chēū
ice	siko	chīkū
tattoo marks	tablurutin	tāmlūrūtīt
water	imuk	muk
woman's knife	ulura	ūllūōk
mast	napaksa	nāpātāk
deer	tuktu	tūntū
raven	tulua	tulukak
bad	asiruk	āshētōk
down	summuña	chamina
ptarmigan	akudagin	ākkizhzhīgik
walrus	aibwuk	āzhvōk
body (breast?)	katigai	katganka (19)
rain	silalu	slāthlūk
flood tide	uliktua	ūllōk
wind	anoe	ānōkā
smoke hole	igala	īhālōk
small	mikilyera	mīkkīlrāā
bladder	nakasun	nākāchūk
pipe	kuinya	kwīnrāk
I	uvana	hwe <i>and</i> hwang
killer shark	axlo	āqhlu (835)

The next list presents some common words which have no resemblance whatever.

	<i>Northern.</i>	<i>Western.</i>
house	iglu	ñnā
river	ku	kwīq

The Kowak River, which empties into Kotzebue Sound, is evidently *Kuwak* = *great river*; just as *Kwīqpak* (224).

snow	apun	kānīkshāk
trail	apkotin	tūmā
to-morrow	ublaxo	ūnwākū

	<i>Northern.</i>	<i>Western.</i>
bow	piziksi	ör'lüvük
fur coat	atige	ătkük

(See attegay in the Frobisher list.)

skin boat	umiak	ănggiăk
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There is also the word *umialik* given as *captain of a boat*; this corresponds exactly with the suffix in *lik* (124).

sled	kamotin	ėkămrăk
------	---------	---------

At St. Michael's the word for *sled* is *kămaüt*, and *my sled*, *kămäňkă*.

dog	kimmer	kēmüqtă
	(which means a puller)	

summer	upinaksa	kăăk
--------	----------	------

(This may have been meant for *spring* and so agrees with *üp'năqkăk*.)

when (in the past)	kuňa	kăňvăk
when (in the future)	kakogo	kăkū (624)

Numerals

<i>Northern.</i>		<i>Western.</i>
atauzik	1	ătaŭchėk
madro	2	mălrők
pinasun	3	pĭnggnĭyŭn
sessaman	4	stăměň
tudlima	5	tătlēměň
kodlin	10	kőln

Both dialects express 100 in the same manner; see 586.

* tudlimub ipia	100	tătlēměň ěpěăt
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A very interesting example, illustrating how slightly this language has been affected by the flight of time, is shown by the following extract from *The First Voyage of Master Martin Frobisher*. The journey was made in 1576, and the account contains a list of words, collected along the north shore of the strait leading into Hudson Bay, and it is entitled

THE LANGUAGE OF THE PEOPLE OF META INCOGNITA

argotteyt	a hand	callagay	breeches
cangnawe	a nose	attegay	coat
arered	an eye	polleuetagay	a knife
keiotot	a tooth	accaskay	a ship
mutchatet	the head	coblone	a thumb
chewat	an ear	teckkere	the forefinger
comagaye	a leg	ketteckle	the middle finger
atoniagay	a foot	mekellacane	the little finger

In the account of *The Second Voyage of Master John Davis* in 1586 a longer list is given.

sawymeg	a knife	awennyé	yonder
maconmeg	will you have this?	icune	come hither
ugnera	my son	sambah	below
ataneg	a seal	panygmah	a needle

Some of these words are interesting from the fact that they show the difficulty of the first attempt at obtaining a vocabulary, owing to not knowing the grammatical structure of the language, and to the mistakes arising from mutual miscomprehension.

For example, the word *panygmah*, which is given as the equivalent of *needle*, is evidently a mistake. The word *pännimă* means *of my daughter* or *my daughter's*, and refers probably to the owner of the needle.

It frequently happens, in asking a native the name of an object, that unless the questioner is able to express himself clearly, he will be told who is the owner.

This applies also to the word given for seal, as *ătănök* means *the principal man of the village*.

Ugnera, for *my son*, is a similar error; it is evidently *üğină* = *that one over there*, and was the word used by the parent in pointing out his son.

Icune, for *come hither*, is probably meant for *ükînă* = *that one coming, the one approaching*.

Maconmeg, for *will you have this?* resembles more the query *măkŭchĕk* or *măkŭchēmŭk*, meaning *this sort, some of this kind*.

In the first list the words for *nose, ear, coat, thumb, forefinger, and little finger* agree fairly well with the modern terms.

These earliest Eskimo vocabularies are exceedingly interesting, for when due allowance is made for hasty transliteration of unfamiliar sounds, as well as for typographical errors through the various reprints of the original report, the remarkable fact remains that a list of words collected three hundred years ago, among the Eastern Innuits of Labrador, should vary so slightly from those in use at the present day among the Western Innuits of Alaska.

The Russian occupation of Alaska very naturally left a certain impress upon the native languages, particularly in the vicinity of the more important trading posts, as Sitka, Kodiak, and Unalaska.

The Russian half-breeds and their descendants residing in these settlements continue to make use of that language, but throughout the rest of the Territory it has been supplanted by English.

In the Northern district, from the Arctic Ocean down to the region around Kotzebue Sound, the Russians had no permanent stations. Along the Yukon and Kuskokwim Rivers there were several trading posts, but the only impress left on the Innuite language there consists of a few words designating imported articles of trade or foreign objects.

Although adopted into the language, most of these words have been so transformed as to be almost newly coined terms; thus in the Russian word 'parahot' = *steamboat*, the *r* is changed to *l*, and with the Innuite case terminations added, it becomes *pālāhutak*, etc.

The following list presents the most of the Russian words which remain in use throughout the Yukon district.

Many of the words in this list are used *only* by the whites, to designate native objects, and have never been adopted by the natives. No Innuite will ever make use of the word 'bidarka' in speaking of his *kiyak*, nor will he ever term his house a 'bairabora.' Dr. W. Dall, in his pioneer work on Alaska, which he composed while the Territory was yet under the dominion of the Czar, very naturally introduced the Russian names of the various objects which he describes; thus the words 'Bi'darka,' 'Bidarra,' 'Shaman,' 'Tundra,' 'Parka,' etc., having been made familiar to English readers, his example has been followed by subsequent writers on Alaska.

АНГЕЛЪ	angel	agiyutŭm kūvŭgă
БАИДАРА	native open skin boat	ănggĕāk, umĭāk
БАИДАРКА	native skin canoe	kiyāk
БАРАБОРА	native hut	ňnă
БАРКА	foreign boat	bălkăsāk
БУЛАВКА	pin	
БЪЛУГА	white whale	šhtok
ПИРУШКА	native feast	kăshĕyur'nak, etc.
КАПКАНЪ	steel trap	kăpkănăk
КАПУНЪ	adz, imported	kpŭn
КАМИЛАЕКА	native waterproof coat	kăsŭrŭk
КАРАВИНЪ	musket	kălăpĕnăk
КАРМАНЪ	pouch	kărmănăk
КОЛОКОЛЪ	bell	kăthlăkutak, etc.
КОНЬКИ	skates, imported	kănkāk
КНУТЪ	whip	knŭtāk
КРЕСТЪ	crucifix	krĭstāk
ЛОЖКА	spoon	ĭppŭn — wĕlŏk
МЫЛО	soap	mĕlŏmŭk
МУКА	flour	mŭkămŭk
НЕРПА	seal	niyāk, etc.
НОЖИКЪ	foreign knife	nŭsĕk, chăwĭk, etc.
ОЧКИ	goggles	ĕgăuk — âtskĕk
ПАПУЧЬ	a bunch of tobacco leaves	kilththlŭqtăt
ПАЛАТКА	tent	pălătĕkāk
ПАРКА	native fur coat	ătkŭk
ПАРОХОДЪ	steamer	pălăhŭtāk
ПЛАТОКЪ	handkerchief	plătŏk
ПОРОХЪ	gunpowder	pŭyŏqkāk
РЕМЕНЬ	native skin rope	tăphrāk
САХАРА	sugar	săkăr
СПИЧКА	matches	kĭnnĕrăt, etc., spĭtskāk
ТУНДРА	Arctic moorlands	ăkŭlă
ТЫСЯЧА	thousand	tătĭlĕmĕn ĕpăăt kŏlŏq- konuk
ХЛѢБ	bread	hlĕbāk
ЧАИ	tea	chĭ
ЧАИНИКЪ	teakettle	chĭnĕk
ЧѢРТЪ	devil	tŭngŕăniyāk
ШАМАНЪ	sorcerer	tŭngŕălĭk
ЮКАЛА	dried fish	ĭmăthlŭk

ESSENTIALS OF INNUIT

1. The Innuît language is rich in vowels.

		<i>English.</i>	<i>German.</i>	<i>French.</i>	<i>Italian.</i>
1	Ā	ale	Rehe	aimer	deh
2	Ǻ	at	Stadt	ma	amore
3	Ä	ah	Rath	armoire	Arno
4	Ǻ̃	air	Meer	cher	clero
5	Ē	he	Dieb	si	io
6	Ė	net	Retter	cet	senza
7	Ī	ice	Ei	maïs	ai
8	İ	in	Ritt	minime	sicuro
9	Ō	no	Roth	mot	come
10	Ö	not	Rotte	loi	onda
11	Ū	rule	Ruthe	voûte	uno
12	Ů	pull	Hund	—	—
13	Ű	but	—	botte	—
14	Ũ	pew	kühl	tu	piu
15	Ü ¹	—	—	—	—
16	ĀU	how	Thau	—	aura
17	YA	—	ja	i' ya	Baia
18	ŌŪ	—	—	—	—

¹ Neutral vowel. See 7.

On the Consonants

2. The following table will present the consonants which occur in Innuît, and also most of the usual combinations :

1	b	occurs only in the Kuskokwim River region, where it replaces p.
2	ch	has always the sound of ch, as in 'chapter,' — like the Russian Ч. C is the next most common letter after k; Italian 'cielo.'
3	d	like b, occurs only along the Kuskokwim, where it replaces t.
4	f	exactly as in English: mē-luf-kak, <i>small bell</i> ; skaftoa, <i>I scatter</i> .
5	g	always pronounced hard, as in 'get'; French 'gant'; German 'Geld.'
6	ghw	a common ending in verbs is ghwu; it is a subtle sound, which should be heard from a native. It occurs much in the dual (see 519), where it sounds as gunneyghwu.
7	h	as in English.
8	hl	a common combination in verbs: kīrrī-u-hlo-nă.
9	hr	used in third dual of verbs: hrāēk, also pīs-kūl-hrāt-nūk.
10	hw	as 'wh' in English: hwē, <i>I</i> ; kīt-tu-hwă; Spanish 'huerta.'
11	j	as in 'jam'; Italian 'giorno.'
12	k	as in English. This is the most-used letter in the language; French 'quart.'
13	^φ k	a strong rasping guttural.
14	[~] k	k sounded alone (see 8). This k 'solus' is very common: tumk̃tok, sounded just as tumkurtok with the kur short and obscure.
15	kl	as in 'sprinkle,' 'tinkle,' etc.
16	kn	almost the same as [~] k: knōrōk.
17	kr	as in English.
18	ks	ākfiksītoa. Sometimes it is aspirated ksh: kshār-kātā-mun.
19	[~] ks	strongly hissed: tulth-ks-sag-māut.
20	^φ kuk	an explosive of frequent occurrence: ună-k ^φ uk-kē.
21	kw	used as q: kwēchoa = German 'Quelle'; French 'quoi.'
22	kz	kzjēānuk as kīzhzhēānuk.
23	ł	one of the most difficult sounds, resembling the Polish 'ł,' which is used to represent it: łn, łmēgāka.
24	łk	{ this and the next are combinations of the preceding and have to be learned from a native. They prevail in the dual of pronouns: łskīnka, łsmug'nuk.
25	łsm	

26	ll	exactly as in Spanish. This frequently occurs with u : pīl-llu-gña.
27	l	as in English.
28	lp	lpungnuk, lpu-gē-tut.
29	m	as in English.
30	m̃	or m alone as in Irish and Scotch patronymics: m̃chiknāuqtoa.
31	n	as in English.
32	ñ	alone as ñnă = <i>house</i> ; sounded ěnnă.
33	ng	very common and just as in English: ekamrang [†] katoa, <i>I have a sled</i> .
34	gn	the same sound only used as initial: āgnu, <i>man</i> .
35	mw	mwērtok, <i>it is full</i> .
36	p	as in English. Very often some will pronounce it much like b; however, the majority give its clear, true sound.
37	ṑ	common among the duals of the participial forms of the verb ṑghun.
38	ṑr	as in 'preparatory.'
39	ps	has the sound usually given to the Greek Ψ: tup-psăq-kok.
40	pt	nīpptă.
41	q	this letter is used to represent the common guttural; ¹ īq is to be sounded exactly as the German 'ich,' oq as the Scotch 'loch' or Irish 'lough': chūkănrăqtoa = chukanrachtoa.
42	r	aş in English.
43	ř	the most difficult and subtle sound in the language, and also of very frequent occurrence. Somewhat like 'hgr' strongly aspirated.
44	s	as in English: sēvăqchămä.
45	š	alone and hissed is very common: tă-llu-š-ugna.
46	sf	năqsfütak, <i>the toggle on dog harness</i> = nach sfew tak; Italian 'sfumata.'
47	sh	as in English: nīsh-kē; French 'chasse.'
48	sk	as in English: ē-kī-yū-skē-nă; Italian 'schiavo.'
49	sl	as in English: slōq-tok.
50	sn	as in English: snī-ru-tok, snē.
51	st	as in English: stūk, pīk-ste-ghwu.
52	stch	the Russian III: nuq-stchē.
53	t	as in English.
54	ť	alone very frequent: ť-hăłth-ko-nuk, ťkētoa.
55	thl	as in English: kīthlūn.
56	thlm	thlmă.

¹ 3. Q was selected to avoid the awkward combinations arising from having two distinct sounds for ch. Thus, chaq instead of chach, and chaqchaq instead of chachchach, etc.

57	thlr	agiyū-yūē-thlrūt.
58	thr	sāq-thr-hār'lūkū.
59	tl	tliš-tūk-kā-nūk.
60	tī	as in English 'battle,' 'cattle,' etc.: tutī-hrāā.
61	tlth	same aspirated: chā-tī-tlth-hō-ūgnā.
62	tr	ātrēlnōkā = <i>my ring finger</i> . Tr initial is very rare; one of the few words beginning thus is trē-kān-nyāk, <i>wolverine</i> .
63	ts	alone and hissed: pāk-ts-klīn-nēā, īq-ts-thlīn-neā.
64	tq	is t alone, but very guttural: tqhēugna, <i>I am stiff</i> ; German 'doch.'
65	tv	tvēthlēnīrāā, tvīqtok.
66	v	as in English: pīvnūk, tūvvōā, āv-vāu-rā-kā.
67	w	as in English: wēksklūnē; French 'oui.'
68	x	as in English: ī-yōx-ku-mān-rīt-ta, āwālēxklūku.
69	y	as in English: yāntōk; Spanish 'ya'; German 'ja.'
70	z	as in English: Pīzī; German 'Hase'; French 'zèle.'
71	zh	tū-zhē-tōk = kīlhūzhghwū: as in 'azure'; French 'jour.'

On the Diacritic Points

4. In addition to the ordinary long and short marks, it is necessary, in order to convey some semblance of certain sounds peculiar to the Innuit language, to adopt a few extra signs, which may greatly assist the student in acquiring a good pronunciation.

1	+	Prolongation	ā
2	'	Voice glide	yag'
3	~	Brevissime	kūk
4	⌒	Brace	pṛ
5	˘	Solus	ť
6	2	Trill	a ²

5. *Prolongation*. — Dwelling long on one sound. This is shown in the word for yes, which is āh. In narratives toī is often toī⁺.

6. *Voice Glide*. — This is very common: for example, iyag'yuqtoa is sounded iyāg gēr yuq toa. In the duals of verbs it is constantly met with: mug'nuk, nīm'nē, pīlīg'mā sound as muggērnuk, nīmmērnē, pīlīggermā.

7. *Brevissime*. — This is to render the vowel extremely short, and occurs chiefly over u in the duals: kēputātūk. The vowel is slurred

so that it sounds as *ik* or *ĕk*: *ĩzhé* = *yolk of egg*, pronounced almost as if one syllable — *ĩzhe*.

8. *Solus*. — This means that the consonant under it is to be pronounced or hissed by itself: *ĩkĕtnĕrĕtok* is to be pronounced *t-kĕt-n-rĕtok*. *Tum ĩ tok*, *travelling is good*, the *k* sounds like 'cur' but very short and obscure. This solus sign occurs over many letters.

9. *Brace*. — This signifies that the letters under it are to be sounded, as just explained in the solus paragraph.

10. *Trill*. — This occurs over the short *a*; the vowel is duplicated or pronounced twice: *tāgumāa²lune* = *tā-gu-mā-ah-ahlune*. There is always a long *a* before it. This differs entirely from simple prolongation; here the same note is struck twice.

11. On Nunivak Island, and in the villages around Cape Vancouver, the first personal pronoun *hwē* is pronounced *wā*.

12. From the northern shore of Norton Sound, and up along the Arctic Ocean, *hwē* is replaced by *uvāngnă*.

13. Throughout the villages of the Yukon delta, St. Michael's Island, and parts of the Norton Sound region, *z* is a much favored letter, as

<i>niyăhōlōk</i>	girl	<i>năzāuhōlōk</i>
<i>tungrăniyăk</i>	devil	<i>tungrăgnăzăk</i>
<i>kithlun pĕēt</i>	how are you?	<i>kithlun pĭzĕt</i>
<i>ūyōk</i>	you there!	<i>ūzōk</i>

The Kuskokwim InnuIt term these folks in derision *pĭzzăkĭlrăĕt*.

14. Among the InnuIt around the mouth of the Kuskokwim River there is a tendency to sound *t* as *d*.

<i>tănggăuhōlōk</i>	boy	<i>dăngăuhōlok</i>
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15. There are but few words beginning with *s*.

<i>săkăsĕk</i>	a grade of sorcerer next to <i>tūyŭk</i>
<i>săliyăk</i>	a summer cache for fish
<i>sĕyŭk</i>	a little bird like a thrush

16. It will be noticed that a short vowel very frequently becomes lengthened in certain cases.

On account of this peculiarity of the language, an InnuIt vocabulary cannot present all the words belonging to one group in regular order.

<i>slĭn</i>	a hone	<i>slĕgoa</i>	I hone
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Dual Nouns

17. Certain nouns are naturally always used in the dual.

pūshūk	scissors
pēnrūk	socks of native work
chukēk	imported socks
tānglūk	snowshoes

Extra examples will be found in 66.

18. Many others are used idiomatically in the dual.

hwānkūk	you and I	= we both
yāllāagnē	day before yesterday	= two days ago
tāptālrāēk	pocket knife	= which folds over twice
ēkāmṛāk	sled	= pair of runners
ākūyūtūk	snuff mortar	
chīvoāqka	my upper front teeth	
kōgnūk	grave	

The verb must agree in number when the subject is dual.

kōgnūk imkūk ūthlāgāqta	I approach that grave
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Plural Nouns

19. Certain nouns are generally used in the plural.

tūmūt	track, trail
tūmīlthhrāt	an old trail
īlkōāt	herring roe on sea grass
pūlliyārāt	a path through bushes

Examples in the possessive form :

kātḡānkā	my breast
kākēvēnkā	my needle case
tālluyānkā	my fish trap
uyākunkā	my neck

20. Some nouns have a different signification in the plural.

nunā, sing.	the earth, land
nunāt, plur.	village
kēlāk, sing.	roof, sky
kēlēt, plur.	heaven
uḡnet	beard

21. The verb, the demonstratives, etc., must be in the plural.

măkut pulliyărăt nănvămun kannāumāūt
 this path leads to (ends at) a lake (858)
 nūnăt ūētălrăēt ēmăqpem snēnē
 there is a village on the seashore
 kēlēt kiēghătne
 in heaven = of the heavens in their uponess

Collective Nouns

22. Distinct collective nouns appear to be very scarce in the Innuït language, the only example met with thus far being

kătġnăt	a herd
kătġnăt tūntūt tănghănkă	I see a herd of deer

This want is supplied by the suffix mentioned in 221.

Gender

23. In Innuït there is no grammatical distinction made regarding gender.

It is only from the context that the gender is known, hence the third personal pronoun is used indifferently for *him*, *her*, or *it*.

24. Great care is always shown in expressing the sex, and this sometimes makes the sentence appear overloaded.

Toănē Agiyutūm Katunra yorqtok thlenuk tăngăūhau'lunē
 then the son of God was born of her, a boy

EXTRA EXAMPLES

matñ angta { tăngăūhōrōmuk } ĩrērthlēñlrāa
 { năzāūhōlōrōmuk }

when it comes forth, that which is born [is] a boy (girl)

ălthkănkătoa aġrērnamuk I have an older sister, a woman

kġngnoklġngkătoa { năzāūhōlōrōmuk } I have a younger sister, a girl
 { tăngăūlōrōmuk } I have a younger brother, a boy

ĩmĩnă nukălthpăărătăk kătūnrăngkăthlunē tangăūhōlōr'muk
 that chief = best hunter having a son, a boy

On Words having a Resemblance

25. The Innuît language presents a number of words which at first appear to sound alike, but on closer examination these will be found to differ sufficiently either in accent or quantity to preclude any ambiguity.

The following are a few of the most common examples.

LIST OF WORDS SOUNDING MUCH ALIKE

26.

ănakă	my mother	nŭkă	it is his house
ănăkă	fæces meæ	nŭqtoa	I grin
ăllégnoa	I fear	nŭqtoa	I get up
ăllégnoa	I have sleeves	mŭk	water
ămek	skin	mŭk	milk
ămek	door	pămyōk	tail
chī	tea	pămyōk	you up there !
chī	his things	pānghŭn	double blade paddle
chīnggŭnăuqka	I combine	pānghŭn	fin
chīnggŭnăqka	I kiss	pévŭt	up
ikkértok	it is too small	pévŭt	ours
ikkítok	it is clean	pīlīlŕăăgnă	I am making
illŭlĕkkkoa	I have colic	pīthlīlŕăăgnă	maybe I did
illŭthlĕkkkoa	I am sorry	pŭgwoă	I am
īqtoa	I fall	pŭgwoă	I bob up
ēqtoa	I am snow blind	sīqtoa	I prepare fish to dry
īggoa	I swallow	sŭqtoa	I sweat
īrqtoa	I hide	stŭk	finger nail
iyăutŭk	mud poles for kiyak	stŭk	both drift down
iyăuqtŭk	they both went	tăməkīnkă	all the things I have lost
kănŭqtoa	I am angry	tăməkīnkă	all of both
kănnŭqtoa	I speak	tănglĕōqtoa	I repair my snowshoes
kĕă	who	tănglăōqtoa	I walk in snowshoes
kĕyă	why	ŭĕtălgnōqtoa	I am tired of staying
kīstăk	tassel	ŭĕtălgnăuqtoa	I am still staying
kīstŭk	convulsion	ŭnă	this
nīnggŭnoa	I reach for	ŭnă	down
nīnggŭnoa	I have a new house	ŭqtăka	I pick it up
năuhwă	where	ŭqtăka	I cast it away
năuwă	its fruit	yŭĕtŭk	no one is there
nŭkă	my house	yŭĕtŭk	it is nobody's

27. Among these words there will be found some which are perfect homonyms ; still all ambiguity is avoided by the fact that these homonyms differ in their increments.

ămēk	= entrance or door	= ămēgŭm
ămēk	= a skin or pelt	= ămēm
mŭk	= water	= mrhŭm
mŭk	= milk	= mŭgŭm
ună	= this	= ūm
úna	= down	= unum

28. The Innu language presents one general form or declension, according to which not only all the nouns, but also the whole of the pronouns, and the various possessive and participial forms, are declined.

It often happens that in the course of declension a short vowel will become lengthened.

There are six cases in Innu, the first of which is double : these are explained in 36.

29.

1	<i>Agentialis</i>	<i>Intransitive</i>	Agiyŭn	God
		<i>Transitive</i>	Agiyŭtŭm	God
2	<i>Localis</i>		Agiyŭtmē	in God
3	<i>Modalis</i>		Agiyŭtmŭk	about God
4	<i>Terminalis</i>		Agiyŭtmŭn	to God
5	<i>Vialis</i>		Agiyŭtkŭn	through God
6	<i>Æqualis</i>		Agiyŭttŭn	as God

NOTE. — The names of the second, third, fourth, and fifth cases are the same as used by Dr. Bourquin in his *Grammatik der Eskimo Sprache*.

30.

CASES.	<i>Land.</i>	<i>Creek.</i>	<i>Moon.</i>
<i>Intrans.</i>	nŭnă	kwēchoă	érrălók
<i>Trans.</i>	nŭnăm	kwēchoără	érrălŭm
<i>Loc.</i>	nŭnămē	kwēchoără	érrălŭmē
<i>Mod.</i>	nŭnămŭk	kwēchoără	érrălŭmŭk
<i>Term.</i>	nŭnămŭn	kwēchoără	érrălŭmŭn
<i>Vial.</i>	nŭnăkŭn	kwēchoărqkŭn	érrălŭkŭn
<i>Æqual.</i>	nŭnătŭn	kwēchoărqtŭn	érrălŭtŭn

CASES.	<i>Water.</i>	<i>Smoke.</i>	<i>Ice.</i>
<i>Intrans.</i>	mūk	pūyōk	chikū
<i>Trans.</i>	mrhūm	pūyūm	chikūm
<i>Loc.</i>	mūrh'mē	pūyūmē	chikūmē
<i>Mod.</i>	mūrh'mūk	pūyūmūk	chikūmūk
<i>Term.</i>	mūrh'mūn	pūyūmūn	chikūmūn
<i>Vial.</i>	mūqkūn	pūyūkūn	chikūkūn
<i>Æqual.</i>	mūqtūn	pūyūtūn	chikūtūn

31. The following examples show the three numbers.

River

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	kwīq	kwīgūk	kwēgūt
<i>Trans.</i>	kwīgūm	—	—
<i>Loc.</i>	kwīgāmē	kwīgūg'nē	kwēgnē
<i>Mod.</i>	kwīgāmūk	kwīgūg'nūk	kwēgnūk
<i>Term.</i>	kwīgāmūn	kwīgūg'nūn	kwēgnūn
<i>Vial.</i>	kwīqkūn	kwīgūqkūn	kwēqkūn
<i>Æqual.</i>	kwīqtūn	kwīgūqtūn	kwēqtūn

Mountain

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	īngrik	īngrik	īngrit
<i>Trans.</i>	īngrim	—	—
<i>Loc.</i>	īngrimē	īngrig'nē	īngrinē
<i>Mod.</i>	īngrimūk	īngrig'nūk	īngrinūk
<i>Term.</i>	īngrimūn	īngrig'nūn	īngrinūn
<i>Vial.</i>	īngrikūn	īngrigin'ghūn	īngritthūn
<i>Æqual.</i>	īngritūn	īngriqtūn	īngrittūn

On the Terminations

32. Class I ending with a vowel :

1	ă	ăm	slă	slăm	weather
2	ă	ūm	kēmūqtă	kēmūqtūm	dog
3	ă	ēm	ătŭlrăă	ătŭlrăēm	singer
4	ōă	ōărăm	kwēchōă	kwēchōărăm	creek
5	ē	ăm	snē	snăm	shore
6	ē	ēm	kăzhgē	kăzhgēm	house

7	ē	īm	ātūyūlē	ātūyūlīm	singer
8	ī	īm	pī	pīm	outlet
9	u	ūm	chīkkū	chīkkūm	ice
10	stă	stūm	pēlistă	pēlistūm	doer
11	stē	stēn	ūkŭkstē	ūkŭkstēn	believer

33. Class II ending with a consonant:

1	ăk	ăm	kăntăk	kăntăm	wooden bowl
2	ăk	ēm	kēllăk	kēllēm	sky
3	ăn	ătūm	ghăn	ghătūm	native bucket
4	thlăk	thlrūm	klīngthlăk	klīngthlrūm	scar
5	ēk	ēgūm	ămēk	ămēgūm	entrance
6	ēk	ēm	ămēk	ămēm	hide
7	īk	ēm	ăgiyūvik	ăgiyūvēm	church
8	īk	īm	īngrīk	īngrīm	mountain
9	līk	lgum	tūŋgrălik	tūŋgrălgūm	sorcerer
10	ōk	ūm	ōkōk	ōkūm	blubber
11	ōōk	oăm	tūntūgŋōōk	tūntūgŋōām	picture of a deer
12	ūk	ūm	yūk	yūm	man
13	īq	īgūm	kwīq	kwīgūm	river
14	ēn	ētūm	ăkēn	ăkētūm	bed place
15	āun	autūm	nŭfkaun	nŭfkautūm	native tool
16	ūn	ūtūm	slăshūn	slăshūtūm	thermometer

34. It is a very remarkable feature of Innuït that the characteristic of number always precedes the case termination.

<i>Loc.</i>	<i>Sing.</i>	kwīgămē	in a river
	<i>Dual</i>	kwīgŭg'nē	in both rivers
	<i>Plur.</i>	kwēgnē	in rivers

It is very usual for a short vowel in the singular to become lengthened in the plural.

35. The vialis and æqualis cases generally revert to the form of the intransitive, as:

<i>Intrans.</i>	kwīq
<i>Vial.</i>	kwīqkūn
<i>Æqual.</i>	kwīqtūn

while the other cases follow the theme of the transitive.

On the Agentialis Case

36. This case has two forms in the singular, both of which have the force of the nominative: one form has an accidental force of the accusative, and the other an accidental force of the genitive.

The first of these forms is the intransitive and the second is the transitive, and they are used as follows:

- | | |
|----------|--|
| Intrans. | 37. The <i>intransitive</i> of the agentialis with a verb in first aspect <i>intransitive</i> is equal to the NOMINATIVE, and answers the question <i>who</i> . |
| | <p>Āgiyūn ātānrōk nūnāmē God is Master in the world
 Āgiyūn ētōk God is</p> |
| Trans. | 38. The <i>intransitive</i> of the agentialis with a verb in first aspect <i>transitive</i> is equal to the ACCUSATIVE, and answers the question <i>whom</i> or <i>what</i> . |
| | <p>tōkklōrāpūt Āgiyūn tāmāthkōān pēnāmūk
 we term him Almighty God</p> |
| Trans. | 39. The <i>transitive</i> of the agentialis with a verb in first aspect <i>transitive</i> is also equal to the NOMINATIVE. |
| | <p>Agīyūtūm pillēākīlthhōākūt God made us
 Agīyūtūm piskākūt nētsklūnē God orders us to obey him
 chārōvānrhūm ātrāqtā the current carries it down</p> |
| Trans. | 40. The <i>transitive</i> of the agentialis with a subordinate <i>substantive</i> is equal to the GENITIVE, and answers the question <i>whose</i> . |
| | <p>Agīyūtūm kānnūrquyāri of God his message = the Gospel
 tāmātn yūt nētnāūrātghā: Agīyūtūm kānrāārānūk kāthlāthlōā
 let the people hear me: I speak the words of God</p> |

NOTE. — See 397, how this case supplies the want of *a* or *an* and *the*.

41. The transitive is to be used in all expressions of place.

tūnūērūtūm ōātmūn pīghā yākshīnrātōk
 the upper mouth of the slough is not far off
 māriyārām kiēnānnē ēnūngkāuk it is lying on the mud

In most of the inflected languages, particularly the Classical and Slavonic groups, all expressions relating to location are very much complicated, as the various prepositions, etc., require different cases. Inuit differs from these languages, by presenting a wonderful instance of uniformity in this respect.

nŭm āchāānē	beneath the house
nŭm āmātēnē	beyond the house
nŭm chānniānē	close to the house
nŭm illōānē	in the house
nŭm killōānē	back of the house

These are all possessives and are treated in 386.

nŭm āchāānē	of the house in its underness (lit.)
chīkŭm illōānē	of the ice in its inness
āmēgŭm kŭllēnē	above the door, of the door in its aboveness

These may all be used in the personal form (371).

nŭm illōāntoa	I am in the house
---------------	-------------------

42. If the idea of motion toward is to be combined, the only change necessary is to give the governing word its appropriate case, as :

nānvāhām kōkānē	in the centre of the lake
iyāg'yūqtoa nānvāhām kōkānŭn	I want to go to the centre of the lake

43. The transitive of the agentialis is always to be used whenever possession is to be expressed.

nŭmtā puyoā	of our house, its smoke
kwīqpēm chīkkuē	of the great river, its ice
ēmāqpēpēm tŭhā	of the ocean, its bottom
kwēchōarām pignā	of the streamlet, its mouth
chāskām ēmā	of the cup, its contents

NOTE. — As this idiom is clear, all similar expressions will appear in their usual English form, as, *the middle of the river*, etc.

On the Localis Case

44. The characteristic of this case is *ē*.

The localis answers the question *where*, and expresses *in*.

kwīgāmē kwēmātok	he swims in the river
Atāmtā űnēnē űētāchēhkōkūt	we will be in our Father's house

NOTE. — All expressions of location, position, etc., are rendered by the localis. A reference to 41 will show the importance of this case.

45. In expressing comparison the localis is always used. (See 572.)

ūmē tākīnrōōk	it is longer than this
ūnā kēmūqtā pēñngrōōk tāumē	this dog is stronger than that one

46. *Time when* is always expressed by the localis. (See 616.)

ūkshūmē	in winter time
mātūmē	in this time

47. A distinctive feature of the Innu language is the idiomatic use of the localis case:

In all indefinite terms, such as are shown in 619.

Also in general expressions, as in 778.

On the Modalis Case

48. The characteristic of this case is *muk*, *gnuk*, *nuk*.

The modalis answers the questions *what*, *about what*.

The modalis expresses *any*, *some*, *part of*.

chāmūk pēyūqchēt	what do you want?
chūyāmūk pēyūqtoa	I want some tobacco
ātūlrāāmūk nēchūqtoa	I want to hear some music
Agīyutmūk kāthlāuchūwāmkin	I want to speak to you about God
chīkērānkā chīyumūk	I gave them some tea
chāmūk kā pēyūqtutñ	do you want anything?

49. The modalis case is used also instead of the indefinite article, which is lacking in Innuït. (See 689.)

50. Sometimes in conversation certain words in the modalis are abbreviated, as :

ămthlěkvăh? in place of the full ămthlěkvăh'mūk? *more still, eh?*

On the Terminalis Case

51. The characteristic is *un*.

This case occurs with verbs of motion.

It answers the questions *to whom, to what, in or on what, whither*, etc.

kwīg'mūn iyākăłthtă	let us go to the river
iyăg'yūqtoa tăukūnūn ĩngrīnūn	I want to go to those mountains
iyăg'yūgěăkoa nănvăhăm ĩkkăănūn	I would like to go to the end of the lake
ună ka kwīg ănūmăuk ămăqpīg'mūn	does this river flow to the sea?
kănnă ănūmăuk nănvăhăpăg'mūn	no, it flows into a large lake
tlēu kănērămūn	put it in the corner
kătgīnūn thlěăk	they both laid it on his breast
nătmūn iyăkchēt	where are you going?
pălăhwūtămūn ũkkăă	I embark on the steamer
mūq'mūn ĩqtăk	it fell into the water
tūnglěănūn nūmmūn iyăqtoa	I go to the next house
kwīg ămăqpīg'mūn ănūmălūnē	the river flows to the sea

52. Certain idiomatic expressions require this case.

ĭtgătĭ slăklūkē yūkū'tămūn	keep your feet dry =
	thy feet, take care of them to the dampness

In like manner :

ēqkĭn slăklūkē pūyūmūn	keep your eyes from the smoke
ĭngrīmūn kăskētoa	I scale the mountain

53. Verbs of exchanging require this case.

năvrôtaka ôkôhăk ătsărănūn	I swap a chunk of blubber for some berries
năvrôtănka ătsătkwēnrăt ôkôhăg'mūn	I exchange a few berries for some oil
năvrôtăkă êkămrăk kiyămūn	I barter a sled for a canoe

On the Vialis Case

54. The characteristic of this case is *kun*. In possessive nouns this ending varies according to euphonic changes.

The vialis answers the questions *by what means, in what manner, by what way*, etc.

iyăqtoa ätämä kiyăkûn	I go in my father's kiyak
řhaloqkûn üyăngtök	he looks down through the smoke hole
ëkămrămkûn iyē	go on my sled
ătaüchëkûn kă iyăqtûk	did they both go together? (i.e., as one)
tumîlthhrëkûn iyē	go by his trail
stök ächëmëkûn	it drifts down

chăëmëkûn äpkuchăäqta	what does he complain of? (i.e., a sick person)
chëügnăkûn kă tămäntlhûnrătütñ	have you been there before?
chëütîkûn tăgûlûkû niyăgnătă tupaqtšăg'ľuku	taking her by the ear, he shook her to try to awaken her
năntă ĩmînä yûnûkhră ĩggyărămëkûn năuthlûlrăă?	where is that young man who is suffering from his throat?
ũmyuămëkûn tokutnrăchûyăklûkû	in his mind he did not want to kill him
snăkûn iyăqtoa	I go by the bank = along the shore
kwîqpēm snëkûn iyăqtoa	I go by the bank of the Yukon (i.e., its bank; see 43)

55. Verbs of following take the vialis.

toätľu kĭngġñōăkûn măľĭqkăghă	then he followed behind him
iyăg'yûqtoa äpprukăqkûn	I want to go by the Apruka
tûnûērûtġkûn ũkûn iyēľthta	let us go by this slough

tĭngľuwăkă ũksoăkûn	I hit him on the head = I fist him by his head
tĭngľuwăġñă kătgănkûn	he hits me on the breast
pĭngġñiyũthûn kănrăăthûn kăthľătľăqtök	he speaks three languages = by three languages

On the Æqualis Case

56. The characteristic of this case is *tūn*.

The æqualis answers the questions *like what* or *as what*, according to *what*.

pīvstūn	iyōkklērēlūkū	make it like yours
yūpīqstūn	nēchūkūmā	when I hear as a native = when I'll speak Inuit

īrkthlūtūn	pēākōnākū	do not do it wrong
pēchīr'yārāmthūn	pēukūt	we act according to our custom
mīkkīllīgnōktūn	iyōkūtñ	you are like a baby

hwēgnā iyōkuchākā iyōkīnrātok īpētstūn
my way is not like yours

nunā ūētālthluqput āngkātstūn iyōkōk tāugwām ānggñōk
the earth we inhabit is like a ball only it is large

mumīqtāugwōk yūqstūn
it is translated into Inuit

nāklīkkāmkin kātūnrāmtūn
I love you as my son (i.e., as I love him)

In the opposite sense the sentence would be as follows :

nāklīkkāmkin kātūnrākīlrāātūn I love you as my son (i.e., as he loves me)

On the Time Forms

57. Inuit nouns possess the property of combining with the characteristics of tense, and thus adding to each word a present, past, or future signification.

The tense characteristic precedes the case ending.

<i>Pres.</i>	kēpūtnōk	trading
<i>Past</i>	kēpūthlūk	trading
<i>Fut.</i>	kēpūtākāk	trading

On the Past Form

58. These words are much used where in English the relative is employed.

ākwāwāk īmīnā yūk iyāthlūk tōkōk the man who went yesterday is dead

Here *iyathluk* means *the person who went*.

59. This form is declined as follows :

iyăthlûk	iyălthhrûk	iyălthhrût
iyălthrûm	—	—
iyăthlûr'mē	iyălthhrûg'nē	iyăthlûr'nē
năuthlûthlûk	an invalid = a person who was sick	
iyăg'yûthlûk	one who wanted to go	
yûnrilththlûk	a deceased person	
ăngthlûmăkshithlûk	one not yet baptized	

The negatives are formed in the usual way.

kăkîfkăthlûk	a rheumatic	kăkîfkănrăthlûk	a non-rheumatic
ăuqkût	yûnrilthhrût	kăn'yăräkăt	
those ceased to be folks, it is their language			

On the Future Form

60.

lêthlêqkăk	the learning	thloărithlêqkăk	the curing
iyăthlêqkăk	the going	tăkuthlêqkăk	the finishing
pillêthlêqkăk	the making	tithlêqkăk	the coming
pillêthlêqkăk	chăprnăqkok	it is difficult to make = the making (future)	

61. The use of this future form constitutes an idiom which at times is very difficult to translate.

nînglikăqtirûtăkăn taûgwăm kuttrăt ŭkêtlăqtut

This is a saying connected with the weather. In April the myriads of geese, ducks, cranes, and other migratory birds begin to arrive around the shores of Norton Sound. The cranes are the latest to come, and their presence marks the final close of the long Arctic winter. This gives rise to the saying that "There is no more cold after the coming of the cranes."

<i>Pres.</i>	nînglă	cold
<i>Past</i>	nînglithlûk	cold
<i>Fut.</i>	nînglikăk	cold

Nînglikăqtirûtăkăn, *when (future) cold is lacking* (i.e., *when there is no more cold weather*). This is derived from nînglikăqtirûtök (see Mode IX), and is the third singular of a form explained in 522.

Ťkētlāqtūt, *they habitually come*, third plural of ťkētlāqtoa, Mode CLIV, of the verb ťkētoa, *I come*.

The above saying is :

The cranes regularly come only when there will be no more cold.

62. Sometimes the future form of a word will have a secondary meaning of its own, as :

<i>Pres.</i>	pūyōk	smoke
<i>Past</i>	pūyūthlūk	what was smoke
<i>Fut.</i>	pūyōqkāk	what will be smoke (term for gunpowder)

The Possessives

63. Possession is always expressed by means of suffixes, which convey also the idea of person and number.

64. The following is a partial paradigm showing the intransitive form of the possessive suffix.

65. It will be noticed that the endings presented in the following paradigm correspond with those of the verb. (See 467.)

1st	<i>Sing.</i>	my	kă	we both, our	hpuk	our	hput
	<i>Dual</i>	both my	qkă	we both, both our	qpuk	both our	qput
	<i>Plur.</i>	my	nkă	we both, our	puk	our	put
2d	<i>Sing.</i>	thy	ñ	you both, your	zuk	your	zē
	<i>Dual</i>	both thy	qkñ	you both, both your	qtuk	both your	qchē
	<i>Plur.</i>	thy	tñ	you both, your	tuk	your	chē
3d	<i>Sing.</i>	his	ă	they both, their	āk	their	ăt
	<i>Dual</i>	both his	ăk	they both, both their	qkěk	both their	rqkět
	<i>Plur.</i>	his	ī	they both, their	kěk	their	īt

EXAMPLES OF POSSESSIVES

66. The following list will serve as examples for forming the possessive.

NOTE. — These examples are all in the intransitive.

my paddle	ăgnoărutka	ăgnoăruthñ	ăgnoărutē
my dear mother	ănăchugnăkă	ănăchugnăn	ănăchugnē
my aunt	ănănnăka	ănănnăn	ănănnē

my beloved mother	ănăkswēlētākă	ănăkswēlētăn	ănăkswēletă
my brother	ănningnăkă	ănningnăn	ănningnă
my elder brother	ămökkłır'holukă	ămökkłırhulun	ămökkłırhuloa
my father	ătăkă	ătăn	ătē
my fur blouse	ătkuka	ătkŭn	ătkoă
my mother	chăkutikă	chăkŭtñ	chăkŭtē
my stone axe	chăkyutikă	chăkyutñ	chăkyutē
my big knife	chăwıqpăkă	chăwıqpēn	chăwıqpē
my future	chēŭnŭqkaka	chēŭnuqkăn	chēŭnuqkă
my knee	chışkōkă	chēs-kŭn	chēs-koă
my knees	chışkŭkkă	chēs-kŭkkŭn	chēs-kŭk
my eye	ēkă	ēn	ēgnă
my eyes	ēqka	ēqkŭn	ēk
my members	ēpinkă	ēpiqtñ	ēpē
my little finger	ikkılthkōkă	ikkılthkŭn	ikkılthkoa
my little fingers	ikkılthkukkă	ikkılthkŭqkŭn	ikkılthkuk
my neighbor	illăr'lōka	illăr'lŭn	illăr'loă
my water boots	ıvrŭchılthkă	ıvrŭchılthkŭn	ıvrŭchēk
my elbow	ıkkŭyēkă	ıkkŭzhghŭn	ıkkŭzhghă
my heart	ırqchăkōkă	ırqchăkŭn	ırqchăqkoa
my leg	ırrukă	ırrŭn	ırrhoă
my legs	ırruqka	ırrŭqkŭn	ırrŭk
my custom	ıyōkŭchākă	ıyōkŭchĭn	ıyōkŭchāă
my breast	kătğănkă	kătğăn	kătgi
crown of my head	kăkkăkă	kăkhăn	kăkhă
my body	kikă	kĭn	kĭnă
the small of my back	kŭkăkă	kŭkăn	kŭkă
my grandmother	măuqhōlŭkă	măuqhōlŭn	măuqhōloă
my head	năshkōkă	năshkŭn	năshkoă
my little house	nĭtchoăka	nĭtchoărăn	nĭtchoărē
my wife	nŭlekă	nŭlăăn	nulăhă
my village	nunăka	nunăn	nunē
my gun	nŭtĭkă	nŭtĭhñ	nŭthă
my bow	ör'lŭvŭkă	ör'lŭvhrŭn	ör'luvhră
my workman	pıştkăkă	pıştkăñ	pışhtë
my toe	pōkŭtōkă	pōkŭtŭn	pōkŭtoa
my lungs	pŭktăutĭka	pŭktăuttĭtñ	pŭktăutti
my intelligence	slăkă	slăn	slănē
my arm	tăthlărka	tăthlĭn	tăthlēă
my shoulder	tuzhika	tuzhĭghŭn	tuzhgă
my toes	ŭghărănkă	ŭghărătñ	ŭghărĭ
my mind	ŭmyŭăkă	ŭmyŭăn	ŭmyŭgă

my heart	ŭnggnŭvătă	ŭnggnŭvătŋ	ŭnggnŭvătē
my head	ŭkshŭkă	ŭkshŭn	ŭkshŏă
my neck	uyăkŭnkă	uyăkutŋ	uyăkuē
my life	yŭchăkă	yŭchŭn	yŭchăă
my song	yuărŭtkă	yuărŭn	yuărutē
my man	yŭkă	yŭn	yŭnē
my folks	yŭnkă	yutŋ	yuē

67. Possessive endings, present :

Sing.	{	{ —kă —qkă —nkă }	{ —mă —gmă —mă }	} my	{ <i>object</i> <i>two objects</i> <i>objects</i>
		{ —ŋ —qkŋ —tn }	{ —hfŭt —qpŭt —fŭt }		
		{ —ē —ŭk —ī }	{ —ēn —qkn —īn }		

Dual	{	{ —hpuk —qpuk —puk }	{ —mug'nuk —gmug'nuk —mug'nuk }	} we both, our	{ <i>Sing.</i> <i>Dual</i> <i>Plur.</i>
		{ —sŭk —qtŭk —tŭk }	{ —ftŭk —qŭtŭk —ftŭk }		
		{ —ēk —qkēk —kēk }	{ —ēg'nuk —qkēnkă —kēnkă }		

Plur.	{	{ —hput —qput —put }	{ —mtă —gmtă —mtă }	} our	{ <i>Sing.</i> <i>Dual</i> <i>Plur.</i>
		{ —sē —qchē —chē }	{ —fchē —qŭchē —fchē }		
		{ —ēt —qkēt —īt }	{ —ētă —qkētă —ītă }		

My Son

68.		Sing.	Dual.	Plur.
my	Intrans.	kätünräkä	kätünräqkä	kätünränka
	Trans.	kätünrämä	kätünrag'mä	kätünrämä
our ²	Intrans.	kätünrähpuk	kätünräqpuk	kätünrapuk
	Trans.	kätünramug'nuk	kätünrag'mug'nuk	kätünramug'nuk
our	Intrans.	kätünrähput	kätünraqput	kätünraput
	Trans.	kätünrämtä	kätünrag'mtä	kätünramtä
thy	Intrans.	kätünrän	kätünraqkn	kätünratñ
	Trans.	kätünrahput	kätünraqput	kätünrapüt
your ²	Intrans.	kätünrahtük	kätünraqtuk	kätünratük
	Trans.	kätünrahputuk	kätünraqputuk	kätünraptuk
your	Intrans.	kätünräzē	kätünräqchē	kätünrachē
	Trans.	kätünrahputchē	kätünraqputchē	kätünrapchē
his	Intrans.	kätünrä	kätünräēk	kätünräē
	Trans.	kätünrán	kätünraqkn	kätünräēn
their ²	Intrans.	kätünrāk	kätünraqkēk	kätünrakēk
	Trans.	kätünrāg'nuk	kätünraqkēnka	kätünrakēnka
their	Intrans.	kätünrāt	kätünrarqkēt	kätünrāēt
	Trans.	kätünrātä	kätünrarqkētä	kätünrāētä

On the Double Thirds

69. In the Innu language there are two distinct endings for the third persons of the possessive. The first of these signifies *his own* or *he himself*, and the other one, *his, another's*.

These double thirds extend through:

pēchēhkok iyāqpilg'mā	he will do it before he goes (i.e., he himself)
pēchēhkok iyāqpilgan	he will do it before he goes (i.e., he, another)
kānrutāgña chālththlēr'mēnuk	he tells me about his doings (suus)
kānrutāgña chālththlērhrānuk	he tells me about his doings (ejus)

70. This system of double thirds forms an interesting feature of the language, as by its means Innu is entirely free from the ambiguity in such English sentences as:

Basil met John and gave him his hat

If by this the speaker means to say that Basil brought John's own hat to him, it is at once clearly expressed by:

Vāskām Vānkā pǎēthluku ūkkōrsuānuk chīkkārĥă

But, on the other hand, if Basil gave away his hat, it runs thus:

Vāskām Vānkā pǎēthluku ūkkōrsumēnuk chīkkārĥă

kiyāmēnē ūētāuk	he is in his own canoe
kiyānē ūētāuk	he is in his canoe
kiyāmūgnē ūētāuk	they both are in their own canoes
kiyāqkētnē ūētāuk	they both are in their canoes
kiyāmūgnē ūētāut	they are in their own canoes
kiyitnē ūētāut	they are in their canoes

71.

his own coat	S. {	atkūnē	atkūmē	atkūmēnē
his own two coats		D. atkūgnē	atkūgmē	atkūg'mēnē
his own coats		P. atkūnē	atkūmē	atkūmēnē
they both, their own coat	D. {	atkūzūk	atkūmūgnūk	atkūmūg'nē
they both, their own two coats		D. atkūqtūk	atkūg'mūgnūk	atkūgmūgnē
they both, their own coats		P. atkūtūk	atkūmūgnūk	atkūmūgnē
their own coat	P. {	atkūzūng	atkūmūng	atkūmūqnē
their own two coats		D. atkūqtūng	atkūg'mūng	atkūgmūqnē
their own coats		P. atkūtūng	atkūmūng	atkūmūqnē

72. The following paradigm of *kātūnrākă*, *my son*, presents an example of an Innuït noun complete in all its persons and cases.

It will be noticed that down each column the declension is according to person, while outwards it is according to case. This paradigm will serve as a general model, as all words follow the same form.

For the past and future consult 90 and 97.

It is unnecessary to present complete paradigms of these, as the endings are uniform throughout.

73.		<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Sing.</i>	my	<i>S.</i> kätünräkä	kätünrämä	kätünrämnē
		<i>D.</i> kätünräqkä	kätünrägmä	kätünräg'mnē
		<i>P.</i> kätünränkä	kätünrämä	kätünrämnē
	thy	<i>S.</i> kätünrän	kätünrähpüt	kätünrähpñē
		<i>D.</i> kätünräqkñ	kätünräqpüt	kätünräqñē
		<i>P.</i> kätünrätñ	kätünräpüt	kätünräpñē
	his	<i>S.</i> kätünrä	kätünrän	kätünränē
		<i>D.</i> kätünräk	kätünräqkn	kätünräqknē
		<i>P.</i> kätünri	kätünrin	kätünrinē
	his own	<i>S.</i> kätünränē	kätünrämnē	kätünrämnē
		<i>D.</i> kätünrägnē	kätünrägmē	kätünräg'mē
		<i>P.</i> kätünränē	kätünrämnē	kätünrämnē
<i>Dual</i>	we, ² our	<i>S.</i> kätünrävük	kätünrämüg'nük	kätünrämüg'nē
		<i>D.</i> kätünräqpük	kätünräg'müg'nük	kätünräg'müg'nē
		<i>P.</i> kätünräpuk	kätünrämüg'nük	kätünrämüg'nē
	you, ² your	<i>S.</i> kätünräzük	kätünrähpük	kätünrähpüg'nē
		<i>D.</i> kätünräqtuk	kätünräqpük	kätünräqpüg'nē
		<i>P.</i> kätünrätuk	kätünräpük	kätünräpüg'nē
	they, ² their	<i>S.</i> kätünräk	kätünrägnuk	kätünräg'nē
		<i>D.</i> kätünräqkēk	kätünräqkēnkä	kätünräqkēg'nē
		<i>P.</i> kätünräkēk	kätünräkēnkä	kätünräkēg'nē
	they, ² their own	<i>S.</i> kätünräzük	kätünrämüg'nük	kätünrämüg'nē
		<i>D.</i> kätünräqtük	kätünräg'müg'nük	kätünräg'müg'nē
		<i>P.</i> kätünrätük	kätünrämüg'nuk	kätünrämüg'nē
<i>Plur.</i>	our	<i>S.</i> kätünrävüt	kätünrämtä	kätünrämtñē
		<i>D.</i> kätünräqpüt	kätünrägmtä	kätünrägmtñē
		<i>P.</i> kätünräpüt	kätünrämtä	kätünrämtñē
	your	<i>S.</i> kätünräzē	kätünrähpchē	kätünrähpchnē
		<i>D.</i> kätünräqchē	kätünräqpchē	kätünräqpchnē
		<i>P.</i> kätünrächē	kätünräpchē	kätünräpchñē
	their	<i>S.</i> kätünrät	kätünrätä	kätünrätñē
		<i>D.</i> kätünräqkēt	kätünräqkētä	kätünräqkētñē
		<i>P.</i> kätünrit	kätünritä	kätünritñē
	their own	<i>S.</i> kätünräzüng	kätünrähmüng	kätünrähmüqnē
		<i>D.</i> kätünräqtüng	kätünräg'müng	kätünräg'müqnē
		<i>P.</i> kätünrätüng	kätünrähmüng	kätünrähmüqnē

<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>
kätünrämnük	kätünrämnün	kätünrämkün	kätünrämsstün
kätünräg'mnük	kätünräg'mnün	kätünrägägmüqkün	kätünräg'mügstün
kätünrämnük	kätünrämnün	kätünrämkün	kätünrämsstün
kätünrähpñük	kätünrähpñün	kätünrähpghün	kätünrähpëtstün
kätünräqpnük	kätünräqpnün	kätünräqpgghün	kätünräqpetstün
kätünräpnük	kätünräpnün	kätünräpghün	kätünräpëtstün
kätünränük	kätünränün	kätünräkün	kätünrähstün
kätünräqknük	kätünräqknün	kätünräqkün	kätünräqstün
kätünrinük	kätünrinün	kätünrikün	kätünristün
kätünrämenük	kätünrämenün	kätünrämekün	kätünrämëtün
kätünräg'menük	kätünräg'menün	kätünräg'mekün	kätünräg'mëtün
kätünrämenük	kätünrämenün	kätünrämekün	kätünrämëtün
kätünrämüg'nük	kätünrämüg'nün	kätünrähmug'nërghün	kätünrähmüqstün
kätünräg'müg'nük	kätünräg'müg'nün	kätünräg'müg'nërghün	kätünräg'müqstün
kätünrämug'nük	kätünrämug'nün	kätünrämug'nërghün	kätünrämüqstün
kätünrähpñug'nük	kätünrähpñug'nün	kätünrähpñug'nërghün	kätünrähpñüqstün
kätünräqpnug'nük	kätünräqpnug'nün	kätünräqpnug'nërghün	kätünräqpnüqstün
kätünräpñug'nük	kätünräpñug'nün	kätünräpñug'nërghün	kätünräpñüqstün
kätünräg'nük	kätünräg'nün	kätünräg'nërghün	kätünräqstün
kätünräqkëg'nük	kätünräqkëg'nün	kätünräqkëg'nërghün	kätünräqkëqstün
kätünräkëg'në	kätünräkëg'nün	kätünräkëg'nërghün	kätünräkëqstün
kätünrämügñük	kätünrämüg'nün	kätünrähmug'nërghün	kätünrähmüqstün
kätünräg'müg'nük	kätünräg'müg'nün	kätünrägmug'nërghün	kätünräg'müqstün
kätünrämug'nük	kätünrämug'nün	kätünramug'nërghün	kätünrämüqstün
kätünrämtñük	kätünrämtñün	kätünrämtñhün	kätünrämsstün
kätünrägmtñük	kätünrägmtñün	kätünrägmtñhün	kätünrägmtstün
kätünrämtñük	kätünrämtñün	kätünrämtñhün	kätünrämsstün
kätünrähpñchnük	kätünrähpñchnün	kätünrähpñëtshün	kätünrähpñëtstün
kätünräqpnchnük	kätünräqpnchnün	kätünräqpnëchthün	kätünräqpnëtstün
kätünräpñchnük	kätünräpñchnün	kätünrapñëtshün	kätünrapñëtstün
kätünrätnük	kätünrätnün	kätünräthün	kätünrästün
kätünräqkëtnük	kätünräqkëtnün	kätünräqkëg'nërghün	kätünräqkëstün
kätünritñük	kätünritñün	kätünrithün	kätünritstün
kätünrähmug'nük	kätünrähmug'nün	kätünrähmug'nërghün	kätünrähmüqstün
kätünräg'müg'nük	kätünräg'müg'nün	kätünräg'müg'nërghün	kätünräg'müqstün
kätünrämug'nük	kätünrämug'nün	kätünrämug'nërghün	kätünrämüqstün

On the Time Forms of Possessives

74. These words take the characteristics of tense, and thus a present, past, or future signification is added to the original meaning.

*My Saying*75. *Example of a Possessive in the Present*

kănrūtĭkā	kănrūtĭmă	kănrūtĭmnē
kănrūtĭh	kănrūtĭfūt	kănrūtĭvnē
kănrūtē	kănrūtēn	kănrūtēnē

The condensed paradigm is given in 78.
See also 73.

76. *The Past Form of the Possessive*

kănrūtĭkā	kănrūtĭlmă	kănrūtĭlmnē
kănrūtĭh	kănrūtĭlrpĭt	kănrūtĭlrqĭpnē
kănrūtĭhră	kănrūtĭhrăn	kănrūtĭhrănē

Additional examples and paradigms are given further on.

77. *The Future Form of the Possessive*

kănrūtĭkăkă	kănrūtĭkămă	kănrūtĭkămnē
kănrūtĭkăn	kănrūtĭkăqpĭt	kănrūtĭkăqĭpnē
kănrūtĭkă	kănrūtĭkăn	kănrūtĭkanē

NOTE 1. — Kănrūtĭkăkă is the same as *I tell about it to some one* (see Mode CLIII).

NOTE 2. — In kănrūtĭkā the final ă is longer than in kănrūtĭkă = *my saying*.

78.	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>	
S.	my	—nīka	—nīmā	—nīmnē	—nīmnūk	—nīmnūn	—nīmkūn	—nīmtūn
	thy	—nīrūn	—nīrpēt	—nīrpnē	—nīrpnūk	—nīrpnūn	—nīrṣghūn	—nīftūn
	his	—nīrā	—nīrān	—nrānē	—nrānūk	—nrānūn	—nrākūn	—nrātūn
	his own	—nīnē	—nīmā	—nīr'mēnē	—nīr'mēnūk	—nīr'mēnūn	—nīr'mēkūn	—nīr'mētūn
D.	we, ² our	—nīpūk	—nīmūg'nūk	—nīmūg'nē	—nīmūgnūk	—nīmūgnūn	—nīmūg'nērghūn	—nīmūqtūn
	you, ² your	—nītūk	—nīrṣtūk	—nīrṣtugnē	—nīrṣtūgnūk	—nīrṣtūgnūn	—nīrṣtug'nērghūn	—nīrṣtūqtūn
	they, ² their	—nrhāk	—nīāgnūk	—nrāgnē	—nrāgnūk	—nrāgnūn	—nrāg'nērghūn	—nrāqtūn
	they, ² their own	—nzūk	—nīmūgnūk	—nīr'mūgnē	—nīr'mūgnūk	—nīr'mūgnūn	—nīr'mūg'nērghūn	—nīr'mūqtūn
P.	our	—nīpūt	—nīmtā	—nīmtnē	—nīmtnūk	—nīmtnūn	—nīmthūn	—nīmstūn
	your	—nīche	—nīrṣchē	—nīrṣetchnē	—nīrṣetchnūk	—nīrṣetchnūn	—nīrṣetchēhūn	—nīrṣechstūn
	their	—nrāt	—nīātā	—nrātnē	—nrātnūk	—nrātnūn	—nrāthūn	—nrātstūn
	their own	—nzūng	—nīmūng	—nīr'mūq'nē	—nīrmūq'nūk	—nīrmūq'nūn	—nīr'mūq'thūn	—nīr'mūqstūn

79. Examples of the localis :

älläqtoa kănrūtīmṇē	I err in my saying
kēyătīmṇē nūnūrăġṇă	he scolded me in my crying

80-81. Examples of the terminalis :

yurq̄thrănimnūk tōkūlthkămnūn	from my birth till my death
tōătlū nūnăkămēnūn iyăqtōk	then he goes to his dwelling

82. Examples of the modalis :

măntăqtok ŭkēthrănimnūk	he has stayed here since my coming
măntăqtoa ŭkēthrănrănūk	I have stayed here since his coming
ŭkētlhănimnūk năuthlūmăuġṇă	from my coming I have been sick = since my coming
măvut thlîrhănimnūk nētūkshităkă	I have not yet heard it since my being here

83. Examples of the vialis :

In these examples the vialis is to be rendered as *at the time* or *just as* or *as soon as*, etc.

nēchūg'nēkănrăkūn pămăkūn kîlloănūk îlrăurăăqtămūk nētōk	just at his listening from down there behind him some (one) walking
he hears =	
at the time he was listening, he heard some one approaching behind him from down there	
tōătlū ŭyăngtūk, ŭyăngtkănr'mūg'nērghūn nētūk kămmăkūn nūm îlloănūk kănlrōămūk	then they both looked down (i.e., by the smoke hole) just as they both look down, they both heard some talking below in the house
kēpuchēmărănīm kūn tănghăkă îēmchēmăthlênîlrăă	just after my having bought it, I see what proves to be a broken thing = that it is broken (Mode LXXII)

nētnīm kūn toăvūt iyăġ'lōă	as soon as I heard it I went there
tămăntărăkănrăkūn	just at the time he was there

84. Example of the æqualis :

Sing.	{ pētăchăhămtūn pēăkōă
	{ pētăchăhăptūn pēăkūtñ
	{ pētăchăhămētūn pēăkōk

Dual	{	pētāchāhāmūqtūn	pēākōkūk
		pētāchāhāptūqtūn	pēākōtūk
		pētāchāhāmūqtūn	pēākūk
Plur.	{	pētāchāhāmstūn	pēākōkūt
		pētāchāhāpētstūn	pēākōchē
		pētāchāhāmūqstūn	pēākūt

This means *I do as much as I am able, I do my best, according to my ability.*

It is the æqualis of pētāchāhākā, pētāchāhāmā, pētāchāhamnē, etc.

The future is pētāchēhkākā kāmā, etc.

NOTE. — Pētāchīmētun = *as he can or as he does.*

85. The past form of the possessive :

	<i>My Wanting</i>	
	<i>Sing.</i>	<i>Plur.</i>
<i>Sing.</i>	{ pēyūlthkă	pēyūlthhănkă
	{ pēyūlthhrăn	pēyūlththŋ
	{ pēyūlthhră	pēyūlthhrē
<i>Dual</i>	{ pēyūlththlérpūk	pēyūlthpūk
	{ pēyūlththlértūk	pēyūlthtūk
	{ pēyūlthhrăk	pēyūlthkūk
<i>Plur.</i>	{ pēyūlththlérput	pēyūlthpūt
	{ pēyūlththlérchē	pēyūlthchē
	{ pēyūlthhrăt	pēyūlthhrēt

āmthlérpākăqtă pēyūlthhrăn

your wanting is too great = you want too much

āmthlérpākăqtăt pēyūlththŋ

your wantings are too great = you want too many

yăkshīkpăkaqta iyăg'yūlthhrăn

your wanting to go is too far = you want to go too far

86.

iyălthkă	my going	kaūwălthkă	my sleeping
mōqsūlthka	my thirsting	tilthkă	my coming
năuthlūlthkă	my illness	pūktīlthkă	my doing
pīlthkă	my deed	pūqtīlthhănkă	my no more
plūlthkă	my passage		used things (derelicta)

Akūlthtōk = *seldom* may be used with this form.

iyālthkă ākūlthtōk	my going is seldom
ākwăwăk ātūlthkă	my yesterday used one = the one I used yesterday
măthlīlthkă	my moving towards
măthlīlthkă mălīqthlūkū ānglērēnēr'lūnē	it appears larger the more I approach
ītlkă	my going in place

87. *By reason of, on account of, because* can also be expressed with this form and *pētīkklūkū* (745).

ārrūliyūqtoa mōqsūlthkăpētīkklūkū I want to stop because I am thirsty

88. Many peculiar idiomatic expressions are due to this form.

năthlūyăgūchăkōnăkē nēlthn	
your hearings (the by you heard things), do not forget them	
năthloăka kănthlērhră	
I ignore his saying = I do not know what he says	
ătaūhwaūnrătōk pēchăg'vėkīlthhră tungrăġniyēm	
it is not good to invoke the devil	

89. This form takes the place of the relative pronoun, and in English these must be added.

tăngvălthkă	an I saw thing = that which I have seen
ūmyūōrtkīlthhănkă	the things of which I am thinking
mălthhīlthkă	that which I am getting near to
pēchălthkă	what I ask for

İllėkūn érrălōk thlīrqămă ākūlīg'nūn nūnămtă ākōqtūmthlū, toanē
tăngnērqlără ākōqtă thlma'mūk, hwănkūtă ātăqpăqīlăpūt plūlthhră
ăkkūlīg'nérghūn. ‡pēchē taūqkūn ākōqtă năllăgnăăqlūkū, kīthlūmē
ākōqtă năllăchėhkă kūrērlūnē!

Sometimes the moon comes between our earth and the sun, then but little of the sun appears. We call it the passing through, but you [call it] the sun is nearly dying. How can the sun die, being a fire!

90. Possessive endings, past :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>	
S.	my	-lthka	-lthmă	-lththlīmñē	-lththlīmñūk	-lththlīmñūn	-lththlīmķūn	-lththlīmētūn
	thy	-lthhn	-lhlīrpēt	-lththlīrṗñē	-lththlīrṗñūk	-lththlīrṗñūn	-lththlīrṗğhūn	-lththlīrṗtūn
	his	-lthhră	-lthhrăn	-lthhrănē	-lthhrănūk	-lthhrănūn	-lthhrăķūn	-lthhrătūn
	his own	-lthhranē	-lthhrāmē	-lththlīr'mēnē	-lththlīr'mēnūk	-lththlīrmēnūn	-lththlīr'mēķūn	-lththlīrmētūn
D.	we, ² our	-thlīrpuk	-thlīrmugnūk	-lththlīrmugnē	-lththlīrmugnūk	-lththlīrmüğñūn	-lththlīrmüğ'nērgħūn	-lththlīrmüğtūn
	you, ² your	-thlīrtuk	-thlīrṗtūk	-lththlīrṗtugnē	-lththlīrṗtugnūk	-lththlīrṗtüğñūn	-lththlīrṗtüğ'nērgħūn	-lththlīrṗtüğtūn
	they, ² their	-lthhrăk	-lthhrăgnūk	-lthhrăgnē	-lthhrăg'nūk	-lthhrăgnūn	-lthhrăg'nērgħūn	-lthhrăktūn
	they, ² their own	-lthhrăžūk	-lthhrămugnūk	-lththlīr'mugnē	-lththlīr'mugnūk	-lththlīrmüğñūn	-lththlīrmüğ'nērgħūn	-lththlīr'müğtūn
P.	our	-thlīrput	-thlīmă	-lththlīmtnē	-lththlīmtnūk	-lththlīmtnūn	-lththlīmthūn	-lththlīmstūn
	your	-thlīrchē	-thlīrṗchē	-lththlīrṗēchnē	-lththlīrṗēchnūk	-lththlīrṗēchnūn	-lththlīrṗēchēhūn	-lththlīrṗēchstūn
	their	-lthhrăt	-lthhrătă	-lthhrătñē	-lthhrătñūk	-lthhrătñūn	-lthhrătğhūn	-lthhrătğtūn
	their own	-lthhrăžūng	-lthhrămūng	-lththlīrmüğñē	-lththlīrmüğñūk	-lththlīrmüğñūn	-lththlīrmüğğhūn	-lththlīrmüğğtūn

91.

nāuthlūlthmă năthlênē
tăgūthlīmă chīmmeă

in the time of my sickness
in exchange for the one I took

hwănēhwă āġnoărūtñ tāmăthlīmă chīmmeă

here it is, your paddle, of my lost one its exchange =
here is a paddle for you in exchange for the one I lost

92. Examples of the localis :

kēpūtoă piskilthlīmne
năntlhrănē ūētăyūqtoa
īqkūthlīmne năntlhūyēt
pēnărākăpiktlhrănē

I buy at the place I am ordered
I want to be where he is = in his whereness
where were you when I fell = in my falling
just exactly at the right time

năngtăulăqtūt ēētathlir'mūqnē

they suffer during their stay

pēyūththlirpnē tikēnă

come at your pleasure = in your wishing

kăunkilthhoă mēkilġnoărăulthhrănē

he took care of him in his childhood

iyăkătăthlīmne kēmūqtīmuk tāmărăugñă

I lost a dog at my start = in my starting to go. (See Mode XXI and
also 688.)

illēkūn pukilthlīmne tūmthlūqklăqtoa

sometimes in my travelling I get a bad trail

itgănkă năngkértūt tăngllūrărăthlīmne

my feet are blistered from snowshoeing

nīyōrhă ēmūmē āmănē tăngthlir'mēnē

he watched out for it over there (where he had seen it) in his own
having seen it place

tōăthlū hōk āngnōărōăthlir'mūgnē āmăkklăă imñă iyăġ'yūqtok kăuwăvūt

so once while they both were paddling around that elder brother
wanted to go up stream

93. Examples of the modalis :

kănrūchēhkămchē chălththlīmñuk

I will tell you about my doing

kănrūtăgnă chălththlir'mēnuk

he tells me about his own doing

kănrūskēchēkuk chălththlirp̄tug'nuk

you both tell us about the doing of you both

kănrūtñrătăp̄chēkūt chălththlirp̄etchnuk

you did not tell me about your doing

- kănrŭtkătġnă chalththlŭrhrătnŭk
they tell me about their (others') doing
- kĕpŭtŏk pŭskŭlthlŭmnŭk
he buys what I ordered him
- kĕpŭtŏă pŭskŭlthlŭrpnŭk
I buy what you order = your ordering
- kănrŭtlhŏăkă tăŋġngrăthlŭmnŭk
I told him what I have not seen = my not seen thing
- ăpsghwŭ pĕyŭlthhrănŭk
ask him what he wants = about his wanting
- ăpskĕkĕ năkŭn ŭkĕtlhrătnŭk
ask them from whence their coming
- kănrŭtlhŏăkă kănthlŭrpnŭk
I told him what you said = your saying
- pĕŭġnă pŭskŭnrŭtlhrătnŭk
I do what they tell me not to do = their telling me not to do
- ŭkĕchăklŭqtoa pŭthlămăthlŭmnŭk
I arrive at last from my being lost = my straying
- nŭkkăġnŭitoa ŭtăkăthlŭmnŭk
I have no idea that any one is expecting me
- tŏatlŭ kăuwăthlŭr'mĕnŭk tŭpăqtŏk, pŭtŭkŭk kŭlthhŭtăŋgăthlŭtŭk
as he rose from his sleeping his (two) toes were tied together

94. Examples of the terminalis :

- năthlŭyăġŭtăkă thlĕthlŭmnŭn
I forget where I put it = my putting to
- iyăqtoa pŭskŭlhrătnŭn
I go whither they tell me = to my their ordered
- iyăqtŏk ĕnŭqkŭtlhrănŭn
he goes whither he is forbidden = to his forbidden place
- iyăġ'yŭqtoa ŭĕtălthhrănŭn
I wish to go where he is = to his place of being
- slăm nănnŭlthhrănŭn until the end of the world
- ŭĕtăkĕr'le ŭnăwkŭlthhrănŭn I will stay till to-morrow

95. Examples of the vialis :

- tŭkŏqtoa kĕpŭthlŭmkŭn I get rich by my trading
- ŭnăwkŭ iyăqchĕhkŏă iyălthhrăkŭn to-morrow I will go by the way he went

tōātlū iyāqtok tāum tīngmāāchūghām tīngnīlthhrākūn
 then he went (of that little bird by its flight) in the direction the
 little bird flew

96.

hwē pēyūqtoa ĩn pīlthhrātūn I want to do like he has done

97. The future form :

iyāthlēqkākā	my going	pēthlēqkākā	my work
tīthlēqkākā	my coming	ūētālthlēqkākā	my lifetime

The form in 223 combines with this.

ningthlīōqpākāmā ārrēnkāātok hwā iyāthlēqkākā
 my going is impeded because of the great cold = it is too cold for
 me to go

nāthloākā chēlā kākū tīthlēqkākā
 I do not know when my coming (will be) again
 pēthlēqkākā nōqchēkākā
 I fail in what I am to do
 nāthlūyāgūthlīnnēā pīllēthlēqkākānē
 he forgot to make it = his having to make it

98. This is declined just as in 73.

Sing.	{	iyāthlēqkākā	Dual	{	iyāthlēqkāhpuk	Plur.	{	iyāthlēqkāhput
		iyāthlēqkākān			iyāthlēqkāhtūk			iyāthlēqkāhche
		iyāthlēqkākā			iyāthlēqkākā			iyāthlēqkākāt
		iyāthlēqkākānē			iyāthlēqkākāgnūk			iyāthlēqkākātūng

99. Modalis :

āptāmkin kākū iyāthlēqkāmnnūk
 I ask you when I am to go = about my going to go
 ālēgnoā ūētālthlēqkāmnnūk āwāvūt
 I dread living over there
 nāthlūyāgūchākōnākū tōkūthlēqkāpnūk
 do not forget you are to die = about your having to die
 tīgōā āpchāqtōg'lūtñ pēthlēqkākāpnūk
 I come to ask you to do it = about your doing it

100. Terminalis:

yŭrqthŕănrănŭk tŏkŭlthkămĕnŭn
măntăqkĕnă ĩkĕthlĕqkămĕnŭn

from his birth till his death
stay here till my coming

On the Suffixes

101. As adjectives strictly speaking have no place in Innuït, their place is supplied either by the verbs or by certain particles suffixed to the nouns.

These suffixes are very numerous; many of them are derived from the modes of verbs. In this manner one verb may produce a number of suffixes, each affording a distinct variation in meaning, according to the mode from which it is derived.

The following are a few of the most common suffixes:

102. *Mĕut*, meaning *the residents of, those living there, they live at*. The endings are: singular, *mĕũ*; dual, *mĕũk*; plural, *mĕūt*.

The names of most Innuït villages terminate in this manner.

The village on the *Kănĕlik* slough in the Yukon delta is called *Kănĕlig'mĕut*, and its inhabitants are known as *Kănĕlig'mĕut yŭt* = *the Kanelik folks*. A person from that village would speak of himself as:

hwĕgna Kănĕligmĕũġnũġnă I am a resident of Kanelik (571)

These village names are declined according to the regular plural form.

Kănĕlig'mĕũnŭn iyăqtoa I am going to Kanelik

103. Frequently villages are named from some prominent natural object near by. The village at St. Michael's, Norton Sound, is situated on a fine bay, and is known as *Tăchĕk*, and its inhabitants as *Tăchĕr'mĕut*.

Tăchĕmŭn iyăqtoa I go to the bay (i.e., St. Michael's)

Near Andreievsky, at the head of the Yukon delta, is *Ingrĕchŏă'mĕut*, from *ingrĕchŏă, hill*. (See 230.)

Again, names of villages may often end in *vĭk* (see 117): *Nŭkkĕr-chŏr'vĭk*, *Nŭkkĕrchŏrvĭg'mĕut*.

104.

kăzhgēmēūt

the young men of a village

Old men who have no families, orphans, visitors, etc., are all classed thus, meaning those who occupy the *kăzhgă* or *communal house*.

kăzhgēmēūġnūtñ kă?

do you reside in the *kazhga*?

is equivalent to asking whether one is married.

măkūmēūt

residents of this place

snăġmēūt

coast folks

Mēūt may be added to all the locatives. (See 380.)

105. *mēūtăk*. This termination signifies a trait or quality, *belonging to*, etc.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	— <i>mēūtăk</i>	— <i>mēūtăk</i>	— <i>mēūtăt</i>
<i>Trans.</i>	— <i>mēūtăm</i>	—	—
<i>Loc.</i>	— <i>mēūtăr'mē</i>	— <i>mēūtăġ'nē</i>	— <i>mēūtăr'nē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

kwġqpăġ'mēūtăk

a thing or person belonging to the Yukon (*Kwġqpăk*)

ăkūmkūmēūtăk

a thing belonging to the other side (379)

NOTE 1. — This is the name given to any foreign or imported object.

kăġkūmēūtăk

a thing belonging to the far north

kăġġmēūtăt

belonging to the head or upper portion

NOTE 2. — *Kăġġmēūtăt* is the term used to designate the last of the running ice at the annual break-up of the Yukon and other rivers. It is composed of the words *kwġgūm kăġġnēă*, *the river's source or head waters*.

kăġăġ'mēūtăt

belonging to the sky

NOTE 3. — This is the name given to white mice or lemming, which are occasionally found and are supposed to have dropped from the sky.

106. The verb form is *mēūtăġwăk* (Mode LXVIII). Generally it is used in Mode LXXII.

tăġlū ūă kwġqpăġ'mēūtăuthlġnnăăk

this snowshoe is evidently from the Yukon region

ôr'lôvŭk ūă kăġkūmēūtăuthlġnnăăk

this bow is clearly from the far north

ūkūt ākūmkūmēūtaūgwūt

these are foreign articles (said of things brought up from San Francisco, Seattle, etc.)

107.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Intrans.</i>	yūqtāk	yūqtāthluk	yūqtākāk
<i>Trans.</i>	yūqtām	yūqtāthlūm	yūqtākām
<i>Loc.</i>	yūqtāmē	yūqtāthlēmē	yūqtākāmē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

tōkōmālraāqtāk belonging or appertaining to death

āthlānūqtāk belonging or appertaining to another = a stranger

tūngrāḡniyāqtāk belonging to the devil (i.e., the paraphernalia of sorcery)

108. Sun or shun signifies the means or instrument.

By means of these suffixes the Innuït readily coin new terms to designate the various foreign objects which the whites have introduced into this region. For example: The verb *āllēnāqtoa* in its primary sense means *I mark* or *impress a sign, figure*, etc., upon anything; from this is derived the word *āllēnāqshun*, meaning *an instrument for marking*, which term is now applied to lead pencils, pens, etc., while the verb itself has as a secondary signification, *I write, draw*, etc.

109. The school children during their drawing lessons were supplied with a number of pieces of india rubber; as soon as they understood their use they were immediately termed *āwārēsūtīt*, from the verb *āwārētake*, *I obliterate it*.

110. After the introduction of flour "slapjacks" became known, and were termed *mānnŷāt*; hence a frying-pan is called *mānnērqshun* or *slapjacker*.

Thermometers, etc., are known as *slāshūn* or *weather instruments*.

From *mīngkoa*, *I sew*, comes *mīnkshūn*, term for *sewing machine*.

111. All the words of this group have their transitive in *sūtūm* or *shūtūm*, according to the following paradigm.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	āgiyūshūn	āgiyūshūtūk	āgiyūshūtīt
<i>Trans.</i>	āgiyūshūtūm	—	—
<i>Loc.</i>	āgiyūshūtūmē	āgiyūshūtūḡ'nē	āgiyūshūtūnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

112. The time forms of these words in *un* are as follows :

NOTE. — *Ēgăqtoa* is the equivalent of *I write*, so a pen, pencil, etc., is expressed by :

<i>Pres.</i>	<i>ēgăqchūn</i>	pencil
<i>Past</i>	<i>ēgăqchūthlūk</i>	what was a pencil
<i>Fut.</i>	<i>ēgăqchūtkăk</i>	what is to be a pencil

113. The possessive form :

<i>Sing.</i>	<i>ēgăqchūtîkă</i>	my pencil
<i>Dual</i>	<i>ēgăqchūtîqkă</i>	my two pencils
<i>Plur.</i>	<i>ēgăqchūtñkă</i>	my pencils

114. The full personal form, intransitive and transitive :

<i>Sing.</i>	{ my	<i>ēgăqchūtîkă</i>	<i>ēgăqchūtmă</i>
	{ thy	<i>ēgăqchūtñ</i>	<i>ēgăqchūtfūt</i>
	{ his	<i>ēgăqchūtē</i>	<i>ēgăqchūtēn</i>
<i>Dual</i>	{ our	<i>ēgăqchūtfūk</i>	<i>ēgăqchūmūg'nūk</i>
	{ your	<i>ēgăqchūtsūk</i>	<i>ēgăqchūtūftūk</i>
	{ their	<i>ēgăqchūtēk</i>	<i>ēgăqchūtēgnūk</i>
<i>Plur.</i>	{ our	<i>ēgăqchūtfūt</i>	<i>ēgăqchūtūmtă</i>
	{ your	<i>ēgăqchūtsē</i>	<i>ēgăqchūtūfchē</i>
	{ their	<i>ēgăqchūtēt</i>	<i>ēgăqchūtētă</i>

This has the other cases also, just as in 73.

The dual and plural with all their cases occur just as in 73.

115.

<i>tisūn</i>	from <i>tîgoa</i> , <i>I come</i> , expresses any conveyance.
<i>tūntūvăqchūn</i>	<i>a dog trained to hunt moose</i> ; from <i>tūntūvak</i> , <i>a moose</i> , the augmentative of <i>tūntū</i> , <i>a deer</i> .
<i>ănōksūn</i>	from <i>ănōkă</i> , <i>wind</i> , expresses wind vane, the little strip of calico at the masthead of the large skin sailboat or <i>angiak</i> . This word is now generally used to designate <i>flag</i> .
<i>chăkyūn</i>	<i>the native stone axe of jade, etc.</i> ; from <i>chăkētoa</i> , <i>I chop</i> .
<i>pikkēyūn</i>	<i>a gift</i> ; from <i>pikkēūtăkă</i> , <i>I make him a present</i> .
<i>chikkēyūn</i>	<i>a small gift</i> ; from <i>chikkēūtăkă</i> , <i>I give him a little gift</i> .
<i>ippūn</i>	<i>a thing to ladle with, a dipper</i> ; from <i>ippūqtoa</i> , <i>I ladle out</i> . This word designates only the native dipper. These wooden ladles are very large and handsomely carved.
<i>ănggŋoăhūn</i>	<i>the single-blade kiyak paddle</i> ; from <i>ănggŋoatoa</i> , <i>I paddle</i> .
<i>ăllilūn</i>	<i>a mark</i> .
<i>mōqrūn</i>	<i>the triangular wooden cup belonging to a kiyak outfit</i> .

nāthlūnāqkūn *an emblem, that which makes something known.*

kēpūsāghūn *an object presented for sale; kēpūsāqtoa = I come to trade, to sell, etc.*

NOTE. — Kēpūsāgūtānkā, *I sell them*, and kēpūsāgūtūksārānkā (Mode XXIX).

ūlēūn *i.e., covering, term for the broad muscle from which the sinew thread is made, from ūlēgākā, I cover it.*

116. āun. In some districts this broader sound is used (319).

nūfkāun	a native tool of horn tip	pūqtāun	lung
pītīqchāun	arrow	tūpkērchāun	perfume
yūmchāun	medicine	miyōrqhāun	native pole ladder

117. vīk. This suffix signifies the place where an act is accomplished. Words with this ending are derived from verbs, as follows :

iyāqtoā	I go	iyāg'vīk	destination
tīgōā	I come	tivīk	place of coming from = source
kēpūtōā	I trade	kēpūzvīk	store
āgiyūgnā	I pray	āgiyūvīk	church
ūētāugnā	I am	ūētāvīk	place of being
ālūgnōk	he laps	ālūngvīk	feed trough for sled dogs
pūyōqtōk	it smokes	pūyōqchāvīk	smoke house for fish, etc.

118. The endings :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—vīk	—vēk	—vēt
<i>Trans.</i>	—vēm	—	—
<i>Loc.</i>	—vīgmē	—vēgnē	—vīgnē
<i>etc.</i>	etc.	etc.	etc.

ūkshēvīk	wintering place (i.e., a winter village)
ūkshūwēvīk	a fall village
ūppēnāqkēvīk	a spring village

NOTE 1. — Compare with Upernavik, *on the coast of Greenland.*

The augmentatives (223) combine as follows :

kūvyāqpīr'vīk	a place to set big nets = kūvyāqpāk (i.e., net for salmon)
tāllūyāqpīr'vīk	a place for a large fish trap

NOTE 2. — In some districts there is a tendency to sound vīk as wīk.

NOTE 3. — Euphony often requires the v to be sounded f: mīngkoa, *I sew*; mīnkfīk, *sewing place.*

119. The term used to express a blacksmith's shop is an interesting example of the power of Innuît to coin words. The word for *iron* combined with the verb expressing *to work*, together with this suffix, gives:

chăwî-llëör'-vîk iron-working place

120. The declension of this group in the possessive present :

	<i>my place of staying</i>	<i>thy, etc.</i>	<i>his, etc.</i>
<i>Intrans.</i>	ũetăvîkā	ũetăvën	ũetăvëă
<i>Trans.</i>	ũetăvëmă	ũetăvîqput	ũetăvën
<i>Loc.</i>	ũetăvîmnë	ũetăvîqpnë	ũetăvëănë
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
	iyag'vikă yăkshîqtok	my destination is far away	
	kwîqpēm tivëă	the source of the Yukon = of the great river, its	
		place of coming from	
	năuhwă ênăqvën	where is your bunk? (i.e., sleeping place)	

121. The time forms in the past and future :

	<i>my, etc.</i>	<i>thy, etc.</i>	<i>his, etc.</i>
<i>Intrans.</i>	ũetăvîlthkā	ũetăvîlthñ	ũetăvîlthhră
<i>Trans.</i>	ũetăvîlthmă	ũetăvîlthlîrpët	ũetăvîlthhrăn
<i>Loc.</i>	ũetăvîlthlîmnë	ũetăvîlthlîrpnë	ũetăvîlthhrănë
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

ũtrăqchûgëăkōă ũetăvîlthlîmnñ

I would like to return to my old (former) home

	<i>my, etc.</i>	<i>thy, etc.</i>	<i>his, etc.</i>
<i>Intrans.</i>	ũetăvîqkăka	ũetăvîqkăn	ũetăvîqkă
<i>Trans.</i>	ũetăvîqkămä	ũetăvîqkăput	ũetăvîqkăn
<i>Loc.</i>	ũetăvîqkămnë	ũetăvîqkăpnë	ũetăvîqkăănë
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

yî iyăg'vîqkăkă yonder is my destination

123. Mode variations :

I. ũetăvîklălthkā = *where I used to be, generally was, etc.*, ñnă, *house*, being understood.

nñăt ũetăvîklălthhănkă the village I used to live in (19)
ũetăvîklălthhănkă yut folks I used to live with

II. ũetăvîksûlthkā = *where I desire to be* (Mode LXII).

III. ũetăvîkîlkăkă = *which had been my residence*.

IV. ũetăvîkînkîqtaqkăkă = *where I am to dwell again* (Mode XLI).

124. *lik*. This suffix denotes *owner, one possessed of*. The endings are:

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—lik	—ligūk	—ligūt
<i>Trans.</i>	—ligūm	—	—
<i>Loc.</i>	—ligūmē	—ligūg'ne	—ligūnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

āngyālik	the owner of an angiak = native skin sailboat
ig'yārālik	a clam
pūpsūlik	a crab = possessor of cutters
ūgnālik	a bearded man = possessor of a beard
pāmyūqpālik	a comet = one possessing a long tail
tūngrālik	a sorcerer = one having a familiar spirit = tūngrök

125. In most accounts of Alaska, the Siberian term 'shāmán' is used for *sorcerer*. This word was introduced by the Russians, but it has never been adopted by the Inuit.

īnglūpēālik	having one of a pair = a one-eyed person
pēāgālik	used to express a bear with her cubs
nūrālik	used to express a doe with a fawn

126. Words in *lik* may be combined with other suffixes:

With *vīk* (117):

nāutstār'vīk	a garden
nāutstār'vīllīk	a person having a garden

With *chōā* (230):

āngyāchōār'lik	an owner of a small boat
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With *pāk* (223):

āngyālūqpālik	an owner of a large boat
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With *vēālūk* (208):

āngyāvēālūthhālik	an owner of an old boat
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With *kērtāh* (200):

āngyākērtārālik	an owner of a new boat
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NOTE. — These words use for their negatives or privatives the form in 131.

127. *tālik*. This suffix denotes the place where the object abounds.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—tālik	—tālgūk	—tālgūt
<i>Trans.</i>	—tālgūm	—	—
<i>Loc.</i>	—tāligūmē	—tāligūg'nē	—tāligūnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

128. The time forms:

<i>Pres.</i>	ăwiyătălĭk
<i>Past</i>	ăwiyălĕthlĭk
<i>Fut.</i>	ăwiyătălĭqkăk

129. ăwiyăk = *bush* (Mode XVII).

ăwiyătălĭk	a place with many bushes, bushy
iyăqtok ăwiyătălĭg'mĭn	he goes to a thicket

NOTE. — These words use the form in 131¹³³ for their negative.

mŏqtălĭk	a place abounding in water
mŏqtilĝnŏk	a region without water

130.

ingriqtălĭk	a mountainous district	tŏkŏmălrăătălĭk	burial place
yŭqtălĭk	an inhabited place	chărriyătălĭk	place of devils, hell
nănvăhătălĭk	a place full of lakes	tŭntŭtălĭk	deer hunting ground
pitălĭk	a kiyak for three persons; the circular hatch of a kiyak is termed pĭ		

131. liĝnŏk. This is one of the important endings and means *one who is*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—liĝnŏk	—liĝnŭk	—liĝnŭt
<i>Trans.</i>	—liĝnŭm	—	—
<i>Loc.</i>	—liĝnŏr'nĕ	—liĝnŭg'nĕ	—liĝnŏr'nĕ
<i>etc.</i>	etc.	etc.	etc.
	mĭkkilliĝnŏk	one who is small = baby	
	pĕyŭnrilĝnŏk	one who is unwilling	

132. This ending forms a numerous group in the locatives. (See 385.)

NOTE. — The time forms occur as usual.

<i>Past</i>	mĭkkilliĝnŏthlĭk	<i>Fut.</i>	mĭkkilliĝnŏăqkăk
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133. The various modes also present their representatives.
 ălĝnŏk = *one who is without*. (See Mode VII.)

chăqthluĕlĝnŏk	one being without sin = a virtuous person
tukwĕlĝnŏk	one being without wealth = a pauper

ilīgnōk. From Mode VI.

āwiyātilīgnok	a place without any bushes
āngyillīgnōk	one who has not an angiak
slilīgnōk	an idiot

štīkīlgnōk. From Mode XIV. (See 145.)

Example: *ēkiyōrqstē*, *his helper*, with this suffix becomes *ēkiyōrq-štīkīlgnōk* = *one without his helper* = *a helpless person*.

ēkiyōrqštīkīlgnōk	one lacking an assistant
kūnnūkstīkīlgnōk	one without a lover = with no one to love him
āngthlōrstīkīlgnōk	one who has no one to baptize him
mōqtāngkrāqkāunrīlgnōk	a place where there will be no water

134. ilthkōk. These are derivatives from Mode VI.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chātilthkōk	chātilthkūk	chātilthkūt
<i>Trans.</i>	chātilthkūm	—	—
<i>Loc.</i>	chātilthkūmē	chātilthkūg'nē	chātilthkūnē
<i>etc.</i>	etc.	etc.	etc.
chātilthkōk	where there is nothing	mōqtilthkōk	a place with no water
nūkkīlthkōk	a stream with no fish	āwiyātilthkōk	a spot without bushes
nānvilthkōk	a place without lakes		

iyāloyilthkūtūk (dual)

the stays on the mast of a sailboat (i.e., preventers from leaning over)

nānggñūg'yilthkūn

native oarlock (i.e., preventer from wearing the gunwale)

135. ēlthkōk. A companion form to the above, from Mode VII.

chīkkwēlthkōk	an air hole in the ice = where there is no ice		
yuēlthkōk	a desolate place	ūkfēlthkōk	a treeless place

136. stā, stē. These endings belong to a large group of words, which are formed in the following manner.

I. *Stā* signifies *one who acts*. These are all derived from intransitive verbs.

pīllēugnā	I do, I act	pīllistā	an actor
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II. *Stē* signifies *one who makes*, etc. These are derived from the transitive verbs.

pīllēākā	I make it	pīllēākstē	the maker of it
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NOTE. — This group consists simply of the third persons of the possessive form. For the paradigm see 144.

137. Both of these groups present the usual time forms as follows :

	<i>Intrans.</i>	<i>Trans.</i>
<i>Pres.</i>	pīllistă	pīllěăkstē
<i>Past</i>	pīllēthlūk	pīllěăksthlūk
<i>Fut.</i>	pīllistkāk	pīllěăkstkāk

138. Both assume the regular set of cases. For the transitive see 147.

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agén. Intrans.</i>	pīllistă	pīllistūk	pīllistūt
<i>Agén. Trans.</i>	pīllistūm	—	—
<i>Loc.</i>	pīllistmē	pīllistug'nē	pīllistnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
chēūlistă	leader	chălistă	worker
yūmchăristă	healer	chăugñoăkistă	squanderer

139. Chēūlistă, from the verb *to be the first*, is the term used to designate the dog which is harnessed at the head of the team.

140. The cases in the past form :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agén. Intrans.</i>	pīllēthlūk	pīllēthhrūk	pīllēthhrūt
<i>Agén. Trans.</i>	pīllēthhrūm	—	—
<i>Loc.</i>	pīllēthlur'mē	pīllēthhrüg'nē	pīllēthlur'nē

141. The cases in the future form :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agén. Intrans.</i>	pīllistkāk	pīllistkāk	pīllistkăt
<i>Agén. Trans.</i>	pīllistkām	—	—
<i>Loc.</i>	pīllistkāmē	pīllistkăg'nē	pīllistkănē

NOTE. — Tăgustkāk, *one who will take or arrest*, term used to express *soldier*.

142. The cases in the future perfect :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agén. Intrans.</i>	pīllistkăthlūk	pīllistkălthhrūk	pīllistkălthhrūt
<i>Agén. Trans.</i>	pīllistkălthhrūm	—	—
<i>Loc.</i>	pīllistkălthlur'mē	pīllistkălthhrüg'nē	pīllistkălthlur'nē

143. To all these primary forms of stă and stē many mode characteristics may be combined, as, *the one who helps often* or *helps*

again, etc. These with their negatives produce a vast number of new groups, having, however, always the same terminations.

144.

SING.

CASES.	<i>the maker of it</i>	<i>both makers of it</i>	<i>the makers of it</i>
<i>Agen. Intrans.</i>	pīllēākstē	pīllēākstēk	pīllēākstēt
<i>Agen. Trans.</i>	pīllēākstēn	—	—
<i>Loc.</i>	pīllēākstēnē	pīllēākstēg'nē	pīllēākstētēnē

DUAL.

CASES.	<i>the maker of both</i>	<i>the two makers of both</i>	<i>the makers of both</i>
<i>Agen. Intrans.</i>	pīllēākstūk	pīllēākstkūk	pīllēākstkūt
<i>Agen. Trans.</i>	pīllēākstqkñ	—	—
<i>Loc.</i>	pīllēākstūg'nē	pīllēākstkug'nē	pīllēākstkutnē

PLUR.

CASES.	<i>the maker of them</i>	<i>the two makers of them</i>	<i>the makers of them</i>
<i>Agen. Intrans.</i>	pīllēākstī	pīllēākstik	pīllēākstit
<i>Agen. Trans.</i>	pīllēākstin	—	—
<i>Loc.</i>	pīllēākstinē	pīllēākstīg'nē	pīllēākstitnē

The negative is formed in the usual manner.

ūkfūkstē	a believer	ūkfūkñrītstē	an unbeliever
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NOTE. — Tūmūm nāthlūnrīstē = *a guide = of the trail its non-ignoror.*

145. The possessive form:

The possessive forms have the tenses and cases as usual.

chāllīštkā	my workman
māllēgāštkā	my companion
kēā kñnrūtātñ tāumūk?	who told you that?
kñnrūtstīkā chātītōk	my informer = the one who told me is not here

146. This form serves also to supply for the relative pronoun, which is lacking in Innuít.

kāuqtōrākā īmīnā kūhrsūqtākā	I hit the dog which bit at me (lit., I club him that one my wisher to bite me)
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NOTE 1. — For the full paradigm of the possessive see 147. For examples in the possessive modes see XII and XIII.

NOTE 2. — Words in stā merge into verbs, as, *I am a worker*, etc. (See Mode XV.) From these a fresh group arises ending in uchākā. (See 153.)

147. Paradigm of the possessive form :

<i>Sing.</i>	my	{	—st kă	—st mă	—st ĩmnē
		{	—st qkă	—st gmă	—st ĩgumĭnē
		{	—st nkă	—st mă	—st ĩmnē
	thy	{	—st ñ	—st fŭt	—st ĩrpnē
		{	—st qkñ	—st qpŭt	—st ĩguvĭnē
		{	—st tn	—st fŭt	—st ĩrpnē
<i>Dual</i>	we both, our	{	—st ě	—st ěn	—st ěnē
		{	—st ŭk	—st qkn	—st qkĕnē
		{	—st ĭ	—st ĩn	—st ěnē
	you both, your	{	—st nē	—st mē	—st mēnē
		{	—st gnē	—st gmē	—st ĩgumēnē
		{	—st nē	—st mē	—st mēnē
<i>Plur.</i>	his	{	—st fuk	—st mug'nuk	—st mugnē
		{	—st qpuk	—st gmug'nuk	—st gmugne
		{	—st puk	—st mug'nuk	—st mugnē
	his own	{	—st sŭk	—st ftuk	—st ĩftugnē
		{	—st qtŭk	—st qŭtuk	—st qŭtugnē
		{	—st tuk	—st ftuk	—st ĩftugnē
<i>Plur.</i>	they both, their	{	—st ěk	—st ěg'nuk	—st ěgnē
		{	—st qkĕk	—st qkĕnkă	—st qkugnē
		{	—st kĕk	—st kĕnkă	—st kugnē
	their own	{	—st sŭk	—st mug'nuk	—st mugnē
		{	—st qtuk	—st gmug'nuk	—st gmugnē
		{	—st tŭk	—st mug'nuk	—st mugnē
<i>Plur.</i>	our	{	—st fut	—st mtă	—st ĩmtnē
		{	—st qput	—st gmtă	—st gumtnē
		{	—st put	—st mtă	—st ĩmtnē
	your	{	—st chē	—st fchē	—st ĩfsnē
		{	—st qchē	—st qŭchē	—st qpetchnē
		{	—st chē	—st fchē	—st ĩfsnē
<i>Plur.</i>	their	{	—st ět	—st ěta	—st ětnē
		{	—st qkĕt	—st qkĕttă	—st qkĕtnē
		{	—st ĩt	—st ĩta	—st ĩtnē
	their own	{	—st zŭng	—st mung	—st muqnē
		{	—st qtŭng	—st gmung	—st gmuqnē
		{	—st tŭng	—st mung	—st muqnē

148. The verb form, third person, i.e., *chällistkäkä* = *he is my workman*.

Sing.	my	Sing.	—st kä kä	—st kä mă
		Dual	—st kä qkä	—st kä gmă
		Plur.	—st kä nka	—st kä mă
	thy	Sing.	—st kä n	—st kä hpüt
		Dual	—st kä qkn	—st kä qpüt
		Plur.	—st kä tn	—st kä hpüt
	his	Sing.	—st kä . . .	—st kä n
		Dual	—st kä k	—st kä qkn
		Plur.	—st kä ě	—st kä ěn
Dual	we both, our	Sing.	—st kä hpuk	—st kä mugnuk
		Dual	—st kä qpuk	—st kä gmugnuk
		Plur.	—st kä puk	—st kä mugnuk
	you both, your	Sing.	—st kä htük	—st kä hptük
		Dual	—st kä qtük	—st kä qptük
		Plur.	—st kä tük	—st kä ptük
	they both, their	Sing.	—st kä k	—st kä gnük
		Dual	—st kä qkĕk	—st kä qkĕnkă
		Plur.	—st kä kĕk	—st kä kĕnkă
Plur.	our	Sing.	—st kä hput	—st kä mtă
		Dual	—st kä qput	—st kä gmtă
		Plur.	—st kä put	—st kä mtă
	your	Sing.	—st kä hchĕ	—st kä hpchĕ
		Dual	—st kä qchĕ	—st kä qpchĕ
		Plur.	—st kä chĕ	—st kä pchĕ
	their	Sing.	—st kä t	—st kä tă
		Dual	—st kä qkĕt	—st kä qkĕtă
		Plur.	—st kä ět	—st kä ětă

149. klĕk.

	Sing.	Dual.	Plur.
Intrans.	chăōklĕk	chăōklĕk	chăōklĕt
Trans.	chăōklĕm	—	—
Loc.	chăōklĕr'mĕ	chăōklĕgnĕ	chăōklĕr'nĕ
etc.	etc.	etc.	etc.
kĭngĕhoklĕk	the back one	chămaklĕk	the lower one
kĭtklĕk	the front one	yăklĕk	the last one over there
nŭmŭn yăklĕr'mŭn ĭtrăqtök		he goes to the last house over there	

150. The usual time forms :

<i>Pres.</i>	chāōklěk	the first
<i>Past</i>	chāōklīthluk	the once first
<i>Fut.</i>	chāōklěrkāk	the to be first

151. The possessive forms :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my	chāōklěkă	chāōklīmă	chāōklīmñē
thy	chāōklīn	chāōklīrput	chāōklīrpnē
his	chāōklěă	chāōklěăn	chāōklěănē
etc.	etc.	etc.	etc.

Kīnggnoklēka is used to express *my younger brother*.

	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Intrans.</i>	yuchěk	yuchēthluk	yuchēhkāk
<i>Trans.</i>	yuchīm	yuchēlthrum	yuchēhkām
<i>Loc.</i>	yuchīmē	yuchēthlēr'mē	yuchēhkamē
etc.	etc.	etc.	etc.

This is derived from *yuk, man*. *Yuchěk* means *the state of being a man, manhood*.

iyāuchěk	a start
mīyuchěk	an ascent
ătrāuchěk	a descent
īllāuchěk	companionship

153. The possessive forms are as follows :

	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Intrans.</i>	yuchākă	yuchīlthkă	yuchēhkakă
<i>Trans.</i>	yuchīmă	yuchīlthmă	yuchēhkāmă
<i>Loc.</i>	yuchīmñē	yuchīlthlīmñē	yuchēhkamñē
etc.	etc.	etc.	etc.

These all follow the same paradigm (154) as *yuchākă, yuchīn, yuchēă*, etc.

The locatives (408) and demonstratives (282) also assume this form.

154.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>
S.	—chěkă	—chĭmă	—chĭmnē	—chĭmnŭk	—chĭmnŭn	—chĭmkŭn	—chĭmtŭn
	—chĭn	—chĭrhpĭt	—chĭrhpnē	—chĭrhpnŭk	—chĭrhpnŭn	—chĭrhphghŭn	—chĭrhphŭn
	—chēă	—chēăn	—chēănē	—chēanŭk	—chēanŭn	—chēăkŭn	—chēătŭn
	—chēnē	—chēmē	—chēmēnē	—chēmēnŭk	—chēmēnŭn	—chēmēkŭn	—chēmētŭn
D.	—chěhpŭk	—chĭmŭgnŭk	—chĭmŭgnē	—chĭmŭg'nŭk	—chĭmŭg'nŭn	—chĭmŭg'nŭqkŭn	—chĭmŭg'nŭqstŭn
	—chěhtŭk	—chĕrhphŭk	—chĭqphŭgnē	—chĭqphŭgnŭk	—chĭqphŭg'nŭn	—chĭqphŭg'nĕrghŭn	—chĭqphŭqstŭn
	—chēăk	—chĭăg'nŭk	—chĭăg'nē	—chĭăg'nŭk	—chĭăg'nŭn	—chĭăg'nĕrghŭn	—chĭăkstŭn
	—chěhtĭk	—chĭmŭg'nŭk	—chĭmŭg'nē	—chĭmŭg'nŭk	—chĭmŭg'nŭn	—chĭmŭg'nĕrghŭn	—chĭmŭqstŭn
P.	—chěhpŭt	—chĭmtă	—chĭmtnē	—chĭmtnŭk	—chĭmtnŭn	—chĭmthŭn	—chĭmstŭn
	—chĕhchē	—chĭrhphche	—chĭrhphĕchnē	—chĭrhphĕchnŭk	—chĭrhphĕchnŭn	—chĭrhphĕchēhŭn	—chĭrhphĕchstŭn
	—chăăt	—chăătă	—chăătne	—chăătŭk	—chăătŭn	—chăătthŭn	—chăătstŭn
	—chĕrqtŭng	—chĭmŭng	—chĭmŭqnē	—chĭmŭqnŭk	—chĭmŭqnŭn	—chĭmŭqthŭn	—chĭmŭqstŭn

155.

nāuthlūchākă	my illness
mikkūchākă	my smallness
pēkūchākă	my ownership
tūyūchākă	my arrival (present) = my being come
tūlhūchākă	my arrival = my having come (past)
hwāgnūchākă	myself

hwēgnă iyōkūchākă iyōkīnrātōk tāūtstūn I do not act like that one
 = I (my way, my state of sameness) is not the same as that one.

156. There are also the mode variations.

ēkāmrištgnūchākă	my being a sled maker
chăllīstgnūchākă năthlōă	he does not know that I am a workman
ūkŭkăkă Agiyūtstāngkrūchēă	I believe in the existence of God

“kīthlūn tāktălrāāmŭk Cătīlină ūyōk! chăkērchūēlūchākă năspăyăqchēu”
 “quousque tandem abutere Catilina patientia nostra”

157.

īlluthlīqkōă iyāuchīmŭk
 I regret the start made by me = that I started
 kănruchēmărăchīmugŭk kīnggnōăkŭn
 after we both have been told

158.

pēyūchīmŭtūn	as I like
pēchīmŭtūn	as I do
kēpūchīmŭtūn kēpūtūtŭ kă	did you buy just as I? = as my buying
kănnūqtūtŭ kă kănrūchīmŭtūn	did you say like I say?
kănrūchīmŭtūn iyōkōk	it is just as I said
kăthlăŭlăuchīrŭtūn ĩpēnŭk	as you talk of yourself
tānghūchīmŭtūn kīyăgăqchēhkămkīn	as soon as I see I will shout to you
nāuthlūnăqtōk ĩkēyūchīmētūn	he fell sick just as soon as he came
kănrūchēătūnthlūhōk tăngkīg'gēlūnē	and as soon as he spoke, light was
kănrūchēmărăchīmŭtūn pēăkă	I did it at once after being told
kūnnūēllūchīrŭtūn	through thy generosity

ūqthlēnīlrăă toī măktŭk, măkyūchīmŭqstŭn nŭr'ŭlŭtŭk
 dawn coming, both got up; as soon as both got up they both
 breakfasted

tămătŭ tăknăuqtōk hwătŭ Agiyūtŭm pīskūchēătŭn
 may it be done according to the will of God

159. A large group of abstract nouns terminate in *nők*. These are declined as follows:

<i>Agen. Intrans.</i>	<i>kēpūtnők</i>	trading
<i>Agen. Trans.</i>	<i>kēpūtnēr'hūm</i>	
<i>Loc.</i>	<i>kēpūtnēr'mē</i>	
<i>Mod.</i>	<i>kēpūtnēr'muk</i>	
<i>etc.</i>	<i>etc.</i>	

kēpūtnők kă chuchukăn do you like trading?

160. These nouns take the characteristics of the modes.

<i>kwēgnēnők</i>	smoking	<i>kwēgnēqpākănők</i>	too much smoking
<i>mēluskănők</i>	snuffing	<i>mēluskăqpākănők</i>	over snuffing
<i>kwēgnēqpākănők</i>	<i>atāuhwāunrătők</i>	too much smoking is not good	

NOTE. — These may usually be rendered by the infinitive, as, *it is not good to smoke too much.*

161. The negative of these nouns is very frequently used, where in the English the positive would appear.

tuzhētĭrētnők atāuhwāugők unlameness is good

162. *klĭk*. Represents something that is *ready, easy, fitting, proper to be done*:

<i>Intrans.</i>	— <i>klĭk</i>	— <i>klĭguk</i>	— <i>klĭgut</i>
<i>Trans.</i>	— <i>klēm</i>	—	—
<i>Loc.</i>	— <i>klĭg'mē</i>	— <i>klĭgug'nē</i>	— <i>klĭg'nē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

163. The time forms:

<i>Pres.</i>	— <i>klĭk</i>	<i>Past</i>	— <i>klĭthluk</i>	<i>Fut.</i>	— <i>klĭgoăqkăk</i>
<i>mĭngsăklĭk</i>	a thing fit to sew	<i>ĭkēuchăklĭk</i>	a thing fit to be brought		
<i>kepuchăklĭk</i>	a thing fit to buy	<i>pēăklĭk</i>	a thing fit to do		

164. *răă*. This ending is the third singular of *răăgnă*. (See 462.) It is to be rendered as *he* or *the one who is acting*.

165. The three tense forms together with their negatives are as follows: example, *iyălrăă*, *he who goes, the one who is going*.

<i>Pres.</i>	<i>iyălrăă</i>	<i>Neg.</i> {	<i>iyănrĭlrăă</i>
<i>Past</i>	<i>iyălthhŭlrăă</i>		<i>iyănrĭtlrăă</i>
<i>Fut.</i>	<i>iyăqchĕhkĭlrăă</i>		<i>iyăg'gnĭtlrăă</i>

166. As usual, each one of these has its full set of cases.

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ätülrää	ätülrāēk	ätülrāēt
<i>Trans.</i>	ätülrāēm	—	—
<i>Loc.</i>	ätülrāāmē	ätülrāēg'nē	ätülrāānē
<i>Mod.</i>	ätülrāāmük	ätülrāēg'nük	ätülrāānük
<i>Term.</i>	ätülrāāmün	ätülrāēg'nün	ätülrāānün
<i>Vial.</i>	ätülrāākün	ätülrāēg'nēghün	ätülrāāthün
<i>Æqual.</i>	ätülrāātün	ätülrāēqtün	ätülrāātstün

167. As there is no gender in Innuït, it is only from the context that it can be known whether these words are to be taken as masculine or feminine. Thus, ätülrää may mean *he who sings* or *she who sings*.

Many words in rää are also impersonal.

168. As most of the modes possess a form in räägnä, and as these may often combine, there is an endless variety of these derivatives in rää.

169. This form is without the possessive.

170. älrää. The words with this ending are derived from Mode XVII.

NOTE. — These words form a kindred group to those in tälik. (See 127.)

äwiyälilrää	a place which is bushy	millilrää	a place which is watery
yüililrää	a place which is populous	nülälilrää	one who is polygamous

171. ülē. This is the termination of a very numerous group of words, having the force of nouns, but at the same time expressing some accompanying attribute.

It is by means of these derivatives from the modes that this language compensates for its lack of adjectives.

172. These words have the usual time forms, as follows :

<i>Pres.</i>	pillēyülē	a fine worker	
<i>Past</i>	pillēyüthlük	a once fine worker	
<i>Fut.</i>	pillēyüäqkāk	a coming fine worker	
mūmyülē	a good dancer	kānyülē	a nice speaker
ätüyülē	a fine singer	ätöqstiyülē	a good musician
iyiyülē	a good traveller	iqyiyülē	a fine seer (i.e., an owl)
pükchülē	a good walker	kēpüchülē	a good trader

These are all derived from Mode CXLVI.

173. From Mode CXLVII a similar group is derived with the signification of habitual or regular performance.

kolārātūlē	a relator of stories	chăqthlūqtūlē	a sinner
uqchārātūlē	a mourner	īyātūlē	a voyager
yug'yātūlē	a place frequented by people		
tüntūtūlē	a district frequented by deer		
tüntūtūlē m ūkkātē	on this side of the deer hunting ground		

174. The declension of these words is as follows :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ātūyūlē	ātūyūlūk	ātūyūlēt
<i>Trans.</i>	ātūyūlē m	—	—
<i>Loc.</i>	ātūyūlē mē	ātūyūlīg'nē	ātūyūlē nē
<i>Mod.</i>	ātūyūlē mūk	ātūyūlīg'nūk	ātūyūlē nūk
<i>Term.</i>	ātūyūlē mūn	ātūyūlīg'nūn	ātūyūlē nūn
<i>Vial.</i>	ātūyūlē kūn	ātūyūlīqkūn	ātūyūlē thūn
<i>Æqual.</i>	ātūyūlē tūn	ātūyūlīqtūn	ātūyūlē tstūn

175. The declension of the past and future being perfectly regular, it is not necessary to give them in full.

<i>Intrans.</i>	ātūyūthlūk	ātūyūthhrūk	ātūyūthhrūt
<i>Trans.</i>	ātūyūthhrū m	—	—
<i>Loc.</i>	ātūyūthlēr'mē	ātūyūthhrüg'nē	ātūyūthhrā nē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

176. The future :

<i>Intrans.</i>	ātūyūāqkāk	ātūyūāqkūk	ātūyūāqkāt
<i>Trans.</i>	ātūyūāqkām	—	—
<i>Loc.</i>	ātūyūāqkāmē	ātūyūāqkūg'nē	ātūyūāqkā nē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

177. 18. The time forms :

<i>Pres.</i>	āllīngtār'lē	āllīngtār'lēk	āllīngtār'lēt
<i>Past</i>	āllīngtār'lēthlūk	āllīngtār'lēthhrūk	āllīngtār'lēthhrūt
<i>Fut.</i>	āllīngtār'līqkāk	āllīngtār'līqkāk	āllīngtār'līqkāt
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

178. They are declined as follows :

<i>Intrans.</i>	āllīngtār'lē	āllīngtār'lēk	āllīngtār'lēt
<i>Trans.</i>	āllīngtār'lēm	—	—
<i>Loc.</i>	āllīngtār'lēmē	āllīngtār'līg'nē	āllīngtār'lē nē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

179. The possessive form :

<i>Sing.</i>	ăllingtăr'likă
<i>Dual</i>	ăllingtăr'liqkă
<i>Plur.</i>	ăllingtăr'linkă

180. The personal and case forms :

my	ăllingtăr'likă	ăllingtăr'limă	ăllingtăr'limnē
thy	ăllingtăr'lin	ăllingtăr'liqpīt	ăllingtăr'liqpñē
his	ăllingtăr'lēa	ăllingtăr'lēan	ăllingtăr'lēanē
ăllingtăr'lē	a coward	tōkōnărlē	a murderer
chăg'nēlē	a champion wrestler		

181. Pěă signifies *belonging to, one's own, real, true, etc.*

<i>Intrans.</i>	—pěă	—pěăk	—pěăt
<i>Trans.</i>	—pěăm	—	—
<i>Loc.</i>	—pěămē	—pěăgnē	—pěănē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

ūnă kătŭnrăpěăkăkă	this one is my own son
kěllăk kīnggnŭnŭpěăkăpŭt	heaven is our real home
ŭtrăqtōk ēmŭmŭn māuqhōlŭpěămēnŭn	he went back to his own grandmother

182. There are many variations, each with a slight difference.

pěă	nŭkălthpěă	a man in the prime of life
pěăk	nŭkălthpěăk	a youth
pěărăk	nŭkălthpěărăk	a young man
pěărătăk	nŭkălthpěărătăk	a first-class hunter = a prominent man
pěăqpăthlŭk	nŭkălthpěăqpăthlŭk	a great big fellow
pěăpĭk	nŭkălthpěăpĭk	truly the proper person

NOTE. — Nŭkălthpěărătăk is only used in native stories.

lŭqpěăk	nŭnălŭqpěăk	this word can be used to express a continent
pēpěăk	ēmăqpēpěăk	the high sea
pēlŭpěăk	ēmăqpēlŭpěăk	the ocean

183. Kăssăt = *white men*, so kăssălŭpěăt means *the real, the true whites*. This is the modest term adopted by the few dozen half and quarter breed descendants of the Russian traders yet existing along the Yukon delta, to distinguish themselves from Americans = kăssăt.

184. *lōk* and *lōq'lōk*. These suffixes are used to express *poor*, *poor old*, etc., in a compassionate sense.

They are generally added to words expressing kindred and occur continually in the native stories.

Occasionally these suffixes are added to words for animals and sometimes even to those for inanimate objects.

The following are the endings of the possessive in the three first persons, singular :

	<i>my grandmother</i>	<i>thy grandmother</i>	<i>his grandmother</i>
<i>Intrans.</i>	<i>māuqhūlōkā</i>	<i>māuqhūlōān</i>	<i>māuqhūlōā</i>
<i>Trans.</i>	<i>māuqhūlōmā</i>	<i>māuqhūlōqpīt</i>	<i>māuqhūlōān</i>
<i>Intrans.</i>	<i>māuqhūlōq'lōkā</i>	<i>māuqhūlōq'lūn</i>	<i>māuqhūlōq'lōā</i>
<i>Trans.</i>	<i>māuqhūlōq'lōmā</i>	<i>māuqhūlōq'lūpīt</i>	<i>māuqhūlōq'lōān</i>
<i>ātākā</i>	<i>my father</i>	<i>ātāug'lōkā</i>	<i>my old father</i>
<i>ānākā</i>	<i>my mother</i>	<i>ānāug'lōkā</i>	<i>my old mother</i>

185. *rāu'lōq*. This conveys the idea of *being poor, destitute, aged*.

NOTE. — This suffix occurs continually in native stories. The endings are : singular, *lōq* ; dual, *lūk* ; plural, *lūt* ; transitive, *lūm*.

<i>thlēārāu'lōq</i>	<i>an orphan boy</i>
<i>āřrērnākkāraū'lōq</i>	<i>an old woman</i>

186. Combinations with the augmentative are frequent.

<i>āřrērnākkāu'lōqpāk</i>	<i>a big old woman</i>
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187. Combinations with the diminutive :

<i>āğnūkārāulūchōā</i>	<i>a little old man</i>
<i>āřrērnākkārāulūchōārāk</i>	<i>two little old women</i>

188. *luērut*. This suffix signifies *deceased*.

NOTE. — It is used generally in the possessive form, *luērutka*. (See 75.)

<i>iyāqtoā ātāmā kiyākūn</i>	<i>I go in my father's canoe</i>
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This shows that the parent referred to is still living, but when this suffix is added the meaning changes.

<i>iyāqtoā ātāluērūt mā kiyākūn</i>	<i>I go in my deceased father's canoe</i>
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189. Īrūtġā means the same and is more commonly used.

ätirūtġā	my late father	änäirūtġā	my late mother
ängghirūtġā	my late brother	älthkīrūtġā	my late sister

These are both from Modes VI and VII.

190. kŭkkā. The time forms are :

<i>Pres.</i>	kēpuskŭkkā	that which is my thing bought = my purchase
<i>Past</i>	kēputlhukŭkkā	that which was my thing bought
<i>Fut.</i>	kēpuchēhkkŭkkā	that which will be my thing bought
	nōkkŭkkā	that which is needed by me = a necessity to me
	ūmyūōrkŭkkā	what I mean
	ūmyūōrkŭnrīlthkŭkkā	what I do not mean
	nākklikkŭkkā	my loved one
	yūōr'yākkŭkkā	my sought for one

191. Examples of combinations with other modes :

kēpūchākkŭkkā	tāugwām āmētoā	
	it should be my purchase only I lack skins (i.e., pelts used in payment)	
kēpūchākkŭkkā	āthlām yūm kēputhlīnēā	
	it should be my purchase, but it appears another man bought it	
Pimilnēnānimnē	pēyūgēākkŭkkā tāugwām tākkīloā	
	during my being at Pimute, it was my wished thing to do, but I	
	changed my mind	
ātōq'yāqkkŭkkā	tāugwām thlōāthlōā ātūnrētoā	
	it is what I should have sung only I did not sing it well	

The following paradigm presents the entire set of the personal possessive endings.

NOTE. — In some cases euphony may require kŭkkā, kŭkkā, kŭkkē, etc.

192.

<i>Sing.</i>	my	<i>Sing.</i>	—kŭkkā	—kmā
		<i>Dual</i>	—kqkā	—kgmā
		<i>Plur.</i>	—knkā	—kmā
	thy	<i>Sing.</i>	—kn	—kfüt
		<i>Dual</i>	—kqkn	—kqpüt
		<i>Plur.</i>	—ktn	—kfüt
	his	<i>Sing.</i>	—kē	—kēn
		<i>Dual</i>	—kŭk	—kqkn
		<i>Plur.</i>	—kī	—kīn

<i>Dual</i>	{	we both, our	<i>Sing.</i>	—kfuk	—kmug'nuk
			<i>Dual</i>	—kqpuk	—kgmug'nuk
			<i>Plur.</i>	—kpuk	—kmug'nuk
	{	you both, your	<i>Sing.</i>	—ksūk	—kftūk
			<i>Dual</i>	—kqtuk	—kqptūk
			<i>Plur.</i>	—ktuk	—kftūk
<i>Plur.</i>	{	they both, their	<i>Sing.</i>	—kēk	—kēg'nuk
			<i>Dual</i>	—kqkēk	—kqkēnkā
			<i>Plur.</i>	—kkūk	—kkēnkā
	{	our	<i>Sing.</i>	—kfut	—kmtā
			<i>Dual</i>	—kqput	—kgmtā
			<i>Plur.</i>	—kput	—kmtā
<i>Plur.</i>	{	your	<i>Sing.</i>	—ksē	—kfchē
			<i>Dual</i>	—kqchē	—kqpchē
			<i>Plur.</i>	—kchē	—kfchē
	{	their	<i>Sing.</i>	—kēt	—kētā
			<i>Dual</i>	—kqkēt	—kqkētā
			<i>Plur.</i>	—kit	—kitā

193. *kngnākā*. These words are derived from Mode LXXXIX.

As they all follow the regular forms, it is only necessary to present the beginnings.

my purchase	kēpukṅgnākā	my purchase	kēpukṅgnākā
my two purchases	kēpukṅgnāqkā	thy purchase	kēpukṅgnān
my purchases	kēpukṅgnānkā	his purchase	kēpukṅgnā

194. Case endings:

kēpukṅgnākā kēpukṅgnāmā kēpukṅgnāmnē kēpukṅgnāmnuk, etc.

kānrutlhoāka pēyukṅgnāpnuk

I told him what you want = about your wanted thing

chīkārchēhkāgnā pēyukṅgnāmnuk

he will give me what I want = my wanted thing

195. The time forms with their cases:

<i>Past</i>	{	kēpukṅgnālthkā	<i>Fut.</i>	{	kēpukṅgnāqkākā
		kēpukṅgnālthmā			kēpukṅgnāqkāmā
		kēpukṅgnāthlīmē			kēpukṅgnāqkāmē
		etc.			etc.

NOTE. — For paradigm of the past form see 90.

196. *ġnōāk*. This suffix signifies *a resemblance, image, picture, representation*, etc. (From Mode LXXXIV.)

The transitive, *ġnōām*; singular, *ġnōāk*; dual, *ġnōāk*; plural, *ġnōāt*.

tuntugnōāk	picture of a deer
chēzsirġnōāk	picture of a serpent
āngġnīng'rōākă	my male cousin = my like as a brother
nārhuŷăġnōāk	net float of wood carved like a goose = nārhuŷăk

The mud nests made by the swallows are termed:

kūġnmīlġnōārăt	i.e., like graves
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197. *thlināk* signifies *entirely, always, only*, etc. (See Mode XXXI.)

The transitive is *thlinūm*; dual, *thlināk*; plural, *thlinăt*.

ĕrrălōk kēllăqthlinur'mē ūētăuk	the moon is in the heavens
ŭkfēgăqthlinărăt tăngvăġănkă	I see only the forest

ĭtrāmă pēōk yūġ'yăġ'lunē yunkhrăthlinăr'nuk
 having entered, he sees it (the house) crowded with all young men
 ēmăqpġgmĭttăkămtă mōqthlinūk tăngvăġ'lărăhput
 when we are on the ocean we see only water
 ĭhălthkōthlinur'mē nūme ūētăuk
 he lives in a house all of stone

198. *Thlināk* combines also with *hwătñ*. (See 358.)

199. *lthkūk*. This suffix conveys the idea of *dislike, repugnance*, etc.

Transitive, *lthkūm*; singular, *lthkūk*; dual, *lthkūk*; plural, *lthkūt*.

<i>Sing.</i>	tăngăuhululthkūk	a boy I dislike
<i>Dual</i>	ĕkămrălthkūk	a sled I dislike
<i>Plur.</i>	nunălthkūt	a village I dislike

For the use of this suffix with the pronouns see 284.

200. *kěrtăh*. This implies *agreeable, pretty*, etc.

Transitive, *kěrtărăm*; singular, *kěrtăh*; dual, *kěrtărāk*; plural, *kěrtărăt*.

201. *Kěrtăh* is a difficult sound to express. The first syllable is like *cur* pronounced quickly and low in the throat, while the second is soft and prolonged, as *tăă*. It is from Mode LXXXI.

202. This suffix and the preceding are given together.

kēmuqtīkērtāh	a fine dog	kēmuqtīlthkūk	a bad dog
ēkāmrākērtārāk	a nice sled	ēkāmrālthkūk	a poor sled
āgnutkērtāh	a good man	āgnutīlthkūk	a mean man

For the use of this suffix in *cha* see 315.

For the use of this suffix in verbs see Mode LXXXI.

203. *āqkāk*. This ending comes from Mode XXIX and it signifies *it* or *him* to whom the act should be applied.

āngthlurāqkāk	one who is to be baptized
āngthlūnrātāqkāk	one not to be baptized
kāssutāqkāk	one who is to be married
kāssutunrātāqkāk	one not to be married
prārāqkāk	a thing which should be wiped
pēāqkāk	an act which should be done
iyāgāqkāt	those who should go

kuvlārĥā moq'muk āngthlurāqkām ukshoākun

he pours some water on the head of the person who is to be baptized

The possessive form follows the usual endings. (See 78.)

thlēu unā tānghūmāqkātñē	put this where they can see it =
	in where it is to be seen by them

The plural is :

tānghūmāqkitñē	where they can see them
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NOTE. — Tānghūmāqkātñē is the localis case, third plural, of tānghūmāqkāmñē, from tānghūmāqkākā, *my should be seen thing*.

204. *thlūq*. Signifies *old*, *worn out*, etc.

The endings are : transitive, *thlēřūm* ; singular, *thlūq* ; dual, *thlhrūk* ; plural, *thlhrūt*.

NOTE. — Most of the examples are in the possessive.

kāmmüksālththlūkkā	my old shoe
kāmmüksālthhāqkā	my old pair of shoes
ātkūlththlūkkā	my old ātkūk (native coat = parka)

205. Examples in combination with the diminutive :

ōř'lūvchōāthlhrāñē	his little old bow
nūchōāthlūqtūk	their (dual) little old hut
kākēvēchōāthlūqrānkā	my little old needle-case (19)

206. *věālūththlūq*. A variation of the above; signifies *old, large, and repulsive*.

ăřrěrnăqvēālūththlūq	a big old woman
ăgnūtūvvěālūththlūq	a big old man
kēmūqtūvvěālūththlūq	a big old dog

207. *tuvvēālūk*. A variation, meaning *bad*.

kēmūqtūvvěālūk	a bad dog
ănggñūtūvvěālūk	a bad man

208. *věālūk*. A variation, meaning *bad, worthless, etc.*

yūvēālūk	a bad man, big, clumsy
kīyăvēālūk	a poor canoe

209. *ilētāk, tām*. Dual, *āk*; plural, *ăt*.

ăknīr'nīlētāk	thimble (i.e., a thing to prevent pain)
kūmkilētāk	toothpick
ăuwărēgnīlētāk	a weight (i.e., a thing to prevent it being moved)

210.

ătăkswēlētākă = tāmă	my dear father
ănăkswēlētākă	my dear mother
ănăkswēlētăqpūt	our dear mother
īllăkswēlētākă	my dear friend

211.

pīksūqpilētākă	a thing I want by all means
nūtūksūqpilētākă	a gun I am most desirous for
kēmūqtūksūpilētākă	a dog I want particularly

212. *nūqhăk*. This conveys the idea of newness: *just made, lately acquired, etc.* (See Mode IV.)

<i>Intrans.</i>	—nūqhăk	—nūqhăk	—nūqhăt
<i>Trans.</i>	—nūqhrŭm	—	—
<i>Loc.</i>	—nūqhrămē	—nūqhrăgnē	—nūqhrănē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

kēmūqtūŋgnūqhăk	a new dog
ăgnōărūtūŋgnūqhăk	a new paddle
yūnūqhăk	a young man (i.e., one just arrived at manhood)

puyīriyārāk	smoke hole = stove pipe	pūyīrtōk	it smokes
tāguyārāk	handle	tāgūyārākā	I take hold of it
tāptāriyārāk	pocket knife	tāptākā	I fold it over

218. ūtāk.

pālāhwūtāk	steamer
chānnāhwūtāk	yard of an angiak = skin sailing boat
pūktākūtāk	wooden float for fish nets
kēchākūtāk	a bone sinker used on nets
ūlūg'yārūtāk	native wooden maul
tārēnrāōrūtāk	a mirror
kāuqtūtāk	short heavy club for killing salmon
pīkkētūtāk	native axe of jade, etc.
pūyōqtūtāk	tobacco pipe

219. nāk. These are derived from nāqkok. (Mode XXVI.)

ānglānāk	pleasantness	āllīgnāk	fear
tākūr'nāk	honor	pullug'nāk	mire
tōkōnāk	death	chāprnāk	difficulty

220. These words are declined as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ānglānāk	ānglānāk	ānglānāt
<i>Trans.</i>	ānglānām	—	—
<i>Loc.</i>	ānglānāmē	ānglānāg'nē	ānglānānē
<i>etc.</i>	etc.	etc.	etc.

221. ūhwāt. This may be termed the collective suffix and corresponds to a second plural or plural of multitude, as in English :

	brother	brothers	brethren
yūt	men	yūgūhwāt	a crowd of men = a multitude
tūntūt	deer	tūntūrūhwāt	a herd of deer
tīngmāāt	geese	tīngmāārūhwāt	a flock of geese
	yūgūhwāt tākōātnē		in the presence of a crowd

222. The declension follows the usual plural form, as :

yūgūhwāt
yūgūwār'nē
etc.

The Augmentative

223. *Largeness*, etc., is denoted by **pāk**.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—pāk	—pēk	—pēt
<i>Trans.</i>	—pēm	—	—
<i>Loc.</i>	—pāg'mē	—pēgnē	—pāg'nē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
kännūqpāk	a big snowfall	ängyāqpāk	ship or steamer
nānvāhāqpāk	a great lake	thālthkōpāk	a large rock
ingriqpāk	a great mountain	ūnggnūngsiqpāk	a great animal

224. With **pāk** some words assume a secondary meaning.

kwīq	a river	kwīqpāk	the Yukon
yūk	a man	yūqpāk	a giant
tūntū	a deer	tūntūyūqpāk	the constellation Ursa Major
āggīak	a star	āggīyāqpāk	the morning star
nūlārhä	his wife	nūlērqpāk	the first wife (i.e., in a polygamous household)

225. **Pāk** influences verbs also. (See Mode LXXVI.)

kännīqtök	it snows	kännūqpāqtök	it snows heavily
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226. **Pāk** combines with locatives.

nēgūk	north	nēgükfāk	the extreme north
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227. Euphony will sometimes demand **f** or **v** in place of **p**.

āgnūtfāk	a fine buck	kēmūlvāk ¹	a large dog
nīnggnīlvāk	intense cold	ānggnūlvāk ¹	a large man

228. **Chēsīrpāk** signifies *the great serpent, the sea serpent*, from **chēzīk**, the term for *snake*. Although this word is known, yet there are no snakes in Arctic Alaska. That the Innuits possess some traditional knowledge of these animals is proved by the frequent representation of the sea serpent on their ivory pipes, etc.

229. **rūk**. This suffix also implies *large*.

ānggīārūk	a large canoe
kwēgūk	a large river
nānvārūk	a large lake
kīkūqtārūk	a large island

¹ These two are rarely used.

The Diminutive Suffixes

230. The idea of *smallness* is added by the suffix *chōă*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—chōă	—chōărăk	—chōărăt
<i>Trans.</i>	—chōărăm	—	—
<i>Loc.</i>	—chōărămē	—chōărăgnē	—chōărănē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
ñnă	a house	nŭchōă	a little house
ingrik	a mountain	ingrichōă	a hill
ĕkămrăk	a sled (used in dual)	ĕkămrăchōărăk	a small sled
kăntăk	a wooden bowl	kăntăchōă	a little bowl

231. With *chōă* some words assume a secondary meaning.

yŭk	a man	yŭchōă	a dwarf
chŭpplŭ	a tube	chŭpplŭtchōărăt	the lungs (i.e., the little tubes)

232. *Chōă* influences the verbs. (See 551.)

kănnŭqtok	it snows	kănnichōătok	it snows a little
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233. *Chōă* also combines with the locatives.

yăkfăk	yonder	yăkfăchōă	yonder a bit
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234. *chŭgnăk*. This suffix signifies *small* and *nice*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—chŭgnăk	—chŭgnăk	—chŭgnăt
<i>Trans.</i>	—chŭgnăm	—	—
<i>Loc.</i>	—chŭgnăramē	—chŭgnăgnē	—chŭgnănē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
tăngăuhŭlŭchŭgnăk		a nice little boy	
nănvăhăchŭgnăk		a little lake	
nŭkălthpěăchŭgnăk		a fine young fellow	

NOTE. — For the use of *chŭgnăk* in the verbs see Mode CXLVI.

235. The possessive form :

ănăchŭnăkă	my dear little mother
pănnichŭnăn	thy dear little daughter
nŭtchŭnē	his cozy little house
chŭkměă chŭkměă äggěăchŭgnăk	twinkle, twinkle, little star

236. *tărăchūgnāk*. This is a variation with about the same meaning.

kēmũqtĩkũktărăchūgnāk a very nice little dog

237. *chōāyāk*. This is a variation of the diminutive :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	— <i>chōāyāk</i>	— <i>chōāyāgāk</i>	— <i>chōāyāgāt</i>
<i>Trans.</i>	— <i>chōāyārām</i>	—	—
<i>Loc.</i>	— <i>chōāyārāmē</i>	— <i>chōāyāgāgnē</i>	— <i>chōāyārānē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
	<i>nānvāchōāyāk</i>	<i>a nice pond</i>	
	<i>kēmũqtāchōāyāgāt</i>	<i>fine puppies</i>	

238. The following diminutives express *the young of animals*, etc.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	— <i>yāgāk</i>	— <i>yāgāk</i>	— <i>yāgāt</i>
<i>Trans.</i>	— <i>yāgām</i>	—	—
<i>Loc.</i>	— <i>yāgāmē</i>	— <i>yāgāgnē</i>	— <i>yāgānē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
<i>tũntũ</i>	<i>a deer</i>	<i>tũntũyāgāk</i>	<i>a fawn</i>
<i>kēmũqtā</i>	<i>a dog</i>	<i>kēmũqtyāgāk</i>	<i>a pup</i>
<i>kĩkkqta</i>	<i>an island</i>	<i>kĩkkqtyāgāk</i>	<i>an islet</i>
	<i>ānkētiyāgāk</i>	<i>a new-born baby</i>	

239. These may also have the time forms :

<i>Past</i>	<i>tũntũyāgāthlũk</i>
<i>Fut.</i>	<i>tũntũyāgāqkāk</i>

240. A variation of this appears, as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	— <i>iyāk</i>	— <i>iyāgāk</i>	— <i>iyāgāt</i>
<i>Trans.</i>	— <i>iyārām</i>	—	—
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
	<i>kāv̄wāiyāk</i>	<i>a fox cub</i>	
	<i>tĩngmāiyāk</i>	<i>a gosling</i>	

241. Another variation is :

kēmũqkāuyāh = *kāuyārām*, *kēmũqkāuyārāk*, *kēmũqkāuyārāt*

242. *kũchāgāk*. This suffix adds the idea of *worthlessness*.

<i>tutghārālũmkũchāgāk</i>	<i>a good-for-nothing little fellow</i>
<i>kēmũqtĩngkũchāgāk</i>	<i>a worthless dog</i>
<i>yũngkũchāgāk</i>	<i>a man (abusive)</i>

The Partitive Suffixes

243. Such expressions as *a little, some, a morsel, a few, a piece of, some few*, etc., are to be rendered into Innuît by means of the following suffixes: *hăk*, *kwênûq*, and *imă*.

244. *Hăk* is used as follows: *tûnôk* means *the back fat of deer*, so *tûnûhăk* would signify *a little bit* of this much-prized delicacy. These words follow the regular form. The singular is the most used.

<i>Intrans.</i>	<i>chăhăk</i>	<i>chăkăk</i>	<i>chăhăt</i>
<i>Trans.</i>	<i>chăhrăm</i>	—	—
<i>Loc.</i>	<i>chăhăr'mē</i>	<i>chăhăg'nē</i>	<i>chăhăr'nē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

<i>ôkôhăk</i>	a bit of blubber
<i>chûyăhăk</i>	a chew of tobacco
<i>nûnăpêhăk</i>	a little area of solid ground
<i>kăfchêhrăt yût âkăkē</i>	call a few men

NOTE. — This coincides with the augmentative suffix. (See 48.)

<i>tûnûhăg'mûk kēpûchûqtôă</i>	I want to buy a little tunok
<i>tûnûqpăg'mûk kēpûchûqtôă</i>	I want to buy a lot of tunok

245.

<i>ăthlătăhăk</i>	anything belonging to another (279)
<i>ăthlătăhăr'mûk tăgûchăkônăkû</i>	another's property; steal it not
<i>îllăhăk</i>	a bit of it = a portion (639)

For the possessive form see 321.

<i>chăhănkă</i>	my little things
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246. *kwênûq*. There is little or no difference in meaning between this and *hăk*. The transitive ends in *rhûm*.

<i>Intrans.</i>	<i>kwênûq</i>	<i>kwênrăk</i>	<i>kwênrăt</i>
<i>Loc.</i>	<i>kwênûr'mē</i>	<i>kwênûg'nē</i>	<i>kwênrănē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

<i>ătaûg'lôqpêt tûntûkwênûq chîkărătñ</i>	your old father gives you a bit of venison
<i>ătaûg'lûn tûntûkwênrăk chîkărăn</i>	you give your old father two bits of venison

ātaūg'loān ātsātkwēnrāt chīkārĥă
his old father gives him a few berries

It is also used to express time, as :

chă kwēnūr'mē ūētāchēhkōă	I will stay a little while
chă kwēnūq pētīklklūkū	for the sake of a trifle

247. *īmă*. This can be used alone or in connection with *kwēnūq*; the meaning is about the same, and the form is as follows :

<i>Intrans.</i>	īmă	īmărăk	īmărăt
<i>Trans.</i>	īmărăm	—	—
<i>Loc.</i>	īmăr'mē	īmărăg'nē	īmărănē
<i>etc.</i>	etc.	etc.	etc.

NOTE. — The dual and plural of these are given, but they are seldom used.

īmăr'mūk nāuthlūgwōă	I am somewhat unwell
īmă pīkkēă	give me a little

The Comparative

248. These are derived from the comparative mode in *rōūgnă* (LXXXIV).

The following examples are in the third person possessive singular :

mīkīnră	its smaller one	pēnīnră	its stronger one
iyă'nīnră	its older one	ăgnīnră	its larger one

249. The possessive form :

<i>Sing.</i>	pēnīnkă	} my stronger one
<i>Dual</i>	pēnīnrēqkă	
<i>Plur.</i>	pēnīnrēnkă	

250. The personal and case forms :

my	pēnīnkă	pēnēnīmă	pēnēnīmē
thine	pēnīnră	pēnēnuqpīt	pēnēnuqpñē
his	pēnīnră	pēnīnrăn	pēnīnrănē
etc.	etc.	etc.	etc.

pēnēnīnē tiskă

he called his stronger one

The Pronouns

251. The Innuît language presents many interesting features in its pronouns, which comprise the three following groups: the personal, the interrogative, the demonstrative.

252. There are no distinct possessive pronouns, neither are there any indefinite or relative pronouns. These two latter groups are idiomatically supplied. (See 58 and 762.)

253. The Innuît pronouns are all inflected, and follow the one general form of declension.

254. Regarding the use of the personal pronouns in connection with verbs, Innuît follows the same custom as Latin. Hence, unless the speaker wishes to be emphatic, it is indifferent whether he says *hwē iyăqtōă*, *I go*, or simply *iyăqtōă*.

255. In regard to the reflexive verbs, the Innuît pronouns are used as in English or German:

<i>hwē năkklikkōă hwăngnūk</i>	I love myself
<i>hwănkūk năkklikkūkūk hwănkūg'nūk</i>	we both love ourselves
<i>hwănkūtă năkklikkūkūt hwănkūtnūk</i>	we love ourselves

256. In addressing one, the second person singular is invariably made use of.

NOTE. — Throughout this volume our ordinary form *you* is always used, as it can be readily seen from the examples when either *thou* or *ye* is meant.

<i>Second Pers. Sing.</i>	<i>kıttüyēt</i>	who are you? (i.e., who art thou?)
<i>Second Pers. Plur.</i>	<i>kınkūtstchē</i>	who are you?

The Personal Pronouns

257.		SING.		
CASES.	<i>I</i>	<i>thou</i>	<i>he</i>	
<i>Agén. Intrans.</i>	<i>hwē</i>	<i>łpıt</i>	<i>łē</i>	
<i>Agén. Trans.</i>	<i>hwēgnă</i>	<i>łpıt</i>	<i>łń</i>	
<i>Loc.</i>	<i>hwăng'nē</i>	<i>łpínē</i>	<i>łēnē</i>	
<i>Mod.</i>	<i>hwăng'nūk</i>	<i>łpínūk</i>	<i>łēnūk</i>	
<i>Term.</i>	<i>hwăng'nűn</i>	<i>łpínűn</i>	<i>łēnűn</i>	
<i>Vial.</i>	<i>hwăngkűn</i>	<i>łpıghűn</i>	<i>łēkűn</i>	
<i>Æqual.</i>	<i>hwăngstűn</i>	<i>łpıstűn</i>	<i>łētűn</i>	

DUAL			
CASES.	<i>we both</i>	<i>you both</i>	<i>they both</i>
<i>Agen. Intrans.</i>	hwănkūk	ɪpětŭk	ɦkĩnkă
<i>Agen. Trans.</i>	hwănkūk	ɪpětŭk	ɦkūk
<i>Loc.</i>	hwănkŭg'nē	ɪpětŭg'nē	ɦkŭg'nē
<i>Mod.</i>	hwănkŭg'nŭk	ɪpětŭg'nŭk	ɦkŭg'nŭk
<i>Term.</i>	hwănkŭg'nŭn	ɪpětŭg'nŭn	ɦkŭg'nŭn
<i>Vial.</i>	hwănkŭg'něrhŭn	ɪpětŭg'něrhŭn	ɦkŭg'něrhŭn
<i>Equal.</i>	hwănkŭqstŭn	ɪpětŭkstŭn	ɦkŭqstŭn

PLUR.			
CASES.	<i>we</i>	<i>you</i>	<i>they</i>
<i>Agen. Intrans.</i>	hwănkŭtă	ɪpěchē	ɦtĩ
<i>Agen. Trans.</i>	hwănkŭtă	ɪpěchē	ɦătă
<i>Loc.</i>	hwănkŭtnē	ɪpětnē	ɦătne
<i>Mod.</i>	hwănkŭtnŭk	ɪpětnŭk	ɦătŭk
<i>Term.</i>	hwănkŭtnŭn	ɪpětnŭn	ɦătŭn
<i>Vial.</i>	hwănkŭthŭn	ɪpětzhŭn	ɦkŭn
<i>Equal.</i>	hwănkŭchētstŭn	ɪpětchēstŭn	ɦtŭn

258.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
and I	hwētŭ	hwănkŭklŭ	hwănkŭtătŭ
and thou	ɪplŭ	ɪpetŭklŭ	ɪpěchē
and he	ɦtŭ	ɦkŭklŭ	ɦtŭ

In answer to the salutation *chănrĕlthkena*, *be healthy*, *tăătŭ ɪplŭ* is said, meaning *and you likewise*.

ɪplŭ hwătŭ pē	and you ! do like this =
	you now do this way !
hwĕgnăhlŭ hwă kwĕyăumĕyŭgnă	and I indeed am also glad

This is the answer to such expressions of welcome, etc., as, for example :

kwĕyăŭgnă tănghŭyŭchĕmŭg'nŭk chĕlă	I am glad to see you again
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259. In response to questions like *who is there ?* the answer in the first person can be :

hwĕgnă pĕŭgnă	it is I
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260. Another form is :

hwăngŭgŭnă	it is I
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261. (See also 733.)

ᐅᑭᑎᑦᑎᑦ ᑭᑦ	is it you?
ᑭᑦᑎᑦ ᑭᑦ	is it he?

262. Tānūm is used with the personal pronouns and has very much the same sense as 'vere' in Latin.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
hwētōk tānūm	hwānkūktōk tānūm	hwānkūtātōk tānūm
ᐅᑭᑎᑦᑎᑦ tānūm	ᐅᑭᑎᑦᑎᑦ tānūm	ᐅᑭᑎᑦᑎᑦ tānūm
ᑭᑦᑎᑦ tānūm	ᑭᑦᑎᑦ tānūm	ᑭᑦᑎᑦ tānūm
hwētōk tānūm iyāg'lě	indeed, I would like to be going too	
hwēgnā ātkā	my name	

263.

hwāng'nētōk	or	ūētāuk
ᐅᑭᑎᑦᑎᑦ	"	ūētāuk
ᑭᑦᑎᑦ	"	ūētāuk
ᑭᑭᑭᑭᑭᑭ	"	ūētāuk
ᑭᑭᑭᑭᑭᑭ	"	ūētāut
ūnā tānggōhāk hwāng'nētōk	this boy is in my care	
ūnā ᐅᑭᑎᑦᑎᑦᑭᑭᑭᑭ	I leave this in your care	

264.

myself

<i>Sing.</i>	{	hwānggnūchākā
	{	ᐅᑭᑎᑦᑎᑦ
	{	ᑭᑦᑎᑦᑭᑦ
<i>Dual</i>	{	hwānkūchārpūk
	{	ᐅᑭᑎᑦᑎᑦᑭᑭᑭᑭ
	{	ᑭᑦᑎᑦᑭᑦᑭᑦ
<i>Plur.</i>	{	hwānkūchārpūt
	{	ᐅᑭᑎᑦᑎᑦᑭᑦᑭᑦ
	{	ᑭᑦᑎᑦᑭᑦᑭᑦ

hwānggnūchākā nāthlōā he does not know me (154)

265.

chāuhwāngnā	towards me
chāuhwātñ	towards thee
chāuhwā	towards him
etc.	etc.

kinkuqchāmā tākūkām chāuhwāngnā
the bear being very ferocious ('turned' understood) towards me

266. The following form is used occasionally and is equivalent to *ah, poor me!* (See 185.)

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
hwēnāu'lōk	hwānkōr'lūmnūk	hwānkōr'lūmtā
tpōr'lōk	tpōr'lōqptūk	tpōr'lōqpchē
teōr'lōk	tkēr'lūnkā	teōr'lūētā

267.

I love myself

<i>Sing.</i> {	hwē	nāklīkkōā	hwāng'nūk
	tpēt	nāklīkkūtñ	tpīnūk
	ññ	nāklīkōk	tthlim'nūk
<i>Dual</i> {	hwānkūk	nāklīqtūkūk	hwānkūg'nūk
	tpētīk	nāklīqtūtūk	tpētīg'nūk
	tskīnkā	nāklīqtūk	tsmūg'nūk
<i>Plur.</i> {	hwānkūtā	nāklīqtūkūt	hwānkūtnūk
	tpēchē	nāklīqtūchē	tpētzñūk
	ñātā	nāklīqtūt	tsmūq'nūk

Neg. hwē nāklīkkīnrātōā hwāng'nūk, etc.

268.

we love each other

<i>Dual</i> {	kwānkūk	ātūñm	chūchūktūkūk
	tpētīk	ātūñm	chūchūktūtūk
	tskīnkā	ātūñm	chūchūktūk

NOTE. — The reciprocal form is expressed by *ātūñm*.

we love one another

<i>Plur.</i> {	hwānkūtā	ātūñm	chūchūktūkūt
	tpēchē	ātūñm	chūchūktūchē
	ñātā	ātūñm	chūchūktūt

269. *himself**themselves**themselves*

<i>Loc.</i>	thlīm'nē	tsmūg'nē	tsmūqnē
<i>Mod.</i>	thlīm'nūk	tsmūg'nūk	tsmūqnūk
<i>Term.</i>	thlīm'nūñ	tsmūg'nūñ	tsmūqnūñ
<i>Vial.</i>	thlīm'kūñ	tsmēkūñ	tsmūqtghūñ
<i>Æqual.</i>	thlīm'tūñ	tsmētūñ	tsmūqtūñ

the man did it himself without any one helping him

Sing. thlīm'nūk yūk pillēākkilthhōā āthlāmūk ēkiyūrqtāunānā
Dual tsmūgnūk yūk pillēākkilthhōāk āthlāmūk ēkiyūrqtāunātūk
Plur. tsmūqnūk yūt pillēākkilthhōāt āthlāmūk ēkiyūrqtāunātūng

thlīm'nūk tōkōūtōk pīksākufkēnānē	he killed himself accidentally
kēmūqtā ūfchōātōk thlīm'nūk	the dog shakes himself
thlīmēkūn ūētāuk	he is doing nothing
thlīmēnūk ūngnūvīrtōk	he took his life = killed himself
thlīmēnūk yūk tōkōchākōnānē pīkillē	a man may not kill himself

270.

ālāqkōrāk tkīnkā nāunrāt illēt nufruskufkēnāku
 he commanded them both not to eat one (certain) fruit
 ēnūqkūtlhōāk tkīnkā nāthlūnrētsklūnē tkūgnūn ātānrūchēnē
 he forbade them, that they might know he was their master

ātānrōōk hwānkūtnūn	he governs us
ūnā pīshīgnōk hwāng'nē	this one works for me = is a worker to me
hwāngnē ūmyūōrtkōā tōātī	I do as I please
kēnā kānnūqtā hwāngtūn	who is talking like me = who mimics me

271. *Sing.**Dual.**Plur.*

slilthkänē hwāng'nē	slilthkänē hwānkūg'nē	slilthkänē hwānkūtnē
slilthkänē tpīnē	slilthkänē tpētūg'nē	slilthkänē tpētznē
slilthkänē tēnē	slilthkänē tkūg'nē	slilthkänē ttātnē

272. In some districts, as around Cape Vancouver, another form is used. In the following examples both are presented :

slilthkänē	or	slipā	how silly I am	or	in me
ūzvēlthkänē	"	ūzvēpā	how crazy I am	"	in me
āshārkänē	"	āshārpā	how good I am	"	in me
āshēlkänē	"	āshēpā	how bad I am	"	in me
kāzhgnūēlthkänē	"	kāzhgnūēpā	how shameful I am	"	in me

These may also appear in various modes :

kāzhgnūēnāqkōk hwāngnē, tpīnē, tēnē, etc.
 it ought to be a shame to me, etc.

There is no change for past or future :

kāzhgnūēpā thlū tpīnē ākkēlgnōrtūmālraāmē ākkēlētāksāunākē
 how shameless in you so long in debt without paying (them) (756)

273.

this

<i>Intrans.</i>	ūnă	ūkūk	ūkūt
<i>Trans.</i>	ūm	—	—
<i>Loc.</i>	ūmē	ūkūg'nē	ūkūnē
<i>Mod.</i>	ūmūk	ūkūg'nūk	ūkūnūk
<i>Term.</i>	ūmūn	ūkūg'nūn	ūkūnūn
<i>Vial.</i>	ūkūn	ūkūg'nēghūn	ūkūthūn
<i>Equal.</i>	ūtūn	ūkūqthūn	ūkūtstūn

274.

that

<i>Intrans.</i>	tāună	tāūkūk	tāūkūt
<i>Trans.</i>	tāum	—	—
<i>Loc.</i>	tāumē	tāūkūg'nē	tāūkūnē
<i>Mod.</i>	tāumūk	tāūkūg'nūk	tāūkūnūk
<i>Term.</i>	tāumūn	tāūkūg'nūn	tāūkūnūn
<i>Vial.</i>	tāūkūn	tāūkūg'nēghūn	tāūkūthūn
<i>Equal.</i>	tāūtūn	tāūkūqthūn	tāūkūtstūn

275.

this one here

<i>Intrans.</i>	mănă	măkūk	măkūt
<i>Trans.</i>	mătūm	—	—
<i>Loc.</i>	mătūmē	măkūgnē	măkūnē
<i>Mod.</i>	mătūmūk	măkūgnūk	măkūnūk
<i>Term.</i>	mătūmūn	măkūgnūn	măkūnūn
<i>Vial.</i>	mătūqkūn	măkūqkūn	măkūthūn
<i>Equal.</i>	mătūtūn	măkūqtūn	măkūtstūn

276.

that one there

<i>Intrans.</i>	tămănă	tămăkūk	tămăkūt
<i>Trans.</i>	tămătūm	—	—
<i>Loc.</i>	tămătūmē	tămăkūg'nē	tămăkūnē
<i>Mod.</i>	tămătūmūk	tămăkūg'nūk	tămăkūnūk
<i>Term.</i>	tămătūmūn	tămăkūg'nūn	tămăkūnūn
<i>Vial.</i>	tămătūqkūn	tămăkūqkūn	tămăkūthūn
<i>Equal.</i>	tămătūtūn	tămăkūqtūn	tămăkūtstūn

277.

the one over there

<i>Intrans.</i>	īng'nă	īngkūk	īngkūt
<i>Trans.</i>	īnggnūm	—	—
<i>Loc.</i>	īnggnūmē	īngkūg'nē	īngkūnē
<i>Mod.</i>	īnggnūmūk	īngkūg'nūk	īngkūnūk

the one over there

<i>Term.</i>	inggnūmūn	ingkūg'nūn	ingkūnūn
<i>Vial.</i>	inggnūkūn	ingkūg'nērghūn	ingkūthūn
<i>Æqual.</i>	inggnūtūn	ingkūqthūn	ingkūtstūn

278.

the one passing there

<i>Intrans.</i>	āugūnā	āuqkūk	āuqkūt
<i>Trans.</i>	āugūm	—	—
<i>Loc.</i>	āugūmē	āuqkūg'nē	āuqkūnē
<i>Mod.</i>	āugūmūk	āuqkūg'nūk	āuqkūnūk
<i>Term.</i>	āugūmūn	āuqkūg'nūn	āuqkūnūn
<i>Vial.</i>	āugūkūn	āuqkūg'nērghūn	āuqkūthūn
<i>Æqual.</i>	āugūtūn	āuqkūqthūn	āuqkūtstūn

279.

another

<i>Intrans.</i>	āthlā	āthlāk	āthlāt
<i>Trans.</i>	āthlām	—	—
<i>Loc.</i>	āthlāmē	āthlāgnē	āthlānē
<i>Mod.</i>	āthlāmūk	āthlāgnūk	āthlānūk
<i>Term.</i>	āthlāmūn	āthlāgnūn	āthlānūn
<i>Vial.</i>	āthlākūn	āthlāg'nērghūn	āthlāthūn
<i>Æqual.</i>	āthlātūn	āthlāqstūn	āthlātstūn

280.

that one down there

<i>Intrans.</i>	ūnā	ūnkūk	ūnkūt
<i>Trans.</i>	ūnūm	—	—
<i>Loc.</i>	ūnūmē	ūnkūg'nē	ūnkūnē
<i>Mod.</i>	ūnūmūk	ūnkūg'nūk	ūnkūnūk
<i>Term.</i>	ūnūmūn	ūnkūg'nūn	ūnkūnūn
<i>Vial.</i>	ūnūkūn	ūnkūg'nērghūn	ūnkūthūn
<i>Æqual.</i>	ūnūtūn	ūnkūqstūn	ūnkūtstūn

281.

that one

<i>Intrans.</i>	īmīnā	īmīkūk	īmīkūt
<i>Trans.</i>	ēmūm	—	—
<i>Loc.</i>	ēmūmē	īmīkūgnē	īmīkūnē
<i>Mod.</i>	ēmūmūk	īmīkūg'nūk	īmīkūnūk
<i>Term.</i>	ēmūmūn	īmīkūg'nūn	īmīkūnūn
<i>Vial.</i>	ēmūkūn	īmīkūg'nērghūn	īmīkūthūn
<i>Æqual.</i>	ēmūtūn	īmīkūqstūn	īmīkūtstūn

282. This group is declined as follows: *măkūchĕk* = *this kind* (152).

<i>Intrans.</i>	<i>măkūchĕk</i>	<i>măkūchĕk</i>	<i>măkūchĕt</i>
<i>Trans.</i>	<i>măkūchĭm</i>	—	—
<i>Loc.</i>	<i>măkūchĭmē</i>	<i>măkūchĕgnē</i>	<i>măkūchĭnē</i>
<i>Mod.</i>	<i>măkūchĭmŭk</i>	<i>măkūchĕg'nŭk</i>	<i>măkūchĭnŭk</i>
<i>Term.</i>	<i>măkūchĭmŭn</i>	<i>măkūchĕg'nŭn</i>	<i>măkūchĭnŭn</i>
<i>Vial.</i>	<i>măkūchĭkŭn</i>	<i>măkūchĭqkŭn</i>	<i>măkūchĭthŭn</i>
<i>Æqual.</i>	<i>măkūchĭtŭn</i>	<i>măkūchĭqtŭn</i>	<i>măkūchĭtstŭn</i>

The correlative of this is *tă**măkūchĕk* = *that kind*.

283. These are all derived from the personal demonstratives:

<i>āuqkūchĕk</i>	<i>from</i>	<i>āugună</i>	that kind over there
<i>ăqkūchĕk</i>	"	<i>ăgĭnă</i>	that kind on the other side
<i>păqkūchĕk</i>	"	<i>păkŭmĭnă</i>	that kind up there
<i>ĭngkūchĕk</i>	"	<i>ĭng'nă</i>	that kind over there
<i>ŭnkūchĕk</i>	"	<i>ŭnă</i>	that kind down there

284.

<i>Intrans.</i>	<i>ĭmĭnălthkŭk</i>	<i>ĭmĭnălthkŭk</i>	<i>ĭmĭnălthkŭt</i>
<i>Trans.</i>	<i>ēmŭlthkŭm</i>	—	—
<i>Loc.</i>	<i>ēmŭlthkŭmē</i>	<i>ēmŭlthkŭg'nē</i>	<i>ēmŭlthkŭnē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

The above means *the one I dislike* or *that one whom I hate*.

All these locatives may assume this suffix:

<i>chămnălthkŭk</i>	the one down there whom I dislike
<i>păkŭmnălthkŭk</i>	the one up there whom I dislike

285.

<i>Intrans.</i>	<i>ămthlŏk</i>	<i>ămthlĕrrŭk</i>	<i>ămthlĕrrŭt</i>
<i>Trans.</i>	<i>ămthlĕrhŭm</i>	—	—
<i>Loc.</i>	<i>ămthlĕr'mē</i>	<i>ămthlĕrrug'mē</i>	<i>ămthlĕr'nē</i>
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

This means *much, many*. The verb is *ămthlĕrtŏk*.

<i>ămthlĕr'mŭk</i>	<i>tăgŭtŏk</i>	he takes much
<i>ămthlĕr'nŭk</i>	<i>tăgŭtŭrătŭt</i>	they do not take many
<i>ămthlĕrhŭm</i>	<i>yŭt tăkŏătnē</i>	in the presence of many people
<i>ămthlĕkfărănŭk</i>		a little more (from Mode CLXXIX)

286. A peculiar characteristic of Innuît consists in doubling these demonstratives apparently for the sake of emphasis.

This occurs constantly in the native stories which are related nearly every evening in the various kazhgas, after the inmates have settled down for the night.

The following are extracts from native stories, showing a few of these combinations.

287. ūnă-īmīnă, ūkūk-īmīkūk.

mătlŭ ūt'ŭtŭk, chăk ūkūk ūkūk aīrērŭnăk. Tŭătlŭ ūkūk aīrērŭnăk pĕăk,
"ĭkkăvŭtă ŭkŭmă"

as he enters here were these very two women. Then both these women said, "Sit down there"

288. tāună ūmīnă.

toătlŭ hŭk tāună ūmīnă aīrērŭnăk ūtŭtmŭnă ŭk'vŭk
then 'that there' woman ran back home

289. These may even be reversed, and this may occur in a sentence just following: ūmīnă tāună.

tŭătlŭ ūmīnă tāună aīrērŭnăk ūnnwămĕ kīnggnŭnŭg'mĕnŭnă ūyăg'lŭhĕ,
ĕmŭmŭnthlŭ nŭnămĕnŭnă ŭkĕchămă

then that selfsame woman, going in the morning back again, and having come to that house

290. tāum ĕmŭm.

tŭătlŭ tāum ĕmŭm aīrērŭnăm pĕă, "kĕyŭgŭm tăng aīrērŭnăm chĭgvĕqkă
tăgŭkŭk"

then that there woman said, "See that woman there in the rear; she stole my pair of nose beads"

291. ūmīnă ūmīnă occurs also, and chăm ĕmŭm.

292. tāumŭk. Very frequently this is to be rendered into English by *that is why*.

The Interrogative Pronouns

293.	Who		
CASES.	Sing.	Dual.	Plur.
<i>Agen. Intrans.</i>	kēnă	kĭnkūk	kĭnkūt
<i>Agen. Trans.</i>	kēă	—	—
<i>Loc.</i>	kĭttūmē	kĭnkūg'nē	kĭnkūnē
<i>Mod.</i>	kĭttūmūk	kĭnkūg'nūk	kĭnkūnūk
<i>Term.</i>	kĭttūmūn	kĭnkūg'nūn	kĭnkūnūn
<i>Vial.</i>	kĭttūkūn	kĭnkūg'nērgħūn	kĭnkūthūn
<i>Æqual.</i>	kĭttūtūn	kĭnkūqtūn	kĭnkūtstūn

In asking a question the verb is always to be used in the interrogative aspect (461).

If the verb be used intransitively, it is to be accompanied by *kēnă*, but if transitively by *kēă*.

kēnă ťkētă	who is coming ?	kēă kēpūtāu	who buys it ?
kēnă kēntă	who is outside ?	kēă pēăghwū	who does it ?

294. *Kēnă* used with *hwătkăpĭk* means *no one at all, no one soever* (726).

kēnă hwătkăpĭk chĭnggnēkkĭlhrăāmūn ĩngřimūn mĭyŏrqraūqkăunrētŏk
no one at all is able to ascend to the summit of the mountain

295. *Kēă ěmūm* = *kēnă ĩmină* expresses *whoever*.

296. The questions *whose is this? to whom does it belong? who owns it?* are expressed by *kēă* with the object in the interrogative aspect.

kēă pēkău ũnă	whose is this?
kēă pēkăkūk ũkūk	whose are these two?
kēă pēkăkē ũkūt	whose are these?
kēă pēkĭlthhŏăghwū ũnă	whose was this?

297. If the owners are two or more, the question is :

kĭnkūk pēkănkē ũkūk	who (dual) own these two?
kĭnkūt pēkătkē ũkūt	who (plural) own these?

298. Whatever may be the object concerned, it takes the same terminations. (See 460 on the interrogative aspect.)

kēă kĭyăkău mănă	whose canoe is this?
kēă ěkămrăkăkūk măkūk	whose sled is this?
kēă kēmŭqtĭkău ũnă	whose dog is this?
kēă âtkūkău ũnă	whose coat is this?

299. **Kik** is often added for emphasis or to express surprise.

kēākīk īrnēākāu ūnā
kēākīk mūqtārāvīkāu

ah! whose baby is this?
oh! whose water hole is this?

The verbal forms of all these pronouns naturally assume the endings of the interrogative aspect.

300.	301.	302.
<i>who am I?</i>	<i>how many have I?</i>	<i>who do you think I am?</i>
<i>Sing.</i> { kīttūyēā kīttūyēt kīttūhwā	<i>Sing.</i> { kāfchēchēā kāfchēchēt kāfchētā	<i>Sing.</i> { kīttūyūksēā kīttūyūkchēt kīttūyūkā
<i>Dual</i> { kīnkūtsnūk kīnkūtstūk kīnkūgāk	<i>Dual</i> { kāfchētsnūk kāfchētstūk kāfchētāk	<i>Dual</i> { kīnkūyūksnūk kīnkūyūkstūk kīnkūyūkūk
<i>Plur.</i> { kīnkūtstā kīnkūtstchē kīnkūhwāt	<i>Plur.</i> { kāfchētstā kāfchētstchē kāfchētāt	<i>Plur.</i> { kīnkūyūkstā kīnkūyūkstchē kīnkūyūkāt
303.	304.	305.
<i>how many am I?</i>	<i>how many are we?</i>	<i>my whoness</i>
<i>Sing.</i> { kīyūtūchēā kīyūtūchēt kīyūtūtā	<i>Pres.</i> { kāfchēūchstā kāfchēūchchē kāfchēūhwāt	<i>Sing.</i> { kīttūchākā kīttūchīn kīttūchāā
<i>Dual</i> { kīyūtūtsnūk kīyūtūtstūk kīyūtūtāk	<i>Past</i> { kāfchēūtlstā kāfchēūtlhūstchē kāfchēūtlhōāt	<i>Dual</i> { kīnkūchārpūk kīnkūchārtūk kīnkūchāāk
<i>Plur.</i> { kīyūtūtstā kīyūtūtstchē kīyūtūhwāt	<i>Fut.</i> { kāfchēūchīkstā kāfchēūchīkstachē kāfchēūchīkāt	<i>Plur.</i> { kīnkūchārpūt kīnkūchārchē kīnkūchāāt

kāfchīn ūkētāt, *how many came?* = kāfchēūhwāt ūkētīlhrāēt, *how many are they who have come?*

kīyūtūn ūkētāt, *how many came?* = kīyūtūhwāt ūkētīlhrāēt, *how many are they who have come?*

kīttūchīn nāthlōākā, *I do not know who you are (i.e., your whoness)*

306. *Which*, interrogative, is expressed by nālīā.

EXAMPLES

nällēāt ānglēgūt mā āmāntā	which of my brothers is over there?
nällīqkūt pēyūqchēkūk	which two do you want?
nällēāt kēmūq'mā tiyēmāuwā	which (singular) of my dogs is missing?
nällērqqchē iyāqchēkkā	which one of you will go?
nällēāk knūkstchēū	which two of these are alike?
nällēāt ūkūt pīnggniyūāt pēyūqchēū	which three do you want?
nällēātnē nūt ūētā	in which house is he?
nällēāg'nūn ūkshūqchēt	on which (boat) do you wish to embark?
nällīmtā pēchēhkā	which one of us will do it?

307.

Sing.	my	<i>Sing.</i>	nällīrkā	<i>Sing.</i>	nällēmā
		<i>Dual</i>	nällīqkā	<i>Dual</i>	nällīgmā
		<i>Plur.</i>	nällēnkā	<i>Plur.</i>	nällēmā
	thy	<i>Sing.</i>	nällēn	<i>Sing.</i>	nällērqpīt
		<i>Dual</i>	nällīqkn	<i>Dual</i>	nällīqpīt
		<i>Plur.</i>	nällētn	<i>Plur.</i>	nällērqpīt
	his	<i>Sing.</i>	nällēā	<i>Sing.</i>	nällēān
		<i>Dual</i>	nällēk	<i>Dual</i>	nällēqkn
		<i>Plur.</i>	nällē	<i>Plur.</i>	nällēn
Dual	our ²	<i>Sing.</i>	nällērqpūk	<i>Sing.</i>	nällīmnnūk
		<i>Dual</i>	nällīqpūk	<i>Dual</i>	nällīmūgnūk
		<i>Plur.</i>	nällērqpūk	<i>Plur.</i>	nällīmnnūk
	your ²	<i>Sing.</i>	nällērqtūk	<i>Sing.</i>	nällīfttūk
		<i>Dual</i>	nällīqtūk	<i>Dual</i>	nällīrqptūk
		<i>Plur.</i>	nällērqtūk	<i>Plur.</i>	nällīfttūk
	their ²	<i>Sing.</i>	nällēāk	<i>Sing.</i>	nällēāgnūk
		<i>Dual</i>	nällīqkēk	<i>Dual</i>	nällīqkēnkā
		<i>Plur.</i>	nällēkēk	<i>Plur.</i>	nällēkēnkā
Plur.	our	<i>Sing.</i>	nällērqpūt	<i>Sing.</i>	nällīmtā
		<i>Dual</i>	nällīqpūt	<i>Dual</i>	nällīgmā
		<i>Plur.</i>	nällērqpūt	<i>Plur.</i>	nällīmtā
	your	<i>Sing.</i>	nällērqqchē	<i>Sing.</i>	nällīfchē
		<i>Dual</i>	nällīqqchē	<i>Dual</i>	nällīrqpchē
		<i>Plur.</i>	nällēchē	<i>Plur.</i>	nällīfchē
	their	<i>Sing.</i>	nällēāt	<i>Sing.</i>	nällēātā
		<i>Dual</i>	nällīqkēt	<i>Dual</i>	nällīqkētā
		<i>Plur.</i>	nällēt	<i>Plur.</i>	nällētā

308. Chă = *what thing, thing, something, anything.*

It is used generally with some suffix, as, chăhwă, etc.

It accompanies all the locatives, as, for example, *something behind.*

Sing. chă pǐng'nă *Dual* chăk pǐngkūk *Plur.* chăt pǐngkūt (380)
chă ămĩnă tǎnghă he sees something over there

309. chămě. The localis case is often used to express *when.*

chămě iyăqtă when did he go?
chămě yūrqlhōă when was he born?
chămūk pēyūkchēt what do you want?
chămūk kă pēyŭqtŭtñ do you want anything?
chămūk chēlă what else?

310.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chă	chăk	chăt
<i>Trans.</i>	chăm	—	—
<i>Loc.</i>	chămě	chăg'nē	chănē
<i>Mod.</i>	chămūk	chăg'nūk	chănŭk
<i>Term.</i>	chămŭn	chăg'nŭn	chănŭn
<i>Vial.</i>	chămkŭn	chăg'něrhŭn	chăthŭn
<i>Æqual.</i>	chămtŭn	chăqstŭn	chătstŭn

311.

	<i>Sing. Intrans.</i>	<i>Trans.</i>	<i>Trans. Reflex.</i>	<i>Plur.</i>
<i>Sing.</i> {	chăkă	chămə	chămə	chănkă
	chăn	chăvŭt	chăvŭt	chătñ
	chă	chăn	chămə	chĩ
<i>Dual</i> {	chăvŭk	chămnŭk	chămŭg'nŭk	chăpŭk
	chăzŭk	chăftŭk	chăfptug'nŭk	chătŭk
	chăkŭk	chămŭk	chăg'nŭk	chătŭk
<i>Plur.</i> {	chăvŭt	chămtă	chămtă	chăpŭt
	chăchē	chăfchē	chăfchē	chăchē
	chăt	chătă	chămŭng	chĩt

312.

		<i>something</i>	
<i>Intrans.</i>	chăkăk	chăkăk	chăkăt
<i>Trans.</i>	chăkăm	—	—
<i>Loc.</i>	chăkămē	chăkăgnē	chăkănē
<i>etc.</i>	etc.	etc.	etc.

Although the following variations are not the next in order in the general paradigm, yet they are inserted here, as they belong directly to *chă*.

313. The diminutive :

a little thing

<i>Intrans.</i>	chăchōă	chăchōărăk	chăchōărăt
<i>Trans.</i>	chăchōărăm	—	—
<i>Loc.</i>	chăchōărămē	chăchōărăgnē	chăchōărănē
<i>etc.</i>	etc.	etc.	etc.

my little thing

<i>Sing.</i>	chăchōrqkă
<i>Dual</i>	chăchōărăqkă
<i>Plur.</i>	chăchōărănkă

314. The augmentative :

a big thing

<i>Intrans.</i>	chăqpăk	chăqpēk	chăqpēt
<i>Trans.</i>	chăqpēm	—	—
<i>Loc.</i>	chăqpăgmē	chăqpēgnē	chăqpăgnē
<i>etc.</i>	etc.	etc.	etc.

my big thing

<i>Sing.</i>	chăqpăkă
<i>Dual</i>	chăqpēqkă
<i>Plur.</i>	chăqpēnkă

Chăhăk and chăhăkă. (See 320.)

315.

a pretty or nice thing

<i>Intrans.</i>	chăkěrtăh	chăkěrtărăk	chăkěrtărăt
<i>Trans.</i>	chăkěrtărăm	—	—
<i>Loc.</i>	chăkěrtărămē	chăkěrtărăgnē	chăkěrtărănē
<i>etc.</i>	etc.	etc.	etc.

my pretty thing

<i>Sing.</i>	chăkěrtăhkă
<i>Dual</i>	chăkěrtăhrăqkă
<i>Plur.</i>	chăkěrtăhrănkă

316.

an ugly thing

<i>Intrans.</i>	chăłthkūk	chăłthkūk	chăłthkūt
<i>Trans.</i>	chăłthkūm	—	—
<i>Loc.</i>	chăłthkūmē	chăłthkūgnē	chăłthkūnē
<i>etc.</i>	etc.	etc.	etc.

my ugly thing

<i>Sing.</i>	chăłthkūkă
<i>Dual</i>	chăłthkūqkă
<i>Plur.</i>	chăłthkūnkă

317.

something nice

<i>Intrans.</i>	chăchūgnăk	chăchūgnăk	chăchūgnăt
<i>Trans.</i>	chăchūgnăm	—	—
<i>Loc.</i>	chăchūgnăr'mē	chăchūgnăgnē	chăchūgnăr'nē
<i>etc.</i>	etc.	etc.	etc.

my nice thing

<i>Sing.</i>	chăchūgnăkă	chăchūgnăn	chăchūgnē
<i>Dual</i>	chăchūgnăqkă	chăchūgnăqkñ	chăchūkăk
<i>Plur.</i>	chăchūgnănkă	chăchūgnătñ	chăchūgni

318.

a little thing

<i>Intrans.</i>	chăyăgăk	chăyăgăk	chăyăgăt
<i>Trans.</i>	chăyăgăm	—	—
<i>Loc.</i>	chăyăgăr'mē	chăyăgăg'nē	chăyăgăr'nē
<i>etc.</i>	etc.	etc.	etc.

my little thing

<i>Sing.</i>	chăyăgăkă	chăyăgăn	chăyăgē
<i>Dual</i>	chăyăgăqkă	chăyăgăqkñ	chăyăgăk
<i>Plur.</i>	chăyăgănkă	chăyăgătñ	chăyăgī

319.

<i>Intrans.</i>	chāun	chāutūk	chāutūt
<i>Trans.</i>	chāutūm	—	—
<i>Loc.</i>	chāutmē	chāutūg'nē	chāutnē
<i>etc.</i>	etc.	etc.	etc.
<i>Sing.</i>	chāutkă	chāutñ	chāutē
<i>Dual</i>	chāutūqkă	chāutūqkñ	chāutūk
<i>Plur.</i>	chāutnkă	chāutūtñ	chāutī

This is used as a suffix to a great number of words (116).

1. Nearly all remedies, as :

īkchāun	eye water
kōzhārrēqchāun	cough mixture
kākīfchāun	any liniment

2. In some districts, in place of *chāun*, *chūn* is said.

kūqchūn	a wedge of fossil ivory or bone
chākyūn	native axe of obsidian

320.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chāhāk	chāhāk	chāhāt
<i>Trans.</i>	chāhrām	—	—
<i>Loc.</i>	chāhār'mē	chāhāg'nē	chāhār'nē
<i>Mod.</i>	chāhār'mūk	chāhāg'nūk	chāhār'nūk
<i>Term.</i>	chāhār'mūn	chāhāg'nūn	chāhār'nūn
<i>Vial.</i>	chāhāqkūn	chāhāg'nēghūn	chāhāqṭghūn
<i>Æqual.</i>	chāhāqtūn	chāhāktūn	chāhāqṭhūn

These are used continually and signify *a trifle, a small object, something*, etc.

āthlānēgnā chāhār'mūk	give me some little thing to eat
chāhār'mūk kārā nēchūgnūqkīlāāmūk	tell something interesting

321.	<i>Sing.</i>	<i>Plur.</i>
<i>Sing.</i>	{ chāhākā chāhān chāhrā	chāhānkā chāhātñ chāhī
<i>Dual</i>	{ chāhāpūk chāhātūk chāhākūk	chāhāpūk chāhātūk chāhātūk
<i>Plur.</i>	{ chāhāpūt chāhāchē chāhrīt	chāhāpūt chāhāchē chāhīt

ūptūk chātūk, chāhātūk tāmālthkwētā tākūchīmārāāmūk nūtān

both packed their things, all their little belongings, after being in readiness

chēn ālūkīnrāchēkē chāhātñ why do you not look out for your things?

322. Chăpik signifies *really something*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chăpik	chăpēk	chăpēt
<i>Trans.</i>	chăpēm	—	—
<i>Loc.</i>	chăpigmē	chăpēgnē	chăpignē
<i>etc.</i>	etc.	etc.	etc.

This is used also with hwă.

chăpïugwă ūnă	this is really something
chăpïugwă imănă chămănē	that is really something down there

323.

chăkik	chăkikă	chăkïqkă	chăkig'mă	chăkïgüm'nē
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This is used to express relationship.

ălthkăkă chăkikă	my wife's sister = my sister-in-law
ănăguăkă chăkikă	my brother-in-law

The dual, chăkïqkă, is used to express the parents of a wife or of a husband, as, *my parents-in-law*.

324. To express *would it were mine*. (See 498.)

chăklăkütök, etc.	if it were mine
chăkütăklăkētök	if they were my things

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chăkăkă	chăkăqkă	chăkănkă
<i>Trans.</i>	chăkămă	—	—
<i>Loc.</i>	chăkămnē	chăkăg'nē	chăkănē
<i>Mod.</i>	chăkămnük	chăkăg'nük	chăkănük
<i>Term.</i>	chăkămnün	chăkăg'nün	chăkănün
<i>Vial.</i>	chăkămkün	chăkăg'nērgħūn	chăkăthūn
<i>Æqual.</i>	chăkămtün	chăkăktün	chăkăststün

This represents the verb *I do it* (i.e., *it is my doing*). It follows the regular form, as in paradigm, 458. The future is chăchirkăkă; past, chălthhōăkă.

kănrăără ătünrîlthkümġhwū chăchirkăküt
if we do not observe his words, what will he do to us?

326. The past tense affords also its special forms, as follows :

chālthkā	that which I was doing
chālthkākā	it is that which I was doing

The cases of chālthkā (i.e., chālthmā, chāthlimnē, chāthlimnūk, etc.) are in constant use among all verbs. (See 90.)

327.

chākākākā	this is the prospective: it is to me for something = it is a thing I can make use of
chālthkākā	is the past: it is something that was to be of use to me

328.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chākūchēk	chākūchēk	chākūchēt
<i>Trans.</i>	chākūchēm	—	—
<i>Loc.</i>	chākūchēmē	chākūchēg'nē	chākūchēnē
<i>Mod.</i>	chākūchēmūk	chākūchēg'nūk	chākūchēnūk
<i>etc.</i>	etc.	etc.	etc.

This means *what kind* (152).

chākūchēmūk pēyūqtūtī	what kind do you want?
āpsskēkē chākūchēnūk pēyūlthhrātnūk	ask them which styles they want

329.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Sing.</i>	chākūchēhwā	chākūchēūlthhōā	chākūchēūchēhkā
<i>Dual</i>	chākūchēhwāk	chākūchēūlthhōāk	chākūchēūchēhkāk
<i>Plur.</i>	chākūchēhwāt	chākūchēūlthhōāt	chākūchēūchēhkāt

These mean *what kind is it? what kind was it? what kind will it be?*

330.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Sing.</i>	chāhwā	chāūlthhōā	chāūchēhkā
<i>Dual</i>	chāhwāk	chāūlthhōāk	chāūchēhkāk
<i>Plur.</i>	chāhwāt	chāūlthhōāt	chāūchēhkāt

These mean *what is it? what was it? what will it be?*

NOTE. — Kik is often added for emphasis. In the plural present sometimes it is sounded as chāhwāskik.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chīyāklīk	chīyāklīgūk	chīyāklīgūt
<i>Trans.</i>	chīyāklēm	—	—
<i>Loc.</i>	chīyāklīgēm	chīyāklīgūgnē	chīyāklīgñē
<i>Mod.</i>	chīyāklīg'mūk	chīyāklīgūgnūk	chīyāklīgñūk
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

This conveys the idea of a thing long in being done.

chīyāklīgūt chānkā I have done the things which were to be done

332. Examples of this form in other verbs :

pēāklīgūt pēānkā I have done the things (i.e., acts) which
were to be done
mīngsāklīgūt mīngkī they sewed whatever was to be sewed

333.

chīyākklē'r'lūkē tākānkā I finish the things so long in being done
chīyākklē'r'lūnē tkētōk he comes, being long in coming
chīyākklē'r'lūnē ānōk he goes out (being long in going); said
of one who stays too long

334.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
	chāwēyūgwā	chāwēyūlthhōā	chāwēyūchēhkā
	chāwēgwōāk	chāwēyūlthhōāk	chāwēyūchēhkāk
	chāwēwāt	chāwēyūlthhōāt	chāwēyūchēhkāt
	chāwēyūgwā pāgīna		what lies up there?

This expression means *what month or moon is it?*

335.	<i>Intrans.</i>	<i>Trans.</i>
	chīyākkliiggōākā	chīyākkliiggōāmā
	chīyākkliiggōān	chīyākkliiggōāvūt
	chīyākkliiggōā	chīyākkliiggōān
	chīyākkliiggōāqpūk	chīyākkliiggōāmnūk
	chīyākkliiggōāqtūk	chīyākkliiggōāftūk
	chīyākkliiggōāk	chīyākkliiggōāmūk
	chīyākkliiggōāqpūt	chīyākkliiggōāmtā
	chīyākkliiggōāqchē	chīyākkliiggōāfchē
	chīyākkliiggōāt	chīyākkliiggōātā

Intrans.

chiyäkkliggōāmă
 chiyäkkliggōāvūt
 chiyäkkliggōāmă
 chiyäkkliggōāmūgnūk
 chiyäkkliggōāftūk
 chiyäkkliggōg'nūk
 chiyäkkliggōāmtä
 chiyäkkliggōāfchē
 chiyäkkliggōāmūng

Trans.

chiyäkkliggōānkă
 chiyäkkliggōātn
 chiyäkkliggwē
 chiyäkkliggōāpūk
 chiyäkkliggōātūk
 chiyäkkliggōākūk
 chiyäkkliggōāpūt
 chiyäkkliggōāchē
 chiyäkkliggwēt

336.

what sort?

Pres.	{	chăgnălgnūhwă chăgnălgnūwăk chăgnălgnūwăt	Past	{	chăgnălgnūlthhōă chăgnălgnūlthhōăk chăgnălgnūlthhōăt	Fut.	{	chăgnălgnūchēhkă chăgnălgnūchēhkăk chăgnălgnūchēhkăt

337.

what way is it?

Pres.	{	chăgnătă chăgnătăk chăgnătūt	Past	{	chăgnătīlthhōă chăgnătīlthhōăk chăgnătīlthhōăt	Fut.	{	chăgnăchēhkă chăgnăchēhkăk chăgnăchēhkăt

This is the same as *kīthlūn iyōkōk*.

To an inquiry about a sick person, *chăgnătñrētōk* may be answered, meaning *he is just the same, no change*.

338.

chăkūtăk	a container, a holder, that which envelopes
chăkūtăkă	I wrap it up = my wrapping
chăkūtăkăkă	it is for my wrapping

This occurs in many idiomatic expressions and is much used.

chăkūtīkă	my mother
ōkūm chăkūtē	a bag of oil
ăthlērămä chăkūtī	my bedding (i.e., the fur wraps, etc.)

339.

chănūk, chănrētnūk	something, nothing
chănrētōk	it is nothing, I do not care, all right, etc.

340.

<i>way of doing</i>	<i>my way of doing</i>	<i>thy way of doing</i>	<i>his way of doing</i>
chăllēyărăk	chăllēyărăkă	chăllēyărăn	chăllēyără
chăllēyărăm	chăllēyărămä	chăllēyărăqpīt	chăllēyărăn
chăllēyărămē	chăllēyărămnē	chăllēyărăqpñē	chăllēyărănē
etc.	etc.	etc.	etc.

	<i>it is my way of doing</i>	<i>it is thy way of doing</i>	<i>it is his way of doing</i>
<i>Intrans.</i>	chällëyärākākă	chällëyärākăn	chällëyärākă
<i>Trans.</i>	chällëyärākămä	chällëyärākăpūt	chällëyärākăn
<i>Loc.</i>	chällëyärākămnë	chällëyärākăqpnë	chällëyärākănë
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

341. All these primary forms are capable of being varied and multiplied indefinitely by the addition of modal characteristics. The following are a few examples :

MODE VI	MODE VI	MODE XVIII
chätitnük	chăkitnük	chăksitnük
chätitök	chăkitök	chăksitök
chätılgnök	chăkilgnök	chăksılgnök
chätırütłhrăă	chăkırütłhrăă	chăksırütłhrăă
chătaunë	chăkaunë	chăksaunë

Mode kaūgwōă.

chăkaūhwă ūnă	what is this for? (example of chăhwă)
chăkaūnrătök	it cannot do for anything (i.e., no use)
chăllëwıgkaūgwă	what is it to be for?

Mode I. Chăngkătōă and chătăngkătōă mean the same thing.

chătăngkătök chămină	there is something under there
chăġnăłthkırătākă	I do not care; I do not mind it

342.

chăknükkănrătök	} these all mean: it is not much
chăknılłnrătök	
chăknüqpăkănrătök	
chăknăvăkırătök	

343.

chăllënük	chăvızhrănük	the act of working
chăllëăk	chăvızhrăk	work
chăllëăkă	chăvızhrăkă	my work = what I do
chăllëăkăkă	chăvızhrăkăkă	it is my work
chăllistă	chăvızh'rastă	worker
chăllistikă	chăvızh'rastikă	my worker
chăllistikăkă	chăvızh'rastikăkă	it is my worker
chăllëyărăk	chăvızhriyărăk	method, way of work
chăllëyărăkă	chăvızhriyărăkă	my way of working

chällëyărăkākă	chăvîzhriyărăkākă	it is my style of doing
chällëăkstē	chăvîzh'răkstē	doer of it
chällëăkstă	chăvîzh'răkstă	my doer of it
chällëăkstëgnă	chăvîzh'răkstëgnă	I am the doer of it
chällëgnă	chăvîzhăgnă	I am working
chällëugnă	chăvîzhăugnă	I do = work
chällëchëhkă	chăvîzhăchëhkă	future
chällîlthhōugnă	chăvîzhălthhōugnă	past
chălrăăgnă	chăvîzhălrăăgnă	present
chällëzhëă	chăvîzhăzhëă	interrogative present
chällëlă	chăvîzhăllă	I working
chăllă	chăvîzh'ră	imperative
chällëyûchăă	chăvîzhriyûchăă	my doing cleverly
chällëyûqtă	chăvîzhriyûqtă	I want to do
chăllëwilûqtă	chăvîzhăwilûqtă	before I do
chăllëmăăăă	chăvîzhăăăă	after my doing

NOTE. — The difference between these is that chăllëugnă means *I do a light work*, and chăvîzhăugnă implies *a severe, laborious work*.

The Locatives

344. One of the characteristics of the Innu language is displayed in the remarkable care exercised in designating the exact location of the person addressed, or the precise position of the object spoken of.

The language surpasses many others in the richness and abundance of words descriptive of position. These words possess the faculty of merging into personal forms, so that they require a special category for themselves, and for this the term "locatives" has been selected.

345. As a general rule, the Innu rarely make use of their names in conversing; furthermore, there is no vocative in their language, nor have they our custom of using any equivalent in addressing each other, as, "oh" or "my."

346. The universal custom among them is to use the term appropriate to the position of the person whom they wish to address, and to this they suffix the word *yôk*.

For example: a man's wife may be inside the house, and if he wishes her to come out he will call: *kămyôk ânkă!* *you in there, come out!* or, again, he may ask: *chăllăăt kămkût?* *what are they doing, those inside there?*

347. **Yōk** then may be considered the universal vocative, and can be suffixed to every term expressing place.

348. The most common form, and which is in continual use, is **ūyōk**. This is from **ūnă, ūkūk, ūkūt**, *the one here = this*.

349. Among the natives of Nunivak Island and among the villages situated around Tununa and Eskinok the favorite pronunciation of this is **ūzōk**.

350. Sometimes, for reproach, for instance, **īpīt ūyōk** is said. Again, **ūyōk āgnū** may occur; this equals *you man you!* and resembles the custom in English where the pronoun is reduplicated in token of excitement, as, *you rascal you!*

351. The following are a few examples:

chāmyōk	you down there!	īnyōk	you over there!
kāmyōk	you inside there!	pāmyōk	you back there!
kākūmyōk	you outside there!	pākūmyōk	you up above there!

hwă kă nūkălthpēāu'lōk ūyōk chălrăāyūyēt
well, you young man, what do you mean?

352. These three locatives are very important, and as they enter into so many purely idiomatic expressions, they require special mention.

The corresponding verbs are **hwăntōk**, **măntōk**, and **tōăntōk** (371).

hwă	mănă	tōă
hwănē	mănē	tōănē
hwăvūt	măvūt	tōăvūt
hwŭn	măhŭn	tōăhŭn
hwăkŭn	măkŭn	tōăkŭn
hwătŋ	mătŋ	tōătŋ

The impersonal forms are **hwī**, **mī**, and **tōī**.

353. **Hwă** and **mănă** both mean *here*, and the difference is that **hwă** represents *here in particular*, and **mănă** *here in general*.

hwăvūt thlēu	put it here (i.e., just where I indicate)
măvūt thlēu	put it here (i.e., anywhere here)

354. **Hwă-hwī**, **tōă-tōī**, and **mī** combine with a number of particles, as, **hōk**, **kă**, **thlū**, etc., and thus branch off into a group having the force of interjections. (See 626.)

Hwătŋ, **mătŋ**, and **tōătŋ** might be written **hwătŭn**, but in conversation the last vowel is not heard at all: **hwăt'ŋ**.

355. *Hwă* as an expletive may follow almost any word, as, *indeed*.

<i>hwă kă</i>	this is used as an exclamation, like
<i>hwăthlūthlū</i>	<i>hello</i> , etc.
<i>hwăthlōkă</i>	or
<i>hwătōă</i>	or
<i>hwătōk</i>	now
<i>hwăkikhwi hwănēhwă</i>	now
<i>hwăhōk</i>	why, here it is !
<i>hwănūh</i>	corresponds to 'id est'
<i>pēthlilrāă hwă</i>	an abbreviation of <i>hwănēhwă</i>
<i>hwēgnăthlūhwă</i>	it may be
<i>chăkămnūk hwă</i>	and I, indeed !
	for my things, of course !

hwătōk hwătñ iyōklinăñrăthlē
 I hope it will not be always this way
hwătōk chănggnăunē tăngěrġchĕkămhĕ
 if nothing happens, I will see you
hwăkĭk kēmă pĕchĕhkōă
 I wonder if I will be alone (do alone)

Hwănē means *here, in here, in particular*. (See 353.)

<i>hwănē hwă</i>	behold ! see, here it is (this is in constant use)
<i>hwănē hwă hwă</i>	here it is here (used in responses)

356. *Tōă* also enters into many combinations :

<i>tōăkă</i>	(see 737)
<i>tōăthlū</i>	then (this and the two next occur constantly in native stories)
<i>tōăthlūhōk</i>	so then
<i>tōăthlūhōk ăm</i>	again, then again
<i>tōăthlūhōkhwi</i>	and so then it was
<i>tōălth</i>	an abbreviation of <i>tōăthlū</i>
<i>tōămthlū</i>	then
<i>tōămtătthlū</i>	and (this also takes <i>hwă</i> , <i>hwăhōk</i> , and <i>hōk</i> after it)
<i>tōăthlētōă</i>	so I continue
<i>tōăkă ūkūt ātkūlūtŭng nănrūnăuqtūt</i>	are these enough for a coat ?
<i>tōălth ăngră</i>	then he said yes

357. *tōi*. This expresses *enough*, *all right*, and *so*, etc. It is used constantly, and is a common ending of a sentence.

<i>tōikă</i>	is it all right ?
<i>tōiēkēkă</i>	I suppose so
<i>tōihwă</i>	of course
<i>tōiyūhwă</i>	certainly

358. All these may be combined with *thlinăk*, signifying *always*.

<i>hwătrthlinăk</i>	all the time in this manner
<i>toătrthlinăk</i>	always in that way
<i>taūqkūnnēr'nūk Agiyūtūm āgiyūvēă lētnaūrēlăqtōk hwătrthlinăk</i> since that time the church of God teaches always this way	
<i>tōăvūqthlinăk thlēu</i>	put it in the right place = always in that place
<i>tōănūqthlinăk ūētălăqtūt</i>	they stay always there
<i>tōătrthlinăk toī imănă ūēnă pēchērriyărăngkăthlūnē</i> and so this was the way her husband had the habit of doing	

359.

<i>mătn kă klūtmūn tăkkūyătōk nūvăăqchă ūknă kăntănūk tăgūmăălūnē</i> when he looks back there is a handsome girl coming carrying some wooden bowls	
<i>tōătlū hwătōă hwănēhwă âmălir'nimtnē tăllūrănē ākăqtūm ūnūqtōk</i> now then, see here, on the other side of us (the world), in the shade of the sun, it is night	
<i>titi măvūt ; ākōmă tōăvūt</i>	come here ; sit there
<i>măhūn kă iyăqtōk</i>	did he go by here ? (i.e., by this route)
<i>kră tămăhūn</i>	cross over by that way
<i>mănē nūnăm kiēnănē ūētaūkūt</i>	we dwell here on earth
<i>năkūn ikēchēt</i>	whence comest thou ?
<i>hwăkūn năthlūyăgūtăkă</i>	from hence I forget (the rest)
<i>mătn pēōk</i>	all at once
<i>mătn hōk pūgwōk</i>	as he enters
<i>tōătn iyōkmēūt</i>	that is the way they are
<i>tōătn thlū chēlă</i>	and so on
<i>hwătñ kă</i>	this way, eh ?
<i>hwătñ pēū</i>	do it this way
<i>hwătñ iyōkmēōk nūnăvūt</i>	this is how our residence is
<i>kwătñ iyōkmēōk kūnēr'nălūnē</i>	he is like this in a rage
<i>hwătñ āllēgnaūmăuk</i>	thus it is written
<i>tōi toătn ūētaūt</i>	and so this is the way they lived

EXAMPLES

hwākūn nūnānuk iyākōvūt tūnūthlūtā nātītmūn chākīrqṭākāksaūnāk
chēūnūrqṭghūn ātām tūnūmtthūn tkēchēhkutñ

if you go from hence, this village, your back being to us, to anywhere, you
without turning off, on your forwardness, again by our backs you
will come

yūt illēt ūēvēthlēnēā nūnāvūt, stāmēn ēpēātnūk uṣ'nūqthlūnē tāuqkūn
kinggnūnūr'mēnūk ātām tōāvūt, ĩn ānggīāpāmēkūn chūkālraākūn

a certain man went around it, our world, in eighty days, from thence his
behindness again thither, he by his big canoe, by his quick one (i.e.,
swift steamer)

360.

tāmātñ mānnaūtōk	let it be here
tāmātñ māliqnaūrāgnā	let him accompany me
tāmātñ nākkliknaūrāgnā	let him love me
tāmātñ yūt nētnaūrāgnā	let the people listen to me
tāmātñ tāknaūtōk ūtrāpilīg'mā	let it be ready before my return
tāmātñ Agiyūn nākkliknaūqkā	may I love God
tāmātñ Agiyūtūm āzrōktōr'nāūrātñ	may God bless you

The first commandment :

hwēgna Agiyūn lpīt Agiyūtñ, āthlāmūk tāmātñ pētnaūtūtñ āwātīmne
hwēgnā

361. In addition to the ordinary verb form, all the locatives possess
a distinct form ending in ī.

EXAMPLES

āwī	<i>from</i>	āwāntōk	pēkī	<i>from</i>	pēkāntōk
chāmī	"	chāmāntōk	tāmī	"	tāmāntōk
mī	"	māntōk	tōī	"	tōāntōk
pākmī	"	pākmāntōk	yī	"	yāntōk
	etc.			etc.	

This form is strictly impersonal.

It is used always in an exclamatory sense.

It is used only when the object referred to is IN SIGHT. (See 525.)

362. This form occurs very often coupled with its own verb.

This pleonastic use of these forms is usually for the sake of emphasis.

mī mǎntōk	here it is here
pǎkmī pǎkmǎntōk	there it is up there

These are fresh examples of the remarkable coincidence existing between many Innuit and English idioms.

kǎnī kǎnǎ ĩmǐnǎ tǎngǎuhōlōk	there is that boy below down there
pēkī āggǎut	they are hanging up up there
toǎtlū āwī pītmōqtōk	and then there he was over there going to the mouth of the river

These latter examples show how this form is used with other verbs.

363. Another variation often occurring in native stories is as follows :

tōi tǎng	pēi tǎng	chǎmī tǎng, etc.
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tōǎtlū pēǎ, "nāuhwǎmē āmmǎklīrtǎ?" toǎtlū pēǎ, "pēi tǎng"
then he said, "And where are your brothers?" and then she said,
"Look! there they are"

The Simple or Primary Locatives

364. Locatives in their simple or primary form are used mostly in the terminalis and vialis.

kītmūn chǎutǎkǎ	I turn it to the front
klūtmūn chīngkǎrǎkǎ	I push it back

365. The primary locatives possess the usual time forms.

<i>Pres.</i>	yǎn
<i>Past</i>	yǎthlūk
<i>Fut.</i>	yǎtkǎk

366. They follow the usual form of declension.

<i>Intrans.</i>	yǎn
<i>Trans.</i>	yǎtūm
<i>Term.</i>	yǎtmūn
<i>etc.</i>	etc.

367. The following are a few examples :

kĩtă	kĩtăm	kĩtmün	front = forward, towards middle of river, etc.
klū	klūtūm	klūtmün	back = from middle of river towards shore
kāān	kāātūm	kāātmün	back = up stream
ōān	ōātūm	ōātmün	down = down stream
kūlă	kūlūm	kūlmün	up
ăchē	ăchēm	ăchētmün	down
chămăn	chămătūm	chămătmün	down
yăn	yătūm	yătmün	yonder
kōkă	kōkăm	kōkămün	middle

368. The augmentative form signifies *way up, very*, etc.

<i>Intrans.</i>	yăkfăk
<i>Trans.</i>	yăkfăm
<i>Loc.</i>	yăkfănē
<i>etc.</i>	etc.

ăchēkfăk	way below	küllüfăk	above
chănnēkfăk	near	nătükfăk	whereabout
külvăk	high	ūkăkfăk	close

ăchēkfănē	uētănăqsăkōă	I ought to be below
nătükfănē	tămăqchēū?	whereabouts did you lose it?
yăkfăqkūn	iyăg'lě	I 'll go way off

NOTE. — The verb form is yăkfăntök, külvăntök, etc. (See 371.)

369. The diminutive form is yăkfăchōă. (See 230.)

370. The comparative locative mode fărăntōă gives a form much resembling the above (418).

<i>Intrans.</i>	yăkfăr'nük
<i>Trans.</i>	yăkfărăm
<i>Loc.</i>	yăkfărănē
<i>etc.</i>	etc.

yăkfărănūn	iyēlthtă	let us go a little further off
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LIST OF LOCATIVE VERBS

371. The following list comprises the most common of these verbs in the third singular.

1	ăchēăntők	it is under it = underneath it
2	ăgăntők	it is on the other side
3	ăkmăntők	it is over there (but there must be a hill or stream, etc., between)
4	ămăntők	it is near by
5	ăwăntők	it is over there
6	chăkmăntők	it is down there (this applies also to rivers, as it is down stream)
7	chămăntők	it is down
8	ēkăntők	it is on the opposite side (i.e., of a house or room, etc.)
9	ēntők	it is on the other side
10	hwăntők	it is here
11	illōntők	it is inside of it
12	kăkmăntők	it is outside = out of doors, etc.
13	kămăntők	it is in it
14	kănăntők	it is a little way down
15	kăntők	it is outside
16	kaūwăntők	it is somewhat up
17	kēăntők	it is in the rear (i.e., of a house, etc.)
18	kēntők	it is outside
19	kīllōăntők	it is back of it
20	kūkăntők	it is on the side of the house (i.e., on the kukaklim)
21	kūlīntők	it is on top of it
22	kūlvăntők	it is on top (but very high)
23	măntők	it is here
24	năntők	where (used in the interrogative)
25	ōăntők	it is behind (meaning down stream)
26	ōkăklīmtők	it is in the front part of a house
27	păkmăntők	it is up on top of it = up there
28	pămăntők	it is on top (but back a little)
29	pāūwăntők	it is up (but over somewhat)
30	pēăntők	it is back there
31	pēkăntők	it is up there
32	tămăntők	it is there
33	tōăntők	it is right there

34	ūkăkfărăntök	it is closer
35	ūkăntök	it is there (i.e., coming from behind)
36	üngăntök	it is down
37	yăkfăntök	it is far off
38	yăkfărăntök	it is further off
39	yăntök	it is yonder = away beyond

Each of these verbs presents its distinct personal demonstrative form, which is treated in 379.

372. These verbs occur mostly in the third person. They follow the regular endings in ăă, 457, and present all the adjuncts and participial forms, etc.

<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
păkmăntōă	păkmăntîlhōūgîă	păkmănychhkōă
păkmăntūtî	păkmăntîlhōūtî	păkmănychhkūtî
păkmăntök	păkmăntîlhōök	păkmănychhkök
etc.	etc.	etc.
păkmănpilîg'mă (526)		păkmăntăkăă (522)
păkmănilthkūă (519)		păkmănychăă (530)
	păkmănychēmărăkūă (519)	
	păkmănychēmărăăă (530)	

These show two adjuncts of păkmăntōă in Mode XLVI.

373. These verbs assume any compatible mode.

Example: mănă, *here*; măntōă, *I am here*, combines with the following:

mănychqtōă	I want to be here (Mode LXII)
măntăqtōă	I continue here (Mode XXIII)
mănstăkă	I keep him here (Mode XXXIV)
măntŭfkărăkă	I force him to be here (Mode XXXVII)

374. Besides these modes just presented, the locative verbs possess a number of modes peculiar to themselves, of which mention will be made later on.

375. Ăntă hwă may be used with any of the locative verbs.

ăntă hwă ămăntök	maybe he is over there
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For the comparative with these verbs see 418.

376. The following paradigm presents the adverbial form of the personal locative :

up there

păkmănē
păkmăvūt
păkmăhūn
păkmăkūn
păkmătūn

kăntăt tāukūt păkmăvūt thlēkē	put those bowls up there
păkmăhūn iyē	go by up there = go along up by there
kiyāk chăkmăkūn ťkētōk	the canoe is coming from down there

377. These locatives are very frequently doubled.

EXAMPLES

păkmănē kīllōănē	up there back of it
chīvoanē chēugnănē	long before
chămănē chăōkhrănē	down there in front of it
ūnănē āwătēnē	over there beside it

378. To express distance, etc., in a very great degree, such as in descriptions of the planets, etc., or in speaking of remote regions of the world, such combinations as follow are used.

yăkfărănē păkmăntōk	it is immensely high up (370)
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The Demonstrative Locatives

379. The personal form of this locative is as follows : păkūmīnă, *that one above* (from păkmăntōk).

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	păkūmīnă	păkūmkūk	păkūmkūt
<i>Trans.</i>	păkmūm	—	—
<i>Loc.</i>	păkmūmē	păkūmkūg'nē	păkūmkūnē
<i>Mod.</i>	păkmūmūk	păkūmkūg'nūk	păkūmkūnūk
<i>Term.</i>	păkmūmūn	păkūmkūg'nūn	păkūmkūnūn
<i>Vial.</i>	păkmūkūn	păkūmkūg'nēghūn	păkūmkūthūn
<i>Æqual.</i>	păkmūtūn	păkūmkūqtūn	păkūmkūtūn

380.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>	
chămnă	chămkūk	chămkūt	} that one down there (straight down)
chămūm	—	—	
chămūmē	chămküg'nē	chămkūnē	
ămnă	ămkūk	ămkūt	} that one over there
ămūm	—	—	
ămūmē	ămküg'nē	ămkūnē	
kăkŭmnă	kăkŭmkūk	kăkŭmkūt	} that one outside
kăkmūm	—	—	
kăkmūmē	kăkmüg'nē	kăkmūnē	
ŭkknă	ŭkkkūk	ŭkkkūt	} that one approaching
ŭkūm	—	—	
ŭkūmē	ŭkkküg'nē	ŭkkkūnē	
kănnă	kănkūk	kănkūt	} that one down there
kătūm	—	—	
kătūmē	kănküg'nē	kănkūnē	
kēyŭgînă	kēyŭqkūk	kēyŭqkūt	} that one in the rear
kēyŭgūm	—	—	
kēyŭgūmē	kēyŭqküg'nē	kēyŭqkūnē	
pīknă	pīkĭkūk	pīkĭkūt	} that one up there
pīkūm	—	—	
pīkūmē	pīkĭküg'nē	pīkĭkūnē	
pīngnă	pīngkūk	pīngkūt	} that one back there
pīnggnūm	—	—	
pīnggnūmē	pīngküg'nē	pīngkūnē	
păgînă	păqkūk	păqkūt	} that one straight up there
păgūm	—	—	
păgūmē	păqküg'nē	păqkūnē	
ŭnĭgînă	ŭnĕqkūk	ŭnĕqkūt	} that one down below
ŭngūm	—	—	
ŭngūmē	ŭnĕqküg'nē	ŭnĕqkūnē	

(See also 576 c.)

These are frequently combined with *chă*. (See 308.)

381. The locatives assume a demonstrative form, as follows :

Sing.	I	ēmūgwōă
	thou	ēmūgwūtñ
	he	ēmūgwōk, etc.

The above signifies *I am the one*. (See Mode LXVIII.)

păkmūgwōă I am that one above chămwūgwōă I am that one below

382. Another form with the same meaning is :

Sing.	I	tāugnūgnă	I am that one
	thou	tāugnūtñ	
	he	tāugnōk, etc. (Mode XV)	

The Indefinite Locatives

383. The locative verbs possess a second form, ending in *mīttōă*, the sense of which is indefinite : *ăchēăntōă*, *I am under it* = *ăchēmīttōă*, *I am below*.

ăchēmīttōă	I am below	kītmīttōă	I am in front
ăwătmīttōă	I am around	kīnggnūmīttōă	I am behind
chănnīmīttōă	I am near	kīmīttōă	I am on top
chēmūmīttōă	I am ahead	kōkămīttōă	I am in the middle
kīllūmīttōă	I am back	kūlmīttōă	I am above

NOTE 1. — These verbs all follow the regular form. (See 457.)

Sing.	chănnīmīttōă	I am near = one object
Dual	chănniăgnīttōă	I am near = both objects
Plur.	chănniătnīttōă	I am near = many objects

NOTE 2. — The tenses, etc., follow the usual forms.

ăchēmītlhōūgnă	ăchēmīlthkūmă
ăchēmīchēkkōă	ăchēmītăkămă
ăchēmītlrăăgnă	ăchēmīlămă

384. These verbs also afford a form in *līgnōk* (131) :

chănnīmīlgnōk	he who is near by = the near one
yătimīlgnōk	he who is yonder = the yonder one

The Relative Locatives

385.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	păkmănlignök	păkmănlignūk	păkmănlignūt
<i>Trans.</i>	păkmănlignūm	—	—
<i>Loc.</i>	păkmănlignör'mē	păkmănlignüg'nē	păkmănlignör'nē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

păkmănlignök künñg'nätök

He who is on high is good

păkmănlignūm tăngvăgăkūt

He who is on high beholds us

thlēu ună {	păkănlighnūm kiēnănūn	put this on the one which is up there
	păkănlignūk kiēnăg'nūn	put this on the two which are up there
	păkănlignūt kiēnătnūn	put this on those which are up there

iyăg'yŭqtōă păkănlignör'mūn

I want to go to the one which is up there

nănărăk păkmănlignör'mūn Agiyŭtmūn

gloria in excelsis Deo!

Past păkmănthlūk (58)*Fut.* păkmăntăqkăk (60)

The Personal Possessive Locatives

386. The following paradigm presents the present, past, and future forms of *yătikă* = *my beyondness*.

All the locatives follow this same model in their tenses and cases. A full paradigm of the present tense is given in 399.

387. It is unnecessary to add full paradigms of the past and future tenses, as the various case endings of the former may be seen in 90, while those belonging to the latter are shown in 98.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Pres.</i> {	my yătikă	yătimă	yătīmnē
<i>Sing.</i> {	thy yătñ	yătīpūt	yătīvnē
	his yătē	yătñ	yătēnē
<i>Past</i> {	my yătīlthkă	yătīlthmă	yătthlimnē
<i>Sing.</i> {	thy yătīlthhrăn	yătīlthīrpūt	yătthlīrqpnē
	his yătīlthhră	yătīlthhrăn	yătīlthhrănē

		<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Fut.</i>	{ my	yātkākā	yātkāmā	yātkāmnē
<i>Sing.</i>	{ thy	yātkān	yātkāvūt	yātkāpnē
	{ his	yātkā	yātkān	yātkāmēnē

388. It must be remembered that while these forms may be greatly varied by the modes, still the endings are always the same.

389. These words are simply positional nouns, just as *our nearness, closeness*, etc. This is another example of the remarkable resemblance between English and Innuit idioms, already referred to, only here Innuit, as usual, carries the practice much farther than English.

390.

<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	
āwātkā	āwātimā	āwātimnē	} around me, etc.
āwātñ	āwātivūt	āwātivnē	
āwātē	āwātēn	āwātēnē	
chāmātkā	chāmātimā	chāmātimnē	} below me, etc.
chāmātñ	chāmātivūt	chāmātivnē	
chāmātē	chāmātēn	chāmātēnē	
kūlkā	kūlmā	kūlimnē	} above me, etc.
kūlñ	kūlvūt	kūlivnē	
kūlē	kūlēn	kūlēnē	
kītkā	kītmā	kītimnē	} in front of me, etc.
kītñ	kītfūt	kītūvnē	
kītē	kītēn	kītēnē	
kīllūkā	kīllūmā	kīllūmnē	} behind me, etc.
kīllūn	kīllūvūt	kīllūvnē	
kīllōā	kīllōān	kīllōānē	
āchēkā	āchīmā	āchīmnē	} underneath me, etc.
āchīn	āchīvūt	āchīvnē	
āchēā	āchēān	āchēānē	
kikā	kimā	kimnē	} on me, etc.
kīn	kivūt	kīvnē	
kīgnā	kīgnān	kīgnānē	
kīnggnōkā	kīnggnūmā	kīnggnūmnē	} behind me, etc.
kīnggnūn	kīnggnūvūt	kīnggnūvnē	
kīnggnōā	kīnggnōān	kīnggnōānē	

391. All these possess their dual and plural forms, as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
my	kīnggnōkā	kīnggnūqkā	kīnggnūngkā
thy	kīnggnūn	kīnggnūqkñ	kīnggnūtñ
his	kīnggnōā	kīnggnūk	kīnggnūē

392. Kīnggnōānē, the localis case of kīnggnōā, is used very much in expressions of time. (See 619.)

NOTE. — The following is an example of the entire vialis case: *by or in my rear.*

<i>Sing.</i>	$\left\{ \begin{array}{l} mālīqkārāgnā \\ mālīqkārātñ \\ mālīqkārāhā \end{array} \right.$	$\left\{ \begin{array}{l} kīnggnūnīm kūn \\ kīnggnūnūqṭghūn \\ kīnggnūnrākūn \end{array} \right.$	$\left\{ \begin{array}{l} \text{he follows} \\ \text{behind} \end{array} \right.$	$\left\{ \begin{array}{l} \text{me} \\ \text{thee} \\ \text{him} \end{array} \right.$
<i>Dual</i>	$\left\{ \begin{array}{l} mālīqkārākūk \\ mālīqkārātūk \\ mālīqkārāk \end{array} \right.$	$\left\{ \begin{array}{l} kīnggnūnmūg'nērghūn \\ kīnggnūnnūqṭtūg'nērghūn \\ kīnggnūrāg'nērghūn \end{array} \right.$	$\left\{ \begin{array}{l} \text{he follows} \\ \text{behind} \end{array} \right.$	$\left\{ \begin{array}{l} \text{us both} \\ \text{you both} \\ \text{them both} \end{array} \right.$
<i>Plur.</i>	$\left\{ \begin{array}{l} mālīqkārākūt \\ mālīqkārāchē \\ mālīqkārīt \end{array} \right.$	$\left\{ \begin{array}{l} kīnggnūnīmthūn \\ kīnggnūnūqpēchēūhūn \\ kīnggnūnrāthūn \end{array} \right.$	$\left\{ \begin{array}{l} \text{he follows} \\ \text{behind} \end{array} \right.$	$\left\{ \begin{array}{l} \text{us} \\ \text{you} \\ \text{them} \end{array} \right.$

393. From the future form of kīnggnōkā is derived kīnggnūlēāqkāpūt, used to express *our successors = our will be after us ones.*

394. Chēūnūqkākā, the future form of chēūnikā, is used to express *my future.*

395. The past form of chēūnikā gives chūllēāpūt, meaning *our ancestors.*

396.

<i>Sing.</i>	chāōkākā
<i>Dual</i>	chāōkāqkā
<i>Plur.</i>	chāōkānkā

chāōkākā, *the one before me = my before me one*

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Term.</i>
my	chāōkākā	chāōkā mā	chāōkā mnē	chāōkā mnūn
thy	chāōkān	chāōkā pīt	chāōkā pnē	chāōkā pnūn
his	chāōkhrā	chāōkhrān	chāōkhrānē	chāōkhrānūn

397. *ākikklikā*, *my vis-a-vis, my opposite one, the one opposite to me.*

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Term.</i>
my	ākikklikā	ākikklimā	ākikklimnē	ākikklimnūn
thy	ākikklin	ākikkliṛqpit	ākikkliṛqpnē	ākikkliṛqpnūn
his	ākikkliā	ākikkliān	ākikkliānē	ākikkliānūn

398. *tākūkā*, *the one before me.*

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Term.</i>
my	tākūkā	tākūmä	tākūmnē	tākūmnūn
thy	tākūn	tākōṛqpit	tākōṛqpnē	tākōṛqpnūn
his	tākōā	tākōān	tākōānē	tākōānūn

tūnūkā, *tūnūmä*, *tūnūmnē*, *the one behind me = my rear one.*

Nāthlūkā, *nāthlūmä*, *nāthlūmnē* = *my not knowing*, is used generally in the sense of *my absence*.

399.

SING.

CASES.	<i>my</i>	<i>thy</i>	<i>his</i>
<i>Intrans.</i>	chännikā	chännin	chännēā
<i>Trans.</i>	chännimā	chännivūt	chännēān
<i>Loc.</i>	chännim'nē	chännivnē	chännēānē
<i>Mod.</i>	chännim'nūk	chännivnūk	chännēānūk
<i>Term.</i>	chännim'nūn	chännivnūn	chännēānūn
<i>Vial.</i>	chännimkūn	chännivghūn	chännēākūn
<i>Æqual.</i>	chännimtūn	chänniftūn	chännēātūn

CASES.

DUAL

<i>Intrans.</i>	chännipūk	chännitūk	chännēāk
<i>Trans.</i>	chännimūgnūk	chänniftūk	chännēāgnūk
<i>Loc.</i>	chännimūg'nē	chänniftūg'nē	chännēāgnē
<i>Mod.</i>	chännimūg'nūk	chänniftūg'nūk	chännēāg'nūk
<i>Term.</i>	chännimūg'nūn	chänniftūg'nūn	chännēāg'nūn
<i>Vial.</i>	chännimūg'nēṛghūn	chänniftūg'nēṛghūn	chännēāg'nēṛghūn
<i>Æqual.</i>	chännimūqtūn	chänniftūqtūn	chännēāqtūn

CASES.

PLUR.

<i>Intrans.</i>	chännipūt	chännēchē	chännēāt
<i>Trans.</i>	chännimtā	chännifchē	chännēātā
<i>Loc.</i>	chännimtnē	chännifschne	chännēātne
<i>Mod.</i>	chännimtnūk	chännifschnūk	chännēāttnūk
<i>Term.</i>	chännimtnūn	chännifschnūn	chännēāttnūn
<i>Vial.</i>	chännimthūn	chännifchēūhūn	chännēāthūn
<i>Æqual.</i>	chännimtūn	chännifstūn	chännēātūn

EXAMPLES OF THE POSSESSIVE LOCATIVES

400.

kikkūqtāqpēm chāmātēkūn ūēvūkūt (third singular of vialis of chāmātīkā)
we went around the large island by its lower side

tōātlū chāt-illētnē yūt illēt kwīqkūn āchērūtmūqthūn āzgūlāēm tkētñrātōk
then one time a certain man having gone up by a slough (at that
village) did not return

kīnggnōkthlūg'lōān kēyūhwā "īkkēkēkā toī ūētaūfkēnānūk āchērūt-
mūg'nērghūn stūlūk"

his younger brother answered him, "See here, without us both staying
here (let us not remain here), let us drift down our slough"

NOTE. — These two examples are given to show the slight difference between forms
derived from the same verb. When it happens that there is a slough just below a village, it
is termed āchēr'rūn (108). This term equals *our stream below us*; if there is no village, the
slough will have some other name. The possessive of āchēr'rūn is āchērūtīkā, and resembles
the possessive locative āchēkā, both being from the same verb, āchēāntōā, *I am below it*.

tīgōā ēmāqpēm yātēnūk (third singular modalis of yātīkā)

I come from beyond the sea

īmīnā āgnūkārāuhōlūm ūkkīshkā illōānūn, ūknānthlūhōk kīnggnōā
pātūlūkū (third singular of kīnggnōkā)

the old man bids him embark in it; he having embarked, he closed it
behind him

401. The simple augmentative is pāk, as, chāōqpāk, kīnggnōqpāk.

402. In the possessive, *my long beforeness*.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my	chāōqpākā	chāōqpāmā	chāōqpāmnē
thy	chāōqpēn	chāōqpāvūt	chāōqpāvnē
his	chāōqpē	chāōqpēn	chāōqpēnē
	tkētōā kīnggnōqpēkūn	I come long after him	
	ūnētākā kīnggnōqpāmnūn	I left him long behind me	

403. The simple diminutive is kīnggnōāq.

The possessive, *a little after me = my little afterness*.

NOTE. — The vialis case is given instead of the usual localis, as it is more used.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Vial.</i>
my	kīnggnōāqkā	kīnggnōārāmā	kīnggnōārām kūn
thy	kīnggnōārān	kīnggnōāpūt	kīnggnōārāqpgghūn
his	kīnggnōārē	kīnggnōārān	kīnggnōārākūn
	tkētōā chēugnārākūn	I come a little before him	
	kīnggnōārāmnē ūētaūk	he is a little behind me	

Locatives in *Shiqtoă*

404. As these verbs are seldom used in the first person, the examples are given in the third: *yăkshiqtoă*, *it is far*.

<i>Pres.</i>	yăkshiqtoă	yăkshilrăă (462)	
<i>Past</i>	yăksilthhōōk	yăkshikă (514)	
<i>Fut.</i>	yăksiqchēhkōk	yăksiă (530)	
chăōkshiqtoă	it is before	kīnggnōkshiqtoă	it is behind
ūkkăkshiqtoă	it is close by	kīllōkshiqtoă	it is away up

405. The augmentative mode is as follows :

chăōkshiqpăktōk	it is long before	yăkshiqpăktōk	it is very far
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406. The diminutive mode is as follows :

chăōkshiqtoqtōk	it is a little before
kīnggnōkshiqtoqtōk	it is a little behind

407. All the locatives present a form in *chēk*, declined as in 154.

ăkmănlūchēk	chăkmănlūchēk
ăchēănlūchēk	hwănlūchēk
ăgănlūchēk	pēkănlūchēk

408. The personal possessive and the time forms of locatives in *chēk* :

<i>Pres.</i>				
<i>Sing.</i>	{	mănlŭchākă	mănlŭchîmă	mănlŭchîmnē
		mănlŭchîn	mănlŭchêvŭt	mănlŭchîrpnē
		mănlŭchăă	mănlŭchăăn	mănlŭchăănē
<i>Past</i>				
<i>Sing.</i>	{	mănlŭchîlthkă	mănlŭchîlthmă	mănlŭchêthlîmnē
		mănlŭchîlthhŭn	mănlŭchêthlîrpŭt	mănlŭchêthlîrpnē
		mănlŭchîlthhă	mănlŭchîlthhăn	mănlŭchîlthhrănē
<i>Fut.</i>				
<i>Sing.</i>	{	mănlŭchîrkăkă	mănlŭchîrkămă	mănlŭchîrkămnē
		mănlŭchîrkăn	mănlŭchîrkăvŭt	mănlŭchîrkăpnē
		mănlŭchîrkă	mănlŭchîrkă [†] n	mănlŭchîrkănē

409. The personal form (154):

S.	{	nānlūchākă nāthlōă	he does not know where I am
		nānlūchîn nāthlōăkă	I do not know where thou art
		nānlūchāă nāthlōăn	thou dost not know where he is
D.	{	nānlūchārhpūk nāthlōāk	they both do not know where we both are
		nānlūchārhtūk nāthlōăqpūk	we both do not know where you both are
		nānlūchāăk nāthlōăqtūk	you both do not know where they both are
P.	{	nānlūchārhpūt nāthlōăt	they do not know where we are
		nānlūchārhcĥē nāthlōăqpūt	we do not know where you are
		nānlūchāăt nāthlōăqchē	you do not know where they are

Literally, the above is *my whereness he ignores it*, etc.

nătōkfānlūchāă nāthlūyăgūtăkă	I forget its direction
pūngghătōă nānlūchāănūk	I worry about his whereabouts

410.

pămălîr'nûr'mittōă
 âmălîr'nûr'mittōă
 yălîr'nûr'mittōă

These verbs are derived from the simple abstract, as, pămălîr'nûk, pămălîr'nûrrhûm, yălîr'nûk, yălîr'nûrrhûm, etc.

Pămălîr'nûr'mittōă is equal to pămălîr'nûr'mē ūētaūgnă.

The possessive form is the same as in 399.

Sing.	{	pămălîr'nûkă	pămălîr'nîmă	pămălîr'nîmnē
		pămălîr'nûrăn	pămălîr'nûqpît	pămălîr'nûqpnē
		pămălîr'nûră	pămălîr'nûrăn	pămălîr'nûrănē
Dual	{	pămălîr'nûqpūk	pămălîr'nûr'mûgnûk	pămălîr'nûr'mûgnē
		pămălîr'nûqtūk	pămălîr'nûqptûgnûk	pămălîr'nûqptûgnē
		pămălîr'nûrăk	pămălîr'nûrăg'nûk	pămălîr'nûrăgnē
Plur.	{	pămălîr'nûqpūt	pămălîr'nîmtă	pămălîr'nîmtnē
		pămălîr'nûqchē	pămălîr'nîfchē	pămălîr'nûq
		pămălîr'nûrăt	pămălîr'nûrătă	pămălîr'nûrătne

mătñ nătstōk pămălîr'nûrănûn
 as he gazed on the side down there from him
 chăkîrqnēăqtūkūk tăthlêrpēm tûnglîr'nûrănûn
 we both diverge too much towards the right

chărūmēlir'nīmkūn kētūrāgnă
 he passed on along by my left
 ămălīr'nīmtnē tăllīnrănē ākăqtūm
 on the other side from us in the shade of the sun
 = in the opposite hemisphere

411. The locatives assume a great variety of modes.
 A few examples are given below.

412. I. sēūtōă. This is the reciprocal.

yăksēūtōă	ūkkăksēūtōă
yăksēūtūk ūkūk	these two are far apart from each other

413. II. Gŋăărōōk signifies *similar to, like*.

pămūnggŋăărōōk	it is like the upper one
chămunŋgŋăărūnrătōk	it is not like the lower one

414. III. Kără'mittōk signifies *a slight increase*.

nūnăt kăăkărătŋētōk	it is a little above the village (i.e., up stream)
nūnăt ōăkărătŋētōk	it is a little below the village (i.e., down stream)

415. IV. făkănērqtōă. (See Mode LXXXVI.)

416. V. sēgēūngă.

yăksēgēūngă	I am getting away from
kūyēgēūngă	I am getting higher

NOTE. — These are derived from the simple form. Example: ūknă, *the one nearing*; ūkăkshīqtōk, *it is near*; ūkăksēgēūngă, *I am getting near*.

The possessive form is as follows:

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my getting near	ūkăksēgīlthkă	ūkăksēgīlthmă	ūkăksēgēthlīmŋē
my getting away	yăksēgīlthkă	yăksēgīlthmă	yăksēgēthlīmŋē

These are declined as in 90.

417. From sēgēnăqtōă:

<i>Pres.</i>	chănnīksēgēnăqkă	} my getting aside
<i>Past</i>	chănnīksēgēnălthkă	
<i>Fut.</i>	chănnīksēgēnăqchēhkăkă	

418. VI. Fărăntōă is a comparative mode.

Example: yăkfăntōk, in this mode, is yăkfărăntōk. The various parts are all formed regularly, as:

yăkfărănilămă
yăkfărănilthkūnē
yăkfărănthlūnē
etc.

yăkfărăntōk	it is further off
ūkăkfărăntōk	it is nearer by
kūlvărăntōk	it is higher up (370)

Other variations may be found among the modes.

Miscellaneous Notes on the Locatives

419.

ūg'nă	the one in front
kēyūg'nă	the one behind

NOTE. — These words also mean *down stream*, *up stream*, and in boats, *forward*, *aft*.

ūētāthlūqkăpūt Agiyūtūm tākōănē	we are in the presence of God
āmthlūrrhūm yūt tākōātne	in the presence of many people
ūm chivōănē mântlhōök	it was here before him

420. The form in rāă is also used by the locatives. There is, however, no need of inserting any paradigms, as they all follow the model given in 166.

iyăqtoă ūkkăkshilrăăkūn tūmkūn	I go by the trail which is shorter
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The Verb

421. The Innuït verb possesses an extraordinary wealth of forms, and at first sight the various details of its structure appear to be complicated beyond measure; nevertheless, a closer examination will show that a most remarkable regularity pervades all its manifold ramifications.

In addition to its vast following of quasi-participials, it possesses a peculiar means of multiplying and diversifying itself, almost indefinitely, by the assimilation of various particles, each one of which, when in combination with the original stem, produces an entirely new and complete verb.

This feature of the Innuit verb may be said to constitute the chief difficulty in the acquirement of the language, the mastery of which consists in the ready manipulation of these modal characteristics. (See 547.)

422. There are no conjugations, strictly speaking, in Innuit, as all verbs terminate in the same manner; however, as these terminations vary according to the sense in which the verb is used, they admit of being classified into distinct groups, which are termed ASPECTS.

423. All verbs in the first person singular of their primary form end in *ōă*. As a general rule, this ending is preceded by *t*.

Other consonants may also appear, excepting *l*. (See 438.)

tigōă	I come	mīkkōă	I am small
tūkūgwōă	I am rich	tătămōă	I am startled
mūnggñōă	I sing	ănōă	I go out
nūqrhōă	I eat	pīnvōă	I make rope

NOTE. — The ending *lōă* is referred to in 470.

The Tenses

424. The tenses are always readily recognized in whatsoever aspect or mode they may occur, as they preserve their special characteristics throughout.

425. *The Present*

This is the universal tense, being used just as in English, to express the present, past, and future.

Its characteristics, already alluded to, are: *ōă*, *ākă*, *ēă*, *ūgnă*, and *răăgnă*.

NOTE. — Regarding *ūgnă* see 439.

426. *The Past*

The characteristic of this tense consists of the insertion of *î* between the stem and the ending.

kēpūtōă	I trade	kēpūtîlhōūgnă	I traded
kēpūtākă	I buy it	kēpūtîlhōākă	I bought it
iyăqchēă	do I go?	iyălthhūyēă	did I go?
kēpūchēă	do I buy it?	kēpūtîlhūyēă	did I buy it?
iyălrăăgnă	I go	iyălthhūlrăăgnă	I went

427.

The Future

The characteristic of this tense consists of the insertion of *chĕh* between the stem and the personal ending.

kĕpūtōă	I trade	kĕpŭchĕhkōă	I will trade
kĕpūtākă	I buy it	kĕpŭchĕhkākă	I will buy it
kĕpŭchĕă	do I trade it?	kĕpŭchĕksĕă	will I trade it?
iyălrăăġnă	I go	iyăqchĕhkĭlrăăġnă	I will go

NOTE. — Very often the future characteristic sounds almost as *chĭr*.

428. The present tense of most active verbs possesses a double form.

ăkŭmġauqtōă	I sit	pĕăkōă	I do
ăkŭmġauġnă	I am sitting	pĕŭġnă	I am doing

NOTE. — It frequently happens that in certain verbs the form in *ŭġnă* is used generally in preference to that in *ōă*, and *vice versa*.

429. Where the verb admits of 'a transitive sense, as *pĕăkōă*, then the first of these forms is double.

pĕăkōă	I do	pĕăkă	I do it
kĕpūtōă	I trade	kĕpūtākă	I buy it

430.

The First Aspect

The ending in *ōă* is always that of the intransitive sense, while the ending in *ākă* is always transitive, and so the union of these two constitutes what is styled the first aspect of the verb.

431.

The Second Aspect

Among the idiomatic features of the Innuït verb is one which consists in the possession of a special form used only in asking questions.

As this form has its own transitive and intransitive endings, it ranks as the second or the interrogative aspect.

NOTE. — As the first person singular is the same in both the transitive and intransitive of this aspect, the example is given in the second person singular.

<i>Intrans.</i>	nătmŭn iyăqchĕt	where are you going?
<i>Trans.</i>	nănnĕ kĕpŭchĕŭ	where do you buy it?

432.

The Third Aspect

Another idiomatic feature of an Innuït verb consists in possessing a special form which is used in replying to questions, or in alluding

to a topic already introduced. This form constitutes the third or responsive aspect, and is of very great importance.

From the third persons of this aspect are derived a vast number of verbal nouns, of which a paradigm is given in 166.

For the paradigm of this aspect see 462.

The Persons

433. In the transitive forms each of the three persons possesses its own set of terminations wherewith it expresses its relations to each of the rest.

Thus, the first person singular has six distinct endings which serve to show whether I refer to "thee" or to "him," to "you both" or to "them both," to "you" or to "them."

The second person singular has likewise its special six, while the third person has nine.

As the same occurs in the dual and in the plural, it gives a total of sixty-three terminations to each tense.

434. It will be noticed on looking over the paradigm in 467 that some of the persons end alike. This is probably owing to the fact that certain forms having been lost, their place is supplied by some of the remaining ones. In some cases one has to do duty for several, as :

he loves you both	} are all expressed by <i>nākklikkātūk</i>
you both love him	
you both love them	

435. As there is no grammatical distinction of gender, the context shows whether "he," "she," or "it" is meant.

436. Regarding the use of the personal pronouns in connection with the verb, Innuit follows the same custom as Latin.

437. The third person singular in some verbs has often a secondary or distinct meaning of its own, differing somewhat from the original ; for example :

<i>māmchēkōk</i>	it will heal, it will flatten down (i.e., scabs, ulcers, etc.)
<i>plūqtōk</i>	it calms (from <i>it passes</i>)
<i>ūtūmāqtōk</i>	it quiets down (said of a stream after a freshet, from <i>ūtūmāqtōā, I get better</i>)
<i>lētōk</i>	he is tame (from <i>lētōā, I learn</i>)

438. The personal endings are always uniform, although the stem may terminate in a great variety of ways.

g	gn	gw	m
tīgōā (I come)	mūnggñōā (I sing)	tūkūgwōā (I am rich)	ākōmōā (I sit)
tīgōā	mūnggñōā	tūkūgwōā	ākōmōā
tīgūtñ	mūnggñūtñ	tūkūgwūtñ	ākōmūtñ
tīgōk	mūnggñōk	tūkūgwōk	ākōmōk
etc.	etc.	etc.	etc.

n	p	r	v
ānōā (I go out)	kīppōā (I curve)	nūqrhōā (I eat)	ākvōā (I run)
ānōā	kīppōā	nūqrhōā	ākvōā
ānūtñ	kīppūtñ	nūqrūtñ	ākvūtñ
ānōk	kīppōk	nūqrōk	ākvōk
etc.	etc.	etc.	etc.

The Verbs in ŪĠNĀ

439. Verbs ending in ūġnā may be divided into five groups.

NOTE. — At first it was thought that each of these groups could be characterized by some special trait, but a comparison of several hundred failed to afford any grounds for classification other than what is given below. (See also 543.)

440. I. ūġnā.

nāskūlġnūġnā	I have headache	stūġnā	I drift down
ālāngrūġnā	I am haunted	āġnūtġnūġnā	I am a man

441. II. āūġnā.

chāvīzhrāūġnā	I labor	āqchārāūġnā	I am getting worse
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442. III. āūġnā.

chūkāūġnā	I hasten	ūētaūġnā	I am
pūvālaūġnā	I cook	ōraūġnā	I whoop

443. IV. ēūġnā.

kānīmchēūġnā	I chat	kāzhgēūġnā	I enter the kazhga
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444. V. ōūġnā.

īqkōūġnā	I fall	tōkōūġnā	I die
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The Formation of the Negative

445. The formation of the negative in the majority of languages presents little or no difficulty, but in this respect Innuit is a conspicuous exception.

As the formations are so varied, no general rule can be given; therefore each will be treated separately.

446. I. In the *first aspect, intransitive, present tense*, negation is expressed as follows:

kēpūtōă	I buy	kēpūtūrētōă	I do not buy
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NOTE 1. — A great variety of euphonic change in the stem of the verb appears in the negatives.

tīgōă	I come	tīnrētōă	I do not come
chāvōă	I row	chāvūnrētōă	I do not row
tătămōă	I am startled	tătămūnrētōă	I do not get scared

These suffice to show that although the positive may have any consonant before ōă, the negative invariably ends in tōă.

NOTE 2. — Verbs ending in qtōă appear more regular.

lăqtōă	I dig	lănrētōă	I do not dig
pēyŭqtōă	I desire	pēyūnrētōă	I do not desire
iyăqtōă	I go	iyănrētōă	I do not go

447. II. In the *first aspect, intransitive, past tense*, the negative is formed just as in the present, but it appears more regular.

kēpūtîhŭgñă	I traded	kēpūtîhūnrētōă	I did not trade
iyălthhōŭgñă	I went	iyălthhūnrētōă	I did not go
nētîhŭgñă	I heard	nētîhūnrētōă	I did not hear

The negative of the future tense will be described later.

448. III. In the *transitive of the first aspect* the negative in the present and past tenses is the same as in the intransitive, excepting that it is placed a little differently.

1st	<i>Pres. Trans.</i>	kēpūtākă	kēpūtîrătākă
	<i>Past Trans.</i>	kēpūtîhōākă	kēpūtîhōnrătākă

449. IV. In the *entire second aspect* the negative of the present and past is similar to the above.

NOTE 1.—As the first persons singular are alike, the example is given in the second singular.

2d	Intrans.	Pres.	kēpūchēt	kēpūtñrāchēt
		Past	kēpūtñhūyēt	kēpūtñhūnrāchēt
	Trans.	Pres.	kēpūchēyū	kēpūtñrāchēū
		Past	kēpūtñhūyēyū	kēpūtñhūnrāchēū

NOTE 2. — The numerous adjuncts of the verb form their negatives like this.

450. V. The negative of the future tense is by far the most remarkable, as it amounts to a complete transformation.

It is the *same* throughout the forms of *both* aspects and consists in:

- (a) a peculiar euphonic change in the stem;
- (b) the insertion of *gnī*;
- (c) a reversion to the endings of the present.

NOTE. — The example is given as usual in the second person singular for second aspect.

1st	Intrans.	kēpūchēhkōă	kēpūzgñitōă
	Trans.	kēpūchēhkākă	kēpūzgñitākă
2d	Intrans.	kēpūchīrksēt	kēpūzgñichēt
	Trans.	kēpūchīrksēū	kēpūzgñichēū

451. Some verbs, to avoid assuming their regular negative form, transpose themselves into certain modes through which they are enabled to express negation by affirming the contrary. Thus, "He is not here" is a rare answer, for either exact information will be given, if known, or else the answer will be, "He is absent."

This trait is especially noticeable in verbs of possessing, which generally express their negative by using the privative mode:

ēkāmraṅgkātōă I have a sled ēkāmriētōă I lack a sled

Also, to express *it is still, silent, quiet* = *nūpiētōk*, *it lacks noise*. (See 780.)

452. Certain verbs which with us are generally used in the affirmative sense are asserted negatively in Innuit. (See 781.)

"I know" is always rendered by "I do not ignore"; "I remember it" by "I have not yet forgotten it."

453. Innuit possesses the same faculty as English of turning a noun into a verb; as, for example, from the words 'room' and 'winter,' we may say, "I room here," "I will winter there." Nevertheless, it will be seen that in Innuit this is carried to a far greater extent than in English.

EXAMPLE

Kwīgāmūn iyāqtōā means *I go to the river*, but exactly the same idea may be conveyed by the shorter and more common form, which consists in adding the verb endings directly to the noun, as:

kwīq	river
kwīqtōā	I go to the river

454. In order to show how far this may be carried, it may be said that all the degrees of relationship or proprietorship, etc., may be thus tersely expressed by the personal endings.

For example: from *kātūnrākā*, *my son*, in the verb form we have:

kātūnrākākā	he is my son (lit., I son him)
kātūnrākāmkin	you are my son (lit., I son thee)
kātūnrākāpūgñā	I am your son (lit., you son me)
kātūnrākāgñā	I am his son (lit., he sons me)
kātūnrākātñ	you are his son (lit., he sons thee)

and so on through all the forms of the entire verb, as:

kātūnrākōmkīn	if you were my son
kātūnrākūvūgñā	if I were your son, etc.

NOTE. — This is again referred to in Mode XCVII.

455. In the following paradigms of the verb *to buy*, the transitives represent this verb with an object in the third singular, as, *I buy him, her, or it*. These are, therefore, only condensed paradigms presenting an Innuit verb, according to the traditional arrangement, merely as a preliminary study.

456. The complete form of the verb in the transitive, containing its sixty-three objective endings, is given in 468.

457.

PRES.

		<i>I trade</i>	<i>I do not trade</i>
<i>Sing.</i>	I	kēpūtōă	kēpūtñrātōă
	thou	kēpūtñ	kēpūtñrātūtñ
	he	kēpūtōk	kēpūtñrātōk
<i>Dual</i>	we ²	kēpūtūkūk	kēpūtñrātūkūk
	you ²	kēpūtūtūk	kēpūtñrātūtūk
	they ²	kēpūtūk	kēpūtñrātūk
<i>Plur.</i>	we	kēpūtūkūt	kēpūtñrātūkūt
	you	kēpūtūchē	kēpūtñrātūchē
	they	kēpūtūt	kēpūtñrātūt

PAST

<i>Sing.</i>	I	kēpūtîhūgnă	kēpūtîhūnrātōă
	thou	kēpūtîhūtñ	kēpūtîhūnrātūtñ
	he	kēpūtîhōk	kēpūtîhūnrātōk
<i>Dual</i>	we ²	kēpūtîhōkūk	kēpūtîhūnrātūkūk
	you ²	kēpūtîhōtūk	kēpūtîhūnrātūtūk
	they ²	kēpūtîhūk	kēpūtîhūnrātūk
<i>Plur.</i>	we	kēpūtîhōkūt	kēpūtîhūnrātūkūt
	you	kēpūtîhōchē	kēpūtîhūnrātūchē
	they	kēpūtîhūt	kēpūtîhūnrātūt

FUT.

<i>Sing.</i>	I	kēpūchēkōă	kēpūzgñitōă
	thou	kēpūchēkūtñ	kēpūzgñitūtñ
	he	kēpūchēkōk	kēpūzgñitōk
<i>Dual</i>	we ²	kēpūchēkūkūk	kēpūzgñitūkūk
	you ²	kēpūchēkūtūk	kēpūzgñitūtūk
	they ²	kēpūchēkūk	kēpūzgñitūk
<i>Plur.</i>	we	kēpūchēkūkūt	kēpūzgñitūkūt
	you	kēpūchēkūchē	kēpūzgñitūchē
	they	kēpūchēkūt	kēpūzgñitūt

458.

PRES.

		<i>I buy it</i>	<i>I do not buy it</i>
<i>Sing.</i>	{ I	kēpūtākă	kēpūtñrātākă
	{ thou	kēpūtăn	kēpūtñrātăn
	{ he	kēpūtă	kēpūtñrătă
<i>Dual</i>	{ we ²	kēpūtăpūk	kēpūtñrătăpūk
	{ you ²	kēpūtătűk	kēpūtñrătătűk
	{ they ²	kēpūtăk	kēpūtñrătăk
<i>Plur.</i>	{ we	kēpūtăpūt	kēpūtñrătăpūt
	{ you	kēpūtăchē	kēpūtñrătăchē
	{ they	kēpūtăt	kēpūtñrătăt

PAST

<i>Sing.</i>	{ I	kēpūtłhōăkă	kēpūtłhōnrătăkă
	{ thou	kēpūtłhōăn	kēpūtłhōnrătăn
	{ he	kēpūtłhōă	kēpūtłhōnrătă
<i>Dual</i>	{ we ²	kēpūtłhōăpūk	kēpūtłhōnrătăpūk
	{ you ²	kēpūtłhōătűk	kēpūtłhōnrătătűk
	{ they ²	kēpūtłhōăk	kēpūtłhōnrătăk
<i>Plur.</i>	{ we	kēpūtłhōăpūt	kēpūtłhōnrătăpūt
	{ you	kēpūtłhōăchē	kēpūtłhōnrătăchē
	{ they	kēpūtłhōăt	kēpūtłhōnrătăt

FUT.

<i>Sing.</i>	{ I	kēpūchěhkăkă	kēpūzgñităkă
	{ thou	kēpūchěhkăn	kēpūzgñităn
	{ he	kēpūchěhkă	kēpūzgñită
<i>Dual</i>	{ we ²	kēpūchěhkăpūk	kēpūzgñităpūk
	{ you ²	kēpūchěhkătűk	kēpūzgñitătűk
	{ they ²	kēpūchěhkăk	kēpūzgñităk
<i>Plur.</i>	{ we	kēpūchěhkăpūt	kēpūzgñităpūt
	{ you	kēpūchěhkăchē	kēpūzgñităchē
	{ they	kēpūchěhkăt	kēpūzgñităt

Second Aspect (Intransitive)

459.

PRES.

		<i>do I go?</i>	<i>do I not go?</i>
<i>Sing.</i>	I	iyăqchěă	iyănrăchěă
	thou	iyăqchět	iyănrăchět
	he	iyăqtă	iyănrătă
<i>Dual</i>	we ²	iyăqsnük	iyănrătsnük
	you ²	iyăqstük	iyănrătstük
	they ²	iyăqtăk	iyănrătăk
<i>Plur.</i>	we	iyăqstă	iyănrătstă
	you	iyăqchchē	iyănrătstchē
	they	iyăqtăt	iyănrătăt

PAST

<i>Sing.</i>	I	iyălthhüyěă	iyălthhünrăchěă
	thou	iyălthhüyět	iyălthhünrăchět
	he	iyălthhōă	iyălthhünrătă
<i>Dual</i>	we ²	iyălthhūsñük	iyălthhünrătsnük
	you ²	iyălthhüstük	iyălthhünrătstük
	they ²	iyălthhōăk	iyălthhünrătăk
<i>Plur.</i>	we	iyălthhüstă	iyălthhünrătstă
	you	iyălthhüstchē	iyălthhünrătstchē
	they	iyălthhōăt	iyălthhünrătăt

FUT.

<i>Sing.</i>	I	iyăqchěhsěă	iyăggñichěă
	thou	iyăqchěhsět	iyăggñichět
	he	iyăqchěhkă	iyăggñită
<i>Dual</i>	we ²	iyăqchěhsñük	iyăggñitsnük
	you ²	iyăqchěhstük	iyăggñitstük
	they ²	iyăqchěhkăk	iyăggñităk
<i>Plur.</i>	we	iyăqchěhstă	iyăggñistă
	you	iyăqchěhstchē	iyăggñischē
	they	iyăqchěhtăt	iyăggñităt

Second Aspect (Transitive)

460.

PRES.

*do I buy it?**do I not buy it?*

<i>Sing.</i>	{	I	kēpūchēă	kēpūtñrāchēă
		thou	kēpūchēū	kēpūtñrāchēū
		he	kēpūtaū	kēpūtñrātaū
<i>Dual</i>	{	we ²	kēpūtsnūk	kēpūtñrātsnūk
		you ²	kēpūsīghwū	kēpūtñrātsīghwū
		they ²	kēpūstāngwū	kēpūtñrātāngwū
<i>Plur.</i>	{	we	kēpūtstă	kēpūtñrātstă
		you	kēpūstchēū	kēpūtñrātstchēū
		they	kēpūstātghwū	kēpūtñrātātghwū

PAST

<i>Sing.</i>	{	I	kēpūtlhūyēă	kēpūtlhōnrāchēă
		thou	kēpūtlhūyēū	kēpūtlhōnrāchēū
		he	kēpūtlhōăghwū	kēpūtlhōnrātaū
<i>Dual</i>	{	we ²	kēpūtlhūtsnūk	kēpūtlhōnrātsnūk
		you ²	kēpūtlhūtīghwū	kēpūtlhōnrātīghwū
		they ²	kēpūtlhōăngwū	kēpūtlhōnrātāngghwū
<i>Plur.</i>	{	we	kēpūtlhūtstă	kēpūtlhōnrātstă
		you	kēpūtlhūtstchēū	kēpūtlhōnrātstchēū
		they	kēpūtlhōătghwū	kēpūtlhōnrātātīghwū

FUT.

<i>Sing.</i>	{	I	kēpūchēksēă	kēpūzgñichēă
		thou	kēpūchēksēū	kēpūzgñichēū
		he	kēpūchēkkāu	kēpūzgñitāu
<i>Dual</i>	{	we ²	kēpūchēksnūk	kēpūzgñitsnūk
		you ²	kēpūchēkstghwū	kēpūzgñitghwū
		they ²	kēpūchēkăngwū	kēpūzgñitāngghwū
<i>Plur.</i>	{	we	kēpūchēkstă	kēpūzgñistă
		you	kēpūchēkstchēū	kēpūzgñistchēū
		they	kēpūchēkătghwū	kēpūzgñitătghwū

Interrogative Aspect

461.

EXAMPLES

nānchēă	where am I?
kithlūn kēyūchēhsēă	how shall I answer?
chăyēt	what is the matter with you?
chēn ūtākīyēt	why do you wait?
năllăăk tânghăchēū	which of the two do you see?
nănnē kēpūchēū	where did you buy it?
chēn pēū	why do you do it?
kittūyēt	who are you?
nātmūn iyăqchēt	whither do you go?
năllăătnūk pēyūchēt	which is the one you want?
chēn pēyēt kănrūchēmăfkônăk	why do you act without being told?
chāmūk pîngkăchēt	what have you?
kănvăk iyăktă	when did he go?
kēă măntă	who is here?
ūă kwēchōă năuhwūn ănūă	where does this creek flow?
kēă pēăghwū	who did it?
kēă kēpūtaū	who buys it?
chēn aulūkînrêchēū	why do you not take care of it?
kīyūtūn ūētātăuchēksēt	how long will you stay?
nătūtmoqtă	where did it go?
chīyūqchēt	what do you want?
chāmūk pēchăqsēt	what thing do you ask for?
kithlūn pēăqkaūyîkă	what must I do for you?
chāmūk êmăngktă	what is in it?
kēă tāună iyăutaū	who took that away?
chāmūk chîkkîksēt hwăngnūn	what do you want me to give you?
nātmūn thlîsklūkū kănrūtătă	where did he tell you to put it?
chăllēăt îngkūt	what are those who are over there doing?

Endings of the Third Aspect

462. The following are the endings of this aspect, and, as usual, they are the same for each tense.

<i>Sing.</i> {	I —răăngăă	<i>Dual</i> {	we ² —răăkūk	<i>Plur.</i> {	we —răăkūt
	thou —răătă		you ² —răătūk		you —răăchē
	he —răă		they ² —răēk		they —răēt

<i>Pres.</i>	iyālraāngñă				
<i>Past</i>	iyālthhūlrāāngñă			<i>Neg.</i>	$\left\{ \begin{array}{l} \text{iyānrilthraāngñă} \\ \text{iyānrithhūlrāāngñă} \\ \text{iyāggñitlrāāngñă} \end{array} \right.$
<i>Fut.</i>	iyāqchēhkīlrāāngñă				
<i>S.</i>	$\left\{ \begin{array}{l} \text{I} \\ \text{thou} \\ \text{he} \end{array} \right.$	$\left\{ \begin{array}{l} \text{iyālraāngñă} \\ \text{iyālraātñ} \\ \text{iyālraā} \end{array} \right.$	<i>D.</i>	$\left\{ \begin{array}{l} \text{we}^2 \\ \text{you}^2 \\ \text{they}^2 \end{array} \right.$	$\left\{ \begin{array}{l} \text{iyālraākūk} \\ \text{iyālraātūk} \\ \text{iyālraēk} \end{array} \right.$
				$\left\{ \begin{array}{l} \text{we} \\ \text{you} \\ \text{they} \end{array} \right.$	$\left\{ \begin{array}{l} \text{iyālraākūt} \\ \text{iyālraāchē} \\ \text{iyālraēt} \end{array} \right.$

The declension of the third persons is shown in 164.

EXAMPLES IN VARIOUS MODES

463.

nūllīlrāāgñă	I who am building a house (Mode LV)
ēkāmrlīlrāāgñă	I who am making a sled (Mode LV)
nākklikkūmrāāgñă	I who am loved (Mode LXXIII)
tānghūmrāāgñă	I who am seen (Mode LXXIII)
tānghūmāyūlrāāgñă	I who wish to be seen (Mode LXXIII)
iyānkiqīlrāāgñă	I who am going again (Mode XLI)
īkēthlēnīlrāāgñă	I who am coming (Mode LXXII)

464. As the personal endings of the verbs remain always the same throughout the entire series of tenses, modes, etc., it is sufficient, therefore, to present one paradigm of the intransitive and one of the transitive.

The reader will readily prefix the proper tense stem together with whatever mode characteristic necessary for the expression he may wish to use.

465. The various paradigms which appear under the imperatives, *kūmă*, *kāmă*, *pīlīg'mă*, etc., are given merely for the sake of convenient reference, as the endings are all uniform.

466. The personal endings of the verb are presented under two distinct arrangements.

For a long time it was a great problem how to present a satisfactory paradigm of the Innuit transitive verb. After many trials, I found that the one given in 468 served the purpose very well. Later on this paradigm was changed into the more compact form shown in 469. As each paradigm possessed certain advantages, both are presented.

Only the present is given, as the endings are the same in all the tenses.

Compare this paradigm of the personal endings with 73.

Innuït Verb (Arrangement I)

468.

I see him

<i>Sing.</i>	I see him	tăngvăgăkă	I see thee	tăngvăgămkîn		
	I see them ²	tăngvăgăqkă	I see you ²	tăngvăgămtûk		
	I see them	tăngvăgănkă	I see you	tăngvăgămchē		
	thou seest him	tăngvăgăn			thou seest me	tăngvăgăqpûgñă
	thou seest them ²	tăngvăgăqkñ			thou seest us ²	tăngvăgăqpûkûk
	thou seest them	tăngvăgătn			thou seest us	tăngvăgăqpûkût
<i>Dual</i>	he sees him	tăngvăgă	he sees thee	tăngvăgătn	he sees me	tăngvăgăgñă
	he sees them ²	tăngvăgăk	he sees you ²	tăngvăgătûk	he sees us ²	tăngvăgăkûk
	he sees them	tăngvăgă	he sees you	tăngvăgăchē	he sees us	tăngvăgăkût
	we ² see him	tăngvăgăhpûk	we ² see thee	tăngvăgămûqtñ		
	we ² see them ²	tăngvăgăqpûk	we ² see you ²	tăngvăgămûqtûk		
	we ² see them	tăngvăgăpûk	we ² see you	tăngvăgămûqstchē		
<i>Plur.</i>	you ² see him	tăngvăgăhtûk			you ² see me	tăngvăgăqpñtûgñă
	you ² see them ²	tăngvăgăqtûk			you ² see us ²	tăngvăgăqpñtûkûk
	you ² see them	tăngvăgătûk			you ² see us	tăngvăgăqpñtûkût
	they ² see him	tăngvăgăk	they ² see thee	tăngvăgăqñh	they ² see me	tăngvăgăgñgñă
	they ² see them ²	tăngvăgăkûk	they ² see you ²	tăngvăgăitstûk	they ² see us ²	tăngvăgăitkûk
	they ² see them	tăngvăgăkûk	they ² see you	tăngvăgăitstchē	they ² see us	tăngvăgăitkût
<i>Plur.</i>	we see him	tăngvăgăhpût	we see thee	tăngvăgămñh		
	we see them ²	tăngvăgăqpût	we see you ²	tăngvăgămtstûk		
	we see them	tăngvăgăpût	we see you	tăngvăgămtstchē		
	you see him	tăngvăgăhchē			you see me	tăngvăgăpñchēă
	you see them ²	tăngvăgăqchē			you see us ²	tăngvăgăpñchēkûk
	you see them	tăngvăgăchē			you see us	tăngvăgăpñchēkût
<i>Plur.</i>	they see him	tăngvăgăt	they see thee	tăngvăgăñh	they see me	tăngvăgăgñgñă
	they see them ²	tăngvăgăqkût	they see you ²	tăngvăgăitstûk	they see us ²	tăngvăgăitkûk
	they see them	tăngvăgăt	they see you	tăngvăgăitstchē	they see us	tăngvăgăitkût

Innuït Verb (Arrangement II)

469.

I strike him

FIRST PERSON

<i>Sing.</i>		
I	thee	tĩnglũwãmkin
	you ²	tĩnglũwãmstũk
	you	tĩnglũwãmchẽ
I	him	tĩnglũwãkã
	them ²	tĩnglũwãqkã
	them	tĩnglũwãnkã

<i>Dual.</i>		
we ²	thee	tĩnglũwãmũqtĩ
	you ²	tĩnglũwãmũqtũk
	you	tĩnglũwãmũqchẽ
we ²	him	tĩnglũwãhpũk
	them ²	tĩnglũwãqpũk
	them	tĩnglũwãpũk

<i>Plur.</i>		
we	thee	tĩnglũwãmthĩ
	you ²	tĩnglũwãmstũk
	you	tĩnglũwãmstchẽ
we	him	tĩnglũwãhpũt
	them ²	tĩnglũwãqpũt
	them	tĩnglũwãpũt

SECOND PERSON

<i>Sing.</i>		
thou	me	tĩnglũwãqpũgĩã
	us ²	tĩnglũwãqpũkũk
	us	tĩnglũwãqpũkũt
thou	him	tĩnglũwãĩ
	them ²	tĩnglũwãqkĩ
	them	tĩnglũwãĩ

<i>Dual.</i>		
you ²	me	tĩnglũwãqũtũgĩã
	us ²	tĩnglũwãqũtũqkũk
	us	tĩnglũwãqũtũqkũt
you ²	him	tĩnglũwãhtũk
	them ²	tĩnglũwãqũtũk
	them	tĩnglũwãhtũk

<i>Plur.</i>		
you	me	tĩnglũwãqũpchẽã
	us ²	tĩnglũwãqũpchẽkũk
	us	tĩnglũwãqũpchẽkũt
you	him	tĩnglũwãhchẽ
	them ²	tĩnglũwãqchẽ
	them	tĩnglũwãchẽ

THIRD PERSON

<i>Sing.</i>		
he	me	tĩnglũwãgĩã
	us ²	tĩnglũwãkũk
	us	tĩnglũwãkũt
he	thee	tĩnglũwãthĩ
	you ²	tĩnglũwãstũk
	you	tĩnglũwãstchẽ
he	him	tĩnglũwã
	them ²	tĩnglũwãk
	them	tĩnglũwã

<i>Dual.</i>		
they ²	me	tĩnglũwãgĩã
	us ²	tĩnglũwãtkũk
	us	tĩnglũwãtkũt
they ²	thee	tĩnglũwãqthĩ
	you ²	tĩnglũwãstũk
	you	tĩnglũwãstchẽ
they ²	him	tĩnglũwãk
	them ²	tĩnglũwãqkũk
	them	tĩnglũwãkũk

<i>Plur.</i>		
they	me	tĩnglũwãtgĩã
	us ²	tĩnglũwãtkũk
	us	tĩnglũwãtkũt
they	thee	tĩnglũwãthĩ
	you ²	tĩnglũwãstũk
	you	tĩnglũwãstchẽ
they	him	tĩnglũwãt
	them ²	tĩnglũwãqkũt
	them	tĩnglũwãt

470. The following form corresponds in some degree to our infinitive and to the participles.

It is conjugated in all the persons and possesses the three tenses. The characteristic of this form is 1.

471.

<i>Pres.</i>	iyăg'nēlōă	<i>Neg.</i> {	iyănrĭtnēlōă
<i>Past</i>	iyălthhūnēlōă		iyălthhūnrĭtnēlōă
<i>Fut.</i>	iyăqchēhnēlōă		iyăg'gĥĭtnēlōă

472.

S. {	I	iyăg'lōă	D. {	we both	iyăg'lūnūk	P. {	we	iyăg'lūtă
	thou	iyăg'lūtĥ		you both	iyăg'lūtūk		you	iyăg'lūchē
	he	iyăg'lūnē		they both	iyăg'lūtūk		they	iyăg'lūtūng

In all transitive verbs the form is as follows:

<i>Sing.</i>	lūkū	<i>Dual</i>	lūkūk	<i>Plur.</i>	lūkē
	tăngĥūmălōă		that I am being seen		
	năkklikskūmălōă		that I may be loved		

The Transitive of *Lōă*

473. I. When the action of the verb refers to the subject of the proposition *lūnē* is to be used.

Agĭyūtūm pĭllēākĭlthhōăkūt năkkliksklūnē God made us to love Him (ipsum)
kănnūqtōk ĭkētăqkaūnēlūnē he says he (himself) will come

kănnūqtōk ōr'lūvūrāmēnūk năthlūyăgūchēnēlūnē
he says he forgot to bring his (own) bow

kănrūĭlhōăgĥă kănrūtšklūtĥ ĭkēĭlchēgătnēlūnē kătūnrănē tāugwăm ĭkēchē-
mărākăn

he told me to tell you that he (himself) cannot come until his son comes
home = only when after his son's coming

474. II. When the action of the verb does not refer to the subject, *lūkū* is to be used for the singular, and *lūkūk*, *lūkē* for the dual and plural.

kănnūqtōk ĭkētăqkaūnēlūkū

he says he (another) will come

kănnūqtōk tămălthkwētă nūănē năuthlūnēlūkē

he says that they are all sick in the village

kännüqtök ēkāmrag'nē tāgūnēlūkūk kittūmūn
 he says that some one has taken his sled
 ūkētök āpchāqtōg'lūkū ēkiyūthlūqkāmēnūk
 he comes to ask him for help (see kāmñūk)
 kārñūtlhōāmkin tāungñūghēlūkū
 I have told you in vain

475.

slākēr'lūkē pēchēhkānkā	I will keep them carefully
hwētök tānūm pēōr'lūkū	indeed, I am the one to do it
miyōrkēnā īngrik miyōr'lūkū	go up the mountain
iyākīllē īngrik wēvūlūkū	let him go around the mountain
kēpūthlūkū chāhāk pēū	buy something = take something, buying it
pēlūkū pēū	do it

īngrik tūvūlūkū = īngrit tūvūlūkē	I cross the mountain (mountains)
hwēgñā tāngvāg'lūkū kētōqtōā	I see it = I seeing it, turned aside
hwēgñā mūq'lūkū	I drink it
nāthlūlūkū	without knowing <i>or</i> I do not know (a common idiomatic expression)

EXAMPLES OF THE USE OF LŌĀ

476.

kännüqtōā pēnē tānggñilthhūnēlūkū	I say that I saw it up there
kännüqtūtū pēnē tānggñilthhūnēlūkū	you say that you saw it up there
kännüqtök pēnē tānggñilthhūnēlūkū	he says that he saw it up there

kännüqtōā pēnē tānggñilthhūnēlūkū tēnūn
 I say that he saw it up there

kännüqtök pēnē tānggñilthhūnēlūkū hwāng'nūn
 he says that I saw it up there

kännüqtūtū pēnē tānggñilthhūnēlūkū hwānkūg'nūn
 you say that we both saw it up there

477.

kārñūtākā ūtākāsklōā	I tell him to wait for me
kārñrskēū ūnwākū iyākātār'nēlōā	tell him that I will go to-morrow

kārñrskēū āugūmē ērrālūmē tōāvērqtłhūnēlōā
 tell him that I went there last moon

kārñrskēkē ūkēтчūnnitnēlōā tūzhēchāmā
 tell them that I cannot come because I am lame

kānrūskeū kēmītnēlōā tell him that I am alone
chāllēūkūt kōyūrqlūtā we work together, being together

kānrūskekē ēkāmrāg'nūk tūyūrsklūtā nāuthlūlrāēm ūtrūtstkinūk
tell them to send us a sled to bring back this sick person = for the
bringing back of

Agīyūtūm kúvvūgā kānnūqtōk tilūtñ tāngērqsāqthwū tūngmāgēghālthhrā
the angel messenger of God said, Come, behold it, the place where
he was laid

kānyūēlgnūt lūchērā'lūtūng kāthlātłāqtūt
the dumb generally converse by signs
tōātlū chīyākkler'lūnē ūnūqtōk
then at length night came
ēmūm kātūnrā chīyākkler'lūnē ānglēōk
the son of that one finally grew up

478. It is very common in native stories for two words in *lūnē* to come in succession. Sometimes several will occur.

tōi ātrālūnē ītr'lūnē nūtān so he going down, going in
tōi nūtān ītr'lūnē, ūpthlūnē kāmmūksāg'lūnē iyāg'lūnē tūmīkūn yūm
māllīqthlūkū
so going in, packing up, putting on boots, going, following by the trail of
the man

479.

iyāg'lūnūk thlū iēpākā kāmmūtār'lūnē, hwēgñā kāzhmōhār'lūnē
and we both went, my comrade pulling and I pushing (the sled)
tōilth āmmārrīqkā ākfālūkūk, āmmārrāg'lōā thlū
so I brought them (both), my salmon-skin boots, and put them on
(i.e., I salmon-skin boot me)
ūmyūōrtkūq'lōā chāmūkkīk chāllēnēāqchēā ūr'nūqpāk
so I (am) wondering at what I should work during the day
kiyāt nnīlthhrēt ākāthlāt ārrōlūtūng tāmānē tūpūmālūtūng kwēgūm snēnē
old kiyak frames rotting there, drifting on the shore of the river
nākklikskūmālōā ūmūk chīkkērāmkin
I give you this in order that I may be loved by you = that you may
love me
kānrūtāmkin Agīyūtmūk nākklikskūmālūkū
I tell you about God so that you may love Him

480. As this form is so productive of idiomatic expressions, a few of the most usual are presented.

chiyăkk'r'lünē	finally, at length
pĭkk'r'lünē	suddenly, all at once
hwătñ thlū pēlünē	and so in this way
ăkmăchēlūkū	right through
ămătŭqthlūkū	just over it
ăqchăkēr'lūkū	especially, particularly
chăufkănrētnălūkū	amounting to nothing, making void
chŭkk'lūkū	concerning, in reference to
ĭkkŏkk'lūkū	about
pētĭkk'lūkū	on account of, for the sake of
tŭmŭkk'lūkū	by way of
ŭmēksklūkū	directly
ŭmēkēr'lūkū	immediately upon

The Imperative

481. The imperatives present distinct forms according to the modes from which they are derived.

In 482 may be seen the complete paradigm of the ordinary simple form in *illē*.

This is arranged so as to show the procession of the transitive from the intransitive, and also shows the sequences, as, *ŭ-kŭk-kē*, *all down*, the third persons, *n-tŭk-chē* in the second, and *ă-kŭk-kŭt* in the first. For example :

pē	do	pēyŭ	do it
pĭlē	let him act	pĭlēŭ	let him do it

This form represents *acquiescence*, *permission*, etc.; *tŏătñ*, *ăm*, etc., generally accompany this form.

In 483 there is a condensed paradigm of the form in *illē*, showing also the negatives.

484 shows the form in *kĭllē*. This is the real form for commanding; *kēkē*, *kētăkē*, and other interjections often accompany it.

485 shows another very common imperative derived from Mode CLIX.

Paradigm of the Imperative Present

482. *Intrans.**Trans.*

<i>Sing.</i>	pillē	I	{ him them ² them	pilākū pilākūk pilākē	I	{ thee you ² you	pilāmkin pilāmtūk pilāmchē			
	pē	thou	{ him them ² them	pēyū pēkūk pēkē				thou	{ me us ² us	pēgnā pēkūk pēkūt
	pilē	he	{ him them ² them	pilēū pilēkūk pilēkē	he	{ thee you ² you	pilētñ pilētūk pilēchē	he	{ me us ² us	pilēā pilēkūk pilēkūt
<i>Dual</i>	pilūk	we ²	{ him them ² them	pilāuk pilāqpūk pilāpūk	we ²	{ thee you ² you	pilāmūqtñ pilāmūqtūk pilāmūqchē			
	pētūk	you ²	{ him them ² them	pētghwū pētūk pētē				you ²	{ me us ² us	pētīg'gnā pētēkūk pētēkūt
	pilēk	they ²	{ him them ² them	pilēn'ghwū pilēn'kūk pilēn'kē	they ²	{ thee you ² you	pilirtñ pilirtūk pilirchē	they ²	{ me us ² us	pilīg'gnā pilētkūk pilētkūt
<i>Plur.</i>	pilthtā	we	{ him them ² them	pilāut pilāqpūt pilāpūt	we	{ thee you ² you	pilāmtkn pilāmtstūk pilāmtsche			
	pēchē	you	{ him them ² them	pēchēghwū pēchēkūk pēchēkē				you	{ me us ² us	pēchēā pēchēkūk pēchēkūt
	pilēt	they	{ him them ² them	pilētghwū pilētkūk pilētkē	they	{ thee you ² you	pilētkhn pilētsstūk pilētsstche	they	{ me us ² us	pilētgnā pilētkūk pilētkūt

483.

INTRANS.

TRANS.

	<i>Pos.</i>	<i>Neg.</i>	<i>Pos.</i>	<i>Neg.</i>
<i>Sing.</i>	1 pīllē	pīnrīllē	pīlākū	pīnrīlākū
	2 pē	pīnrītñ	pēyū	pīnrīlghwū
	3 pīlē	pīnrīlē	pīlēū	pīnrīlēū
<i>Dual</i>	1 pīlūk	pīnrālūk	pīlāuk	pīnrīlāuk
	2 pētūk	pīnrātūk	pētghwū	pīnrītghwū
	3 pīlēk	pīnrīlēk	pīlēnghwū	pīnrīlēnghwū
<i>Plur.</i>	1 pīlthtā	pīnrīlthtā	pīlāut	pīnrālāut
	2 pēchē	pīnrīchē	pēchēghwū	pīnrīlthchēū
	3 pīlēt	pīnrīlēt	pīlētghwū	pīnrīlētghwū

484.

<i>Sing.</i>	1 pēkillē	pīnrīlthkillē	pēkillākū	pīnrītkillākū
	2 pēkēñā	pīnrīlthkēñā	pēkēyū	pīnrīlthkēyū
	3 pēkilē	pīnrīlthkilē	pēkilēyū	pīnrītkilēyū
<i>Dual</i>	1 pēkilūk	pīnrīlthkilūk	pēkilāuk	pīnrīlthkilāuk
	2 pēkētūk	pīnrīlthkētūk	pēkētghwū	pīnrīlthkētghwū
	3 pēkilēk	pīnrīlthkilēk	pēkilīnghwū	pīnrīlthkilīnghwū
<i>Plur.</i>	1 pēkīlthtā	pīnrīlthkīltā	pēkilāut	pīnrīlthkīlāut
	2 pēkēchē	pīnrīlthkēchē	pēkēchēyū	pīnrīlthkēchēyū
	3 pēkilēt	pīnrīlthkilēt	pēkilētghwū	pīnrīlthkilētghwū

485.

<i>Sing.</i>	1 pīkkér'llē	pīnrītkér'llē	pīkkér'lākū	pīnrītkér'lākū
	2 pīkkā	pīnrītkā	pīkkérhwū	pīnrītkérhwū
	3 pīkkér'lē	pīnrītkér'lē	pīkkér'lēyū	pīnrītkér'lēyū
<i>Dual</i>	1 pīkkér'lūk	pīnrītkér'lūk	pīkkér'lāuk	pīnrītkér'lāuk
	2 pīkkāhtūk	pīnrītkāhtūk	pīkkātghwū	pīnrītkātghwū
	3 pīkkér'lēk	pīnrītkér'lēk	pīkkér'līnghwū	pīnrītkér'līnghwū
<i>Plur.</i>	1 pīkkālthtā	pīnrītkālthtā	pīkkér'lāut	pīnrītkér'lāut
	2 pīkkāhchē	pīnrītkāhchē	pīkkérchēyū	pīnrītkāhchēū
	3 pīkkér'lēt	pīnrītkér'lēt	pīkkér'lētghwū	pīnrītkér'lētghwū

The Future Imperative Negative

486.	<i>Intrans.</i>		<i>Trans.</i>	
<i>Sing.</i>	I	iyăg'yăkōnē	I	pěăkōnēū
	thou	iyăg'yăkōnăk	thou	pěăkōnăkū
	he	iyăg'yăkōnănē	he	pěăkōnănēū
<i>Dual</i>	we both	iyăg'yăkōnănūk	we both	pěăkōnănŋhwū
	you both	iyăg'yăkōnătūk	you both	pěăkōnătghwū
	they both	iyăg'yăkōnănūk	they both	pěăkōnănŋhwū
<i>Plur.</i>	we	iyăg'yăkōnătă	we	pěăkōnănŋhwū
	you	iyăg'yăkōnăchē	you	pěăkōnăchēū
	they	iyăg'yăkōnătŭng	they	pěăkōnătghwū

These forms exhibit the most emphatic prohibition, as:

iyăg'yăkōnăk	thou shalt not go
pěăkōnăkū	thou shalt not do it

487. This form implies a lasting prohibition. The command, *do not do it*, meaning *now* or *on this occasion*, is to be rendered by the form in 489.

tŭnglŭyăkōnăkū	thou shalt not strike him
ăkōmyăkōnăk	thou shalt not sit down

488. The verb, *I go*, iyăqtōă, has the following forms:

	No. 1. lě.	No. 2. killě.	No. 3. kěr'llě (Mode CLIX).
<i>Sing.</i>	iyăg'lě	iyăkillě	iyăkěr'llě
	iyē	iyăkēnă	iyăkă
	iyăg'lē	iyăkilē	iyăkěr'lē
<i>Dual</i>	iyăg'lūk	iyăkilūk	iyăkěr'lūk
	iyăqtūk	iyăkitūk	iyăkăqtūk
	iyăg'lēk	iyăkilēk	iyăkěr'lēk
<i>Plur.</i>	iyēlthtă	iyăkiltă	iyăkăltă
	iyăqchē	iyăkēchē	iyăkăqchē
	iyăg'lēt	iyăkilēt	iyăkěr'lēt

ătăkē hwănkūk iyăkěr'lūk chŭnggŋnēk kŭpplūkū kăuwăvŭt
here, now, let us both go up stream, around the point

ŭētăkěr'lē ŭnwăkŭlthhrănŭn I'll stay till to-morrow

EXTRA EXAMPLES

489.	490.	491.	492.
kūmăqthlăkū	kăthlăchēmăllě	tōănthlē	kăuqtôhpirkně
kūmărzhghwū	kăthlăchēmăkēnă	tōăntñ	kăuqtôhpirknăk
kūmăqthlēū	kăthlăchēmăllě	tōănthlē	kăuqtôhpirknăkū
kūmăqthlăūk	kăthlăchēmăkīllūk	tōănthlūk	kăuqtôhpirknănūk
kūmăqţghwū	kăthlăchēmăkittūk	tōăntūk	kăuqtôhpirknătūk
kūmăqthlēnghwū	kăthlăchēmăkēllēk	tōănthlūk	kăuqtôhpirknăkūk
kūmăqthlăūt	kăthlăchēmălthtă	tōănlittă	kăuqtôhpirknăkūt
kūmăqchēū	kăthlăchēmăchē	tōănchē	kăuqtôhpirknăchē
kūmăqthlētghwū	kăthlăchēmălēt	tōănthlīt	kăuqtôhpirknăkē

Kūmăqthlăkū, *kindle it, make a fire*, forms its negative in the regular way:

kūmăqñrīthlăkū, kūmăqñrīllū, kūmăqñrīthlēū, etc.

ătraūtñrīlgū	do not bring it down	ăkōmīnrīllū	do not sit down
tīnglūnrīlgū	do not strike him	kēmītñrīllū	do not be alone

493.

chūkăvīrknăk	do not go so fast
chūkīpirknăk	do not go so slowly
kănnūqpīrknăk	do not talk so much
kăuwăpīrknăk	do not sleep so much
kăuqtôhpirknăkū	do not strike him so much
kwēgnērqpīrknăk	do not smoke so much
mănpēknīkpē	do not stay so long
năkklikfīrknē	do not love me so much
pēgnītthlūqvīrknăk	do not be so weak
tkēchărăqpīrknăk	do not come so soon

These imperatives from Mode XCIX follow the model in 492.

EXAMPLES OF THE IMPERATIVES

494.

tilě kă?	I will come, eh?
pīlēt chăgñălthkīnrătăkă	let them do; I do not care
ătăkē ăm iyēlthtă	once more off we go!
kēkē kăthlăchēmăllě	oh, well! let him scold away
kăthlăchēmăkēnă tăkūksaūnăk	keep on with your scolding
ătăkē tāună tăngěrqrér'lăkū	hello! let me see that
hwētók tănūm pēōr'lăkū	be sure I am the one to do it
chūkăfkēnē tkētīngsēōr'lē	I will come along leisurely

nūkkākkēā
ūkūt āggūt'kér'lākē
iyāgāqkāt ūpskēlēt

remember me
let me carry these over
those who are to go, let them be
ready (203)

āulūkūkkēyū ūnā
mātnūkhār'lākū
thlōāthlūkū pēū
ūtākā pīvūskūmkū tāugwām
ūmyūān ātōqhwū
Agīyūn kānnūqtōk tāngkiqtānglē
Agīyūtūm ālāqkwūti nākēkē
nānvāk ūthlānrēthēū
āgnūāā hwanēhwā pinkiqchākōnākū
āthlātaugwōk tāgūyākōnākū
pūchākōnāk
kētākē chēlā ūnwākū niyōrkēū

take care of this
warm it first
fix it well
just wait till I get it ready
do as you please
God said, Let there be light
recite the commandments of God
do not go near the lake
now, see here, do not do it again
do not take it; it belongs to some one
keep still (i.e., do not move)
so now, to-morrow you must watch
out for it

tākūmchūkēkūt hwānkūtā
yūk tāng āminā
hwāth hwē pēkillē
ūggērmeūskeū imīnā pīllāuchīn
slāmūn ānūfkārāyāklūkū

have mercy on us!
see that man over there
you or I'll do (734)
keep right on as you have been doing
do not let him go outside

495.

S.	{	mine	pīkkākūtōk	D.	{	ours	pīkkāuqtōk	P.	{	ours	pīkkāuštōk
		thine	pīkkēūtōk			yours	pīkkētgūtōk			yours	pīkkēchēūtōk
		his	pīkklēūtōk			theirs	pīkklēngūtōk			theirs	pīkklēthghwūtōk

This expresses *would it were mine!* etc.

The complete paradigm is given in 498, as this is an important form.

kātūnrākkākūtōk
īrērāākklēkūtōk

would that you were my son!
would we were his children!

496. Whenever time is mentioned in connection with the wish, tōk follows the word expressing it.

hwātōātōk pīkkākū
āththrag'nētōk pīkkākū
āththrākūtōk pīkkākū

would it were mine now!
would it had been mine last year!
may it be mine next year!

497. Any object may be thus mentioned:

hwātōātōk kiyākkākū
hwātōātōk ēkāmākkākūq
hwātōātōk kēmūqtūkkākē

would it were my canoe now!
would it were my sled now! (dual noun)
would they were now my dogs!

498.

<i>Sing.</i>	I, he	pĭkkłākūtŏk	I, thee	pĭkkłākĭntŏk		
	I, them ²	pĭkkłākūqtŏk	I, you ²	pĭkkłām̄tūktŏk		
	I, them	pĭkkłākētŏk	I, you	pĭkkłām̄chētŏk		
	thou, he	pĭkkēūtŏk			thou, me	pĭkkēātŏk
	thou, them ²	pĭkkēkūqtŏk			thou, us ²	pĭkkēkūhtŏk
	thou, them	pĭkkēkētŏk			thou, us	pĭkkēküstŏk
	he, him	pĭkklēūtŏk	he, thee	pĭkklēñtŏk	he, me	pĭkklēātŏk
	he, them ²	pĭkklēkūtŏk	he, you ²	pĭkklēñtŏk	he, us ²	pĭkklēkūqtŏk
	he, them	pĭkklēkētŏk	he, you	pĭkklēñtŏk	he, us	pĭkklēküstŏk
<i>Dual</i>	we, ² him	pĭkkłāūqtŏk	we, ² thee	pĭkkłām̄gñtŏk		
	we, ² them ²	pĭkkłāpūqtŏk	we, ² you ²	pĭkkłām̄tūqtŏk		
	we, ² them	pĭkkłāpūktŏk	we, ² you	pĭkkłām̄qchētŏk		
	you, ² him	pĭkkēṭgūtŏk			you, ² me	pĭkkēṭgñātŏk
	you, ² them ²	pĭkkēṭkētŏk			you, ² us ²	pĭkkēṭkūqtŏk
	you, ² them	pĭkkēṭkētŏk			you, ² us	pĭkkēchēkūqtŏk
	they, ² him	pĭkkłīngwūtŏk	they, ² thee	pĭkkłīñtŏk	they, ² me	pĭkkłēgñātŏk
	they, ² them ²	pĭkkłīnkūqtŏk	they, ² you ²	pĭkkłīqtūktŏk	they, ² us ²	pĭkkłētkūqtŏk
	they, ² them	pĭkkłīnkētŏk	they, ² you	pĭkkłīqchētŏk	they, ² us	pĭkkłētküstŏk
<i>Plur.</i>	we, him	pĭkkłāustŏk	we, thee	pĭkkłām̄ñtŏk		
	we, them ²	pĭkkłākūqpūstŏk	we, you ²	pĭkkłām̄stūktŏk		
	we, them	pĭkkłāpūstŏk	we, you	pĭkkłām̄stchētŏk		
	you, him	pĭkkēchēūtŏk			you, me	pĭkkēchēātŏk
	you, them ²	pĭkkēchēkūqtŏk			you, us ²	pĭkkēchēkūqtŏk
	you, them	pĭkkēchēkētŏk			you, us	pĭkkēchēküstŏk
	they, him	pĭkklētgwūtŏk	they, thee	pĭkklēñtŏk	they, me	pĭkklētgñātŏk
	they, them ²	pĭkklētkūqtŏk	they, you ²	pĭkklēstūktŏk	they, us ²	pĭkklētkūqtŏk
	they, them	pĭkklētkētŏk	they, you	pĭkklēstchētŏk	they, us	pĭkklētküstŏk

499.

Sing.	{	tkēthlētōk
		tkētñtōk
		tkēthlētōk
Dual	{	tkēthlūqtōk
		tkētūktōk
		tkēthlūqtōk
Plur.	{	tkētlātōk
		tkēchētōk
		tkēthlēstōk

500.

Sing.	{	ūmyūarq̃tklēkētāk
		ūmyūarq̃tkēkētāk
		ūmyūarq̃tklēkētāk
Dual	{	ūmyūarq̃tklūkkētāk
		ūmyūarq̃tketūkkētāk
		ūmyūarq̃tklēkkētāk
Plur.	{	ūmyūarq̃tkiltākētāk
		ūmyūarq̃tkēchēkētāk
		ūmyūarq̃tklēkētāk

kānnūr'lētōk yūqstūn

would that I spoke Innuit! (i.e., as the people)

tāmānthlētōk tāngvāg'lōā tāmākūnūk

would that I had been there to see them!

501. When *kētāk* is used before the word, and if the word begins with a vowel, *kētāk* sounds as *kētāg* and merges into one word, as, *kētāgūmyūarq̃tkē*, *let me think*.

Modal Imperatives

502.

Sing.	{	kāuwāpūknē	Dual	{	kāuwāpūknānūk	Plur.	{	kāuwāpūknātā
		kāuwāpūknāk			kāuwāpūknātūk			kāuwāpūknāchē
		kāuwāpūknānē			kāuwāpūknānūk			kāuwāpūknātūng

503. All verbs ending in *qtōā* have their imperative in *pūknē*. Those ending in other ways have *fkēnē* (505 and 543).

kānkāpūknē	without speaking	iyāg'yūqpūknē	without wanting to go
kāuwāpūknē	without sleeping	kēpūsāqpūknē	without trading
ūkfōkpūknē	without believing	ākēlētstāpūknē	freely, without pay
mōq'nōqpūknē	without fatigue		

504.

tōātlū hōk ūnōān kāzhgēlūnē ēnāqtōk, ēnāqnūr'mēthlū kāuwāpūknānē
 then at night, entering the kazhga, he lies down; having laid down,
 he (remains) without sleeping

chāhwā tāunā yūt pēyūnrīlthkēt, chēlā yūt pēyūg'lūkū tāmāyūkpūknākū?
 . ūksū nūyilghōk
 what is it that no man wants and no one wants to lose? a bald head

ksāuk iyāg'yūqpūknānē he being loth to go

505.

<i>Sing.</i> {	pīnrētūfkēnē pīnrētūfkēnāk pīnrētūfkēnānē	<i>Dual</i> {	pīnrētūfkēnānūk pīnrētūfkēnātūk pīnrētūfkēnānūk	<i>Plur.</i> {	pīnrētūfkēnātā pīnrētūfkēnāchē pīnrētūfkēnānūng
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kittūmlāfkēnē	I without ease
kāunkūfkēnē	I without caring at all
pīfkēnē	I without doing
tūzhētūfkēnē	I without lameness
pītsākūfkēnē	I without intending to do
pīnrētūfkēnē	I without failing to do
kānrūchēmāfkēnē	I without being told
ākēlētūfkēnē	I without pay
āulūkūfkēnē	I without minding
āgiyūfkēnē	I without praying
āllāqtūfkēnē	I without mistaking
ūēgēākūfkēnē	I without striving

Some of these may be rendered into English as adjectives, as, *uncaring, untold, unpaid, unmindful*, etc.

506.

chāqthlētākāmā kā pītsākūfkēnē chāqthlir'laqtōā

do I sin if I do wrong unintentionally?

āptlāqpūt Agiyūn īrkkūmūn iyāuskūfkēnātā tūgnēnūn thlēn

we ask God that we be not brought to evil

kānrātōkthlāqtlāpūt āshēlgnūpūt hwānkūtā āgiyūlērtmūn hwātkāpīk illā-
kwēfkēnātā

we tell our sins to the priest without (our) keeping back any whatsoever

pīnrētūfkēnē īkēchēhkōā

I will come without fail

tūzhēlhrāā imīnā pēyūōrgōk tūzhētūfkēnānē

that cripple walked without lameness (i.e., unlamely)

kāthlātōā chūkāfkēnē nētūfkār'lūchē

I speak slowly to make you understand

NOTE. — Chūkāfkēnē (i.e., *without speed*); nētūfkārākā (Mode XXXVII).

iyē kāunkūfkēnē go without minding me = go ahead; never mind me

kāunkūfkēnākū iyē

go on; never mind him (or 'it') (from kāunkākā, *I mind it*)

kāunkūfkēnē iyāg'yākōnāk

do not go without me (but if 'without' is used in its strict sense another form occurs)

tinrĩlthkǎn iyǎqchěhkōǎ ūnēthlūkū

if he does not come I'll go without him

illāngchĩfkēnē iyē

go anyhow (from illāngchĩgrātākǎ)

ǎtākē chēūmũqtũngnǎkũfkēnǎtǎ ūtrũqtĩltǎ

here! we without trying any longer to go ahead, let us go back
(Mode XIX)

ǎknārtǎpũgnǎ pĩtsǎkũfkēnē

he, without intending, hurts me

ǎknārtākǎ pĩtsǎkũfkēnǎkū

ǎknārtǎqkǎ pĩtsǎkũfkēnǎkū

ǎknārtǎnkǎ pĩtsǎkũfkēnǎkē

I hurt { him unintentionally
both without intending to
them accidentally

yūt tǎmǎř'mũng ǎtāuchěk tǎugwǎm pĩfkēnǎnē
all men excepting one only

iyē pĩfkēnē

go without me

iyē pĩnrētũfkēnē

go not without me = by all means take me along

ĩrkkĩlũnũk kǎthlǎtũfkēnǎk

(be thou) without talking nonsense

pǎlǎqtũfkēnǎk tǎgũskēnǎ

take as much as ever you can = without taking
little

507. Our English expressions, *instead of*, *in place of*, etc., may be translated by this form.

mǎntũfkēnǎtǎ nǎnvǎmũn iyēlthtǎ

instead of our staying here let us go to the lake

ūtǎkǎlgĩrqpũknǎtǎ iyǎgnāuqtōkūt

in place of waiting let us go on

māuq'lōq'lōǎgnũk ēnũqkōǎlǎgnē yǎkfǎnũn iyǎskũfkēnǎkū

their grandmother often forbade them both to go far off

tōǎthlũhōk ǎkǎnũn pĩfkēnǎnē ǎtǎm ǎngkǎtōk

then in a few moments he again came out

508.

I not yet doing

Sing. { pĩksāunē
pĩksāunǎk
pĩksāunǎnē

Dual { pĩksāunǎnũk
pĩksāunǎtũk
pĩksāunǎnũk

Plur. { pĩksāunǎtǎ
pĩksāunǎchē
pĩksāunǎtung

iyǎksāunē

I without yet going

kǎnnũqsaunē

I without yet speaking

kēpūtũksāunē

I without yet trading

509.

I not being

<i>Sing.</i> {	chătauně chătaunāk chătaunănē	<i>Dual</i> {	chătaunănūk chătaunătūk chătaunănūk	<i>Plur.</i> {	chătaunătă chătaunăchē chătaunătŭng
	ekiyŭrqtāuně				without help and not wanting any
	nētauně				I without yet hearing
	tānggŭqnauně				I without yet seeing
	ekiyŭrkauně				without help and wanting it

This form ends in various ways owing to the modes.

1. Chătauně = chătītōk (Mode VI).
2. Chăkauně = chăkitōă.
3. Chăngnauně = chăngītōă.
4. Chăksauně = chăksītōă (Mode XVIII).

EXAMPLES

510.

hwānkūtă kă thlōătŭwăqkaūwăkūt kēmătă ēkiyŭrqaunătă?

can we alone and unaided do good?

chănggŭnāunē tānggŭnĕrqchĕhsăq'nătămchē

without anything happening to me, I will see you (an expression for taking leave of one)

uētaugŭnă chăksauně

I am without anything to do yet

ĭkētōk chătauně

he came in my absence = without my being (see Mode VI, chătītōă)

kēyālunē tōătŭn tăkōksaunănē

he weeping unceasingly

ēkiyŭrqaunē hwătkăpik pĭnggŭnītōă

without help I can do nothing at all

hwăkŭn nŭnănūk iyăkōvŭt tŭnŭthlŭtă, nătŭtmŭn chăkŭrqtăkăksaunāk
chĕŭnŭrqpăgŭnătăm tŭnŭmthŭn ĭkĕchĕhkŭtŭn

from hence, this village, if you go, your back to us, to nowhere, thee without turning aside during your forwardness, again by our rear you will come (if you go straight ahead from here you will return here again)

tămqsaunănē ĭqtōk

it fell, unlost, yet without being lost

tămqpŭknănē ĭqtōk

it fell, unlost

To express that *it fell and was lost* is rendered by

ĭqtōk tămr'lunē

it fell, being lost

hwătŭnătŭlămŭk thlŭ yŭgmŭk ĭllāunătŭk

and so they both were without any one else with them (i.e., they were both alone)

Imperative of Mode VII

511.

<i>Sing.</i> {	ănyŭnĕ ănyŭnăk ănyŭnănĕ	<i>Dual</i> {	ănyŭnănŭk ănyŭnătŭk ănyŭnănŭk	<i>Plur.</i> {	ănyŭnătă ănyŭnăchĕ ănyŭnătŭng
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ir'nĕyŭnĕ childless ăkĕyŭnĕ chăllĕŭgnă I work unpaid
 ănyŭnĕ never going out

512. These are used mostly in the third person.

EXAMPLES

ŭĕnănĕ	uninhabited	pĭkthliniyŭnănĕ	unfrequent
ăshĕnănĕ	bad	kĭrsnănĕ	warm
mĭyŭyŭnănĕ	inaccessible	iĕpăunănĕ	companionless

513. The term "adjutant" has been adopted to designate the following forms which are peculiar to the Innuït verb.

I. Adjutant *Kŭmă*

514. When this is coupled to a verb it gives the force of the adverb 'when,' used not interrogatively but relatively, as, *at that time*.

NOTE. — The use of 'when,' interrogative, is explained in 624.

Kŭmă is used as follows :

kĕpŭtŏă	I trade	kĕpŭskŭmă	when I trade
kĕpŭtăkă	I buy it	kĕpŭskŭmkŭ	when I buy it

In the past tense it appears as follows :

kĕpŭtĭlhŏŭgnă	I traded	kĕpŭtĭlhŏkŭmă	when I traded
kĕpŭtĭlhŏăkă	I bought it	kĕpŭtĭlhŏkŭmkŭ	when I bought it

515. The negatives are easily recognized :

<i>Pres.</i> {	<i>Intrans.</i> kĕpŭtŭrĭlthkŭmă	<i>Past</i> {	kĕpŭtĭlhŭnrĭlthkŭmă
	<i>Trans.</i> kĕpŭtŭrĭlthkŭmkŭ		kĕpŭtĭlhŭnrĭlthkŭmkŭ

The following paradigm presents this adjutant in full.

516. Often the characteristic vowel is the only difference, as :

năkkĭkkămkĭn	I love thee
năkkĭkkŏmkĭn	when I love thee

517. It must be noted that the distinction between 'if' and 'when' is rather loosely observed in Innuït.

ūzvērīlthkūnē hwātñ iyōkōchīnksānrātōk
if he were not crazy he would not act so

tōāthlū kārūtāk āthlānrōkūftūk mīyōrqtūk
then he said to them (both), "If you (two) are strangers,
come up"

Paradigm of the Intransitive Endings

518.

<i>Sing.</i>	{	when I	—kūmä
		when thou	—kūvūt
		when he	—kūnē
		when he	—kāñ
<i>Dual</i>	{	when we both	—kōmnūk
		when you both	—kōftūk
		when they both	—kāgnūk
		when they both	—kūnūk
<i>Plur.</i>	{	when we	—kōmtă
		when you	—kōfchē
		when they	—kōnūng
		when they	—kătă

EXAMPLES OF THE DOUBLE THIRDS

<i>Sing.</i>	{	he	{	tkĩshkãñ tãngěr qchẽhkãkã
			when he comes I will see him	
	{	he himself	{	tkĩshkũnẽ tãkchẽhkã
			when he comes he will fix it	
<i>Dual</i>	{	they both	{	tkĩshkãg'nũk tãngěr qchẽhkãqkã
			when they two come I will see them two	
	{	they both themselves	{	tkĩshkũnũk tãkchẽhkãk
			when they two come they two will fix it	
<i>Plur.</i>	{	they	{	tkĩshkãtã tãngěr qchẽhkãnkã
			when they come I will see them	
	{	they themselves	{	tkĩshkõnũng tãkchẽhkãt
			when they come they will fix it	

Paradigm of *Kumä* (Transitive)

519.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
I	$\begin{cases} \text{thee} & \text{—kõmkîn} \\ \text{you}^2 & \text{—kõmtûk} \\ \text{you} & \text{—kõmchē} \end{cases}$	$\begin{cases} \text{we}^2 & \begin{cases} \text{thee} & \text{—kõmũqtñ} \\ \text{you}^2 & \text{—kõmũqstûk} \\ \text{you} & \text{—kõmũqstchē} \end{cases} \end{cases}$	$\begin{cases} \text{we} & \begin{cases} \text{thee} & \text{—kõmthñ} \\ \text{you}^2 & \text{—kõmstûk} \\ \text{you} & \text{—kõmstchē} \end{cases} \end{cases}$
I	$\begin{cases} \text{him} & \text{—kõmkû} \\ \text{them}^2 & \text{—kõmkûk} \\ \text{them} & \text{—kõmkē} \end{cases}$	$\begin{cases} \text{we}^2 & \begin{cases} \text{him} & \text{—kõmũg'ñērgħwū} \\ \text{them}^2 & \text{—kõmũg'ñērkûk} \\ \text{them} & \text{—kõmũg'ñērkē} \end{cases} \end{cases}$	$\begin{cases} \text{we} & \begin{cases} \text{him} & \text{—kõmũghwū} \\ \text{them}^2 & \text{—kõmũkûk} \\ \text{them} & \text{—kõmũkē} \end{cases} \end{cases}$
thou	$\begin{cases} \text{me} & \text{—kũvũgñă} \\ \text{us}^2 & \text{—kũvkûk} \\ \text{us} & \text{—kũvkût} \end{cases}$	$\begin{cases} \text{you}^2 & \begin{cases} \text{me} & \text{—kõftũggñă} \\ \text{us}^2 & \text{—kõfchēkûk} \\ \text{us} & \text{—kõfchēkût} \end{cases} \end{cases}$	$\begin{cases} \text{you} & \begin{cases} \text{me} & \text{—kõfchēă} \\ \text{us}^2 & \text{—kõfchākûk} \\ \text{us} & \text{—kõfchākût} \end{cases} \end{cases}$
thou	$\begin{cases} \text{him} & \text{—kũvghwū} \\ \text{them}^2 & \text{—kũvkûk} \\ \text{them} & \text{—kũvkē} \end{cases}$	$\begin{cases} \text{you}^2 & \begin{cases} \text{him} & \text{—kõftighwū} \\ \text{them}^2 & \text{—kõftkûk} \\ \text{them} & \text{—kõftkē} \end{cases} \end{cases}$	$\begin{cases} \text{you} & \begin{cases} \text{him} & \text{—kõfchēū} \\ \text{them}^2 & \text{—kõfstchēkûk} \\ \text{them} & \text{—kõfstchēkē} \end{cases} \end{cases}$
he	$\begin{cases} \text{me} & \text{—kăgñă} \\ \text{us}^2 & \text{—kăkûk} \\ \text{us} & \text{—kăkût} \end{cases}$	$\begin{cases} \text{they}^2 & \begin{cases} \text{me} & \text{—kăgñă} \\ \text{us}^2 & \text{—kătkûk} \\ \text{us} & \text{—kătkût} \end{cases} \end{cases}$	$\begin{cases} \text{they} & \begin{cases} \text{me} & \text{—kătgñă} \\ \text{us}^2 & \text{—kătkûk} \\ \text{us} & \text{—kătkût} \end{cases} \end{cases}$
he	$\begin{cases} \text{thee} & \text{—kăqtñ} \\ \text{you}^2 & \text{—kătûk} \\ \text{you} & \text{—kăchē} \end{cases}$	$\begin{cases} \text{they}^2 & \begin{cases} \text{thee} & \text{—kăqtñ} \\ \text{you}^2 & \text{—kăqtûk} \\ \text{you} & \text{—kăqchē} \end{cases} \end{cases}$	$\begin{cases} \text{they} & \begin{cases} \text{thee} & \text{—kăthñ} \\ \text{you}^2 & \text{—kătstûk} \\ \text{you} & \text{—kătstchē} \end{cases} \end{cases}$
he	$\begin{cases} \text{him} & \text{—kăgû} \\ \text{them}^2 & \text{—kăkûk} \\ \text{them} & \text{—kăkē} \end{cases}$	$\begin{cases} \text{they}^2 & \begin{cases} \text{him} & \text{—kăngû} \\ \text{them}^2 & \text{—kăqkûk} \\ \text{them} & \text{—kăqkē} \end{cases} \end{cases}$	$\begin{cases} \text{they} & \begin{cases} \text{him} & \text{—kătkû} \\ \text{them}^2 & \text{—kătkûk} \\ \text{them} & \text{—kătkē} \end{cases} \end{cases}$
he	$\begin{cases} \text{me} & \text{—kõnēă} \\ \text{us}^2 & \text{—kõnākûk} \\ \text{us} & \text{—kõnākût} \end{cases}$	$\begin{cases} \text{they}^2 & \begin{cases} \text{me} & \text{—kõnēg'ñũgñă} \\ \text{us}^2 & \text{—kõnnũqtkûk} \\ \text{us} & \text{—kõnnũqtkût} \end{cases} \end{cases}$	$\begin{cases} \text{they} & \begin{cases} \text{me} & \text{—kõnũqtũgñă} \\ \text{us}^2 & \text{—kõnũqtkûk} \\ \text{us} & \text{—kõnũqtkût} \end{cases} \end{cases}$
he	$\begin{cases} \text{thee} & \text{—kõnătñ} \\ \text{you}^2 & \text{—kõnătûk} \\ \text{you} & \text{—kõnăchē} \end{cases}$	$\begin{cases} \text{they}^2 & \begin{cases} \text{thee} & \text{—kõnnũqtñ} \\ \text{you}^2 & \text{—kõnnũqstûk} \\ \text{you} & \text{—kõnnũqschē} \end{cases} \end{cases}$	$\begin{cases} \text{they} & \begin{cases} \text{thee} & \text{—kõnũqtñ} \\ \text{you}^2 & \text{—kõnũqstûk} \\ \text{you} & \text{—kõnũqstchē} \end{cases} \end{cases}$
he	$\begin{cases} \text{him} & \text{—kõnēū} \\ \text{them}^2 & \text{—kõnākûk} \\ \text{them} & \text{—kõnākē} \end{cases}$	$\begin{cases} \text{they}^2 & \begin{cases} \text{him} & \text{—kõnēgēñnighwū} \\ \text{them}^2 & \text{—kõnnũqtkûk} \\ \text{them} & \text{—kõnnũqtkē} \end{cases} \end{cases}$	$\begin{cases} \text{they} & \begin{cases} \text{him} & \text{—kõnũqtighwū} \\ \text{them}^2 & \text{—kõnũqtkûk} \\ \text{them} & \text{—kõnũqtkē} \end{cases} \end{cases}$

520.

hwēgñā ipūnggñūkūmā	if I were you
hwēgñā thlēnūkūmā	if I were he
hwānkūtā thlītnūkūmtā	if we were they
hwēgñā ipūnggñūkūmā pīnrāchāqkă	if I were you I would not do it
hwē āthlāūkūmā	if I were another

521. All the verbs of place derived from the various locatives mentioned in 371 occur in this form.

yānīlthkūmā	when I am yonder
tāmātākān	when he is there
tōāntākān	when he is about there

slākīlhōkūmā nāuthlūyēnrētōā hwātōā
if I had been careful I would not be sick now

nāuthlūthlēnēkūmā if I should get sick (Mode LXXII)

II. Adjutant Ākāmā

522. This signifies *whenever*.

kēpūtākāmā	whenever I trade
Neg. kēpūtīrātā'kāmā	whenever I do not trade

The intransitive :

S.	I —ākāmā	D.	we both —ākāmnūk	P.	we —ākāmtā
	thou —ākāvūt		you both —ākāftūk		you —ākāfchē
	he —ākāmā		they both —ākāg'nūk		they —ākāmūng
	he —ākān		they both —ākāmūk		they —ākātā

EXAMPLES OF THE DOUBLE THIRDS

523.

S.	{	īkētākān tāngērqtthlāqkă	I always see him whenever he comes
	{	īkētākāmā ārrūlīr'lāqtōk	he always stops whenever he comes
D.	{	īkētākāg'nūk tāngērqtthlārāqkă	{ I always see them two whenever they
	{	īkētākāmnūk ārrūlīr'lāqtūk	{ two come
P.	{	īkētākātā tāngērqtthlārānkă	{ they two always stop whenever they
	{	īkētākāmūng ārrūlīr'lāqtūt	{ two come

Paradigm of *Kāmū* (Transitive)

524.	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
I	$\begin{cases} \text{thee} \\ \text{you}^2 \\ \text{you} \end{cases}$	$\begin{cases} \text{—kāmkin} \\ \text{—kām̄tūk} \\ \text{—kāmchē} \end{cases}$	we ²	$\begin{cases} \text{thee} \\ \text{you}^2 \\ \text{you} \end{cases}$	$\begin{cases} \text{—kāmūqtñ} \\ \text{—kāmūqstūk} \\ \text{—kāmūqstchē} \end{cases}$
I	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kām̄kū} \\ \text{—kām̄kūk} \\ \text{—kām̄kē} \end{cases}$	we ²	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāmūg'nērḡhwū} \\ \text{—kāmūg'nērkūk} \\ \text{—kāmūg'nērkē} \end{cases}$
thou	$\begin{cases} \text{me} \\ \text{us}^2 \\ \text{us} \end{cases}$	$\begin{cases} \text{—kāvūḡñā} \\ \text{—kāfkūk} \\ \text{—kāfkūt} \end{cases}$	you ²	$\begin{cases} \text{me} \\ \text{us}^2 \\ \text{us} \end{cases}$	$\begin{cases} \text{—kāftūḡñā} \\ \text{—kāfchēkūk} \\ \text{—kāfchēkūt} \end{cases}$
thou	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāvghwū} \\ \text{—kāfkūk} \\ \text{—kāfkē} \end{cases}$	you ²	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāftghwū} \\ \text{—kāftkūk} \\ \text{—kāfkē} \end{cases}$
he	$\begin{cases} \text{me} \\ \text{us}^2 \\ \text{us} \end{cases}$	$\begin{cases} \text{—kāḡñā} \\ \text{—kākūk} \\ \text{—kākūt} \end{cases}$	they ²	$\begin{cases} \text{me} \\ \text{us}^2 \\ \text{us} \end{cases}$	$\begin{cases} \text{—kānḡñā} \\ \text{—kātkūk} \\ \text{—kātkūt} \end{cases}$
he	$\begin{cases} \text{thee} \\ \text{you}^2 \\ \text{you} \end{cases}$	$\begin{cases} \text{—kāthñ} \\ \text{—kā̄tūk} \\ \text{—kāchē} \end{cases}$	they ²	$\begin{cases} \text{thee} \\ \text{you}^2 \\ \text{you} \end{cases}$	$\begin{cases} \text{—kāqtñ} \\ \text{—kāqtūk} \\ \text{—kāqchē} \end{cases}$
he	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāgū} \\ \text{—kākūk} \\ \text{—kākē} \end{cases}$	they ²	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāngū} \\ \text{—kāqkūk} \\ \text{—kāqkē} \end{cases}$
he	$\begin{cases} \text{me} \\ \text{us}^2 \\ \text{us} \end{cases}$	$\begin{cases} \text{—kāmāā} \\ \text{—kām̄makūk} \\ \text{—kām̄makūt} \end{cases}$	they ²	$\begin{cases} \text{me} \\ \text{us}^2 \\ \text{us} \end{cases}$	$\begin{cases} \text{—kāmūg'nñīḡñā} \\ \text{—kāmūggēnnikūk} \\ \text{—kāmūggēnnikūt} \end{cases}$
he	$\begin{cases} \text{thee} \\ \text{you}^2 \\ \text{you} \end{cases}$	$\begin{cases} \text{—kāmāthñ} \\ \text{—kām̄matūk} \\ \text{—kām̄machē} \end{cases}$	they ²	$\begin{cases} \text{thee} \\ \text{you}^2 \\ \text{you} \end{cases}$	$\begin{cases} \text{—kāmūqtñ} \\ \text{—kāmūqstūk} \\ \text{—kāmūqstchē} \end{cases}$
he	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāmāū} \\ \text{—kām̄makūk} \\ \text{—kām̄makē} \end{cases}$	they ²	$\begin{cases} \text{him} \\ \text{them}^2 \\ \text{them} \end{cases}$	$\begin{cases} \text{—kāgēnnīghwū} \\ \text{—kāgēnnikūk} \\ \text{—kāgēnnikē} \end{cases}$
					$\begin{cases} \text{—kāmūq̄ḡñā} \\ \text{—kāmūq̄tkūk} \\ \text{—kāmūq̄tkūt} \\ \text{—kāmūq̄thñ} \\ \text{—kāmūq̄stūk} \\ \text{—kāmūq̄stchē} \\ \text{—kāmūq̄tghwū} \\ \text{—kāmūq̄tkūk} \\ \text{—kāmūq̄tkē} \end{cases}$

GENERAL EXAMPLES

525.

kithlūn yūk kittākāmā pēlāqtā? mōqrōqtllāqtōk
 what does a man do when he falls into the water? he gets wet
 chāmūk pēyūgākāmā kăchūtăqthlinăpūghă
 whenever I want anything you always refuse me

kāuqtōlăghwū iyănrătākăn	whenever he does not go, beat him
pūlingtāk kēpūtākāmă	as often as ever I buy
iyăgākāmă hwăngnūk	whenever I go myself

The following example consists of an explanation of the difference between **pēkī** and **pēkāntōk**.

hwēghă tăngingrătākămkū kănnūqtōă “pēkāntōk” tōămthlū tănghăkămkū
 kănnūqtōă “pēkī”
 whenever I do not see it I say **pēkāntōk**, *it is up there*; but having it in
 sight I say **pēkī**, *it is up there* (361)

III. Adjutant Pīlġ'mă

526. When this adjutant combines with a verb it conveys the idea of *prior to* or *before the act*.

It possesses both the intransitive and transitive forms and likewise the double thirds.

While the general form is in **p**, still euphony causes some variations.

- 1 kēpūtōă kēpūpīlġ'mă
- 2 âkōmōă âkōmvilġ'mă and verbs in -gōă, -gnōă, -nōă, -rhōă (543)
- 3 kīppōă kīppīlġ'mă and verbs in -vōă
- 4 ōrăugnă ōrăūvilġ'mă

The transitive ending is **līmku**. The full paradigm is given in 528.

The impersonal verbs in this form appear as follows:

ūqpilgăn	before it dawns	ūnūqpilgăn	before it nights
ūkshūqpilgăn	before it winters	kăăqpilgăn	before it summers

NOTE. — For the other meanings of *before* see 736.

527. Care must be taken to distinguish between words in **pīlġ'mă** and those in **pīlūqtōă** (Mode XLV).

kūkăqpilġ'mă mōq'nōqkătătōă
 before being half-way I began to get tired (Mode XXI)

Paradigm of *Pil̥g'mă*

528.

Sing.

I	{	thee	—pīl̥mkīn
		you ²	—pīl̥mtūk
		you	—pīl̥mchē
I	{	him	—pīl̥mkū
		them ²	—pīl̥mkūk
		them	—pīl̥mkē
thou	{	me	—pīl̥qpūḡñă
		us ²	—pīl̥fkūk
		us	—pīl̥fkūt
thou	{	him	—pīl̥vḡhwū
		them ²	—pīl̥fkūk
		them	—pīl̥fkē
he	{	me	—pīl̥ḡñă
		us ²	—pīl̥ḡkūk
		us	—pīl̥ḡkūt
he	{	thee	—pīl̥ḡt̥h̥
		you ²	—pīl̥ḡtūk
		you	—pīl̥ḡchē
he	{	him	—pīl̥ḡḡū
		them ²	—pīl̥ḡkūk
		them	—pīl̥ḡkē
he	{	me	—pīl̥ḡ'măă
		us ²	—pīl̥ḡ'mākūk
		us	—pīl̥ḡ'mākūt
he	{	thee	—pīl̥ḡ'māt̥h̥
		you ²	—pīl̥ḡ'mātūk
		you	—pīl̥ḡ'māchē
he	{	him	—pīl̥ḡ'măū
		them ²	—pīl̥ḡ'mākūk
		them	—pīl̥ḡ'mākē

Dual.

we ²	{	thee	—pīl̥mūqt̥h̥
		you ²	—pīl̥mūqstūk
		you	—pīl̥mūqstchē
we ²	{	him	—pīl̥mūḡ'nēḡhwū
		them ²	—pīl̥mūḡ'nērkūk
		them	—pīl̥mūḡ'nērkē
you ²	{	me	—pīl̥ft̥ḡḡñă
		us ²	—pīl̥fchēkūk
		us	—pīl̥fchēkūt
you ²	{	him	—pīl̥ft̥ḡhwū
		them ²	—pīl̥ft̥kūk
		them	—pīl̥ft̥kē
they ²	{	me	—pīl̥ḡñă
		us ²	—pīl̥ḡtkūk
		us	—pīl̥ḡtkūt
they ²	{	thee	—pīl̥ḡqt̥h̥
		you ²	—pīl̥ḡqtūk
		you	—pīl̥ḡqchē
they ²	{	him	—pīl̥ḡḡū
		them ²	—pīl̥ḡqkūk
		them	—pīl̥ḡqkē
they ²	{	me	—pīl̥mūḡ'nīḡḡñă
		us ²	—pīl̥mūḡḡēnnīkūk
		us	—pīl̥mūḡḡēnnīkūt
they ²	{	thee	—pīl̥mūqt̥h̥
		you ²	—pīl̥mūqstūk
		you	—pīl̥mūqstchē
they ²	{	him	—pīl̥ḡḡēnnīḡhwū
		them ²	—pīl̥ḡḡēnnīkūk
		them	—pīl̥ḡḡēnnīkē

Plur.

we	{	thee	—pīl̥mt̥h̥
		you ²	—pīl̥mstūk
		you	—pīl̥mstchē
we	{	him	—pīl̥mḡhwū
		them ²	—pīl̥mt̥kūk
		them	—pīl̥mt̥kē
you	{	me	—pīl̥fchēă
		us ²	—pīl̥fchākūk
		us	—pīl̥fchākūt
you	{	him	—pīl̥fchēū
		them ²	—pīl̥fstchēkūk
		them	—pīl̥fstchēkē
they	{	me	—pīl̥ḡt̥ñă
		us ²	—pīl̥ḡtkūk
		us	—pīl̥ḡtkūt
they	{	thee	—pīl̥ḡt̥h̥
		you ²	—pīl̥ḡtstūk
		you	—pīl̥ḡtstchē
they	{	him	—pīl̥ḡthwū
		them ²	—pīl̥ḡtkūk
		them	—pīl̥ḡtkē
they	{	me	—pīl̥mūqt̥ḡñă
		us ²	—pīl̥mūqt̥kūk
		us	—pīl̥mūqt̥kūt
they	{	thee	—pīl̥mūqt̥h̥
		you ²	—pīl̥mūqstūk
		you	—pīl̥mūqstchē
they	{	him	—pīl̥mūqt̥ḡhwū
		them ²	—pīl̥mūqt̥kūk
		them	—pīl̥mūqt̥kē

EXAMPLES OF THE DOUBLE THIRDS

529.

iyāqpilg'mā kǎnnūqtōk	before his going he said
iyāqpilg'mā pīllēākīlthhōā	before his going he did it
iyāqpilg'mā tikīllē	before his going let him come here
iyāqpilg'mūng kǎnnūqtūt	before their going they said
iyāqpilg'mūng tikīllēt	before their going let them come here
iyāqpilgān tkētōk	before his going he came
iyāqpilgān ūmūk pīlthhōāk	before his going he did this
iyāqpilgātā tkētōk	before their going he came
tānghūpilgātā ātūnūm	before they saw one another

EXTRA EXAMPLES

tānghūpīlmnūk ātūnūm	before we two saw each other
tānghūpilgūg'nūk ātūnūm	before they both saw each other

iyāqpilimūg'nūk ūmūk chīkārchēhkāpūk
before the going of us both we (both) will give you this

IV. Adjutant *Āmā*

530.

	<i>Pos.</i>	<i>Neg.</i>
<i>Pres.</i>	kēpūchāmā	kēpūtñrālāmā
<i>Past</i>	kēpūtlhōāmā	kēpūtlhūnrālāmā
<i>Fut.</i>	kēpūchēknāmā	kēpūzgnīlāmā

The complete paradigm is given in 532.

531. Euphonic changes and mode forms produce a variety of endings, but they are all readily distinguished.

<i>Sing.</i>	{ I	kēpūchōāmā	iyēmā	mānlāmā	tāngvēmā
	{ thou	kēpūchōāvūt	iyēvūt	mānlāvūt	tāngvēvūt
	{ he	kēpūchōān	iyēn	mānlān	tāngvēn

Kēpūchāmā is from the simple verb kēpūtōā, *I trade*.

Kēpūchōāmā is from kēpūchūqtōā, *I want to trade*.

Paradigm of *Āmā*

532.			Dual.			Plur.		
<i>Sing.</i>								
I	{	thee —chāmkin you ² —chāmtūk you —chāmchē	we ²	{	thee —chāmūqtñ you ² —chāmūqstūk you —chāmūqstchē	we	{	thee —chāmthñ you ² —chāmtstūk you —chāmstchē
I	{	him —chāmkū them ² —chāmkūk them —chāmkē	we ²	{	him —chāmūg'nēghwū them ² —chāmūg'nērkūk them —chāmūg'nērkē	we	{	him —chāmūghwū them ² —chāmūkūk them —chāmīkē
thou	{	me —chāv'ghā us ² —chāfkūk us —chāfkūt	you ²	{	me —chāftūg'ghā us ² —chāfchēkūk us —chāfchēkūt	you	{	me —chāfchēā us ² —chāfchākūk us —chāfchākūt
thou	{	him —chāvghwū them ² —chāfkūk them —chāfkē	you ²	{	him —chāftghwū them ² —chāftkūk them —chāftkē	you	{	him —chāfchēū them ² —chāfchākūk them —chāfchākē
he	{	me —chāghā' us ² —chākūk us —chākūt	they ²	{	me —chāngñā us ² —chātkūk us —chātkūt	they	{	me —chātghā us ² —chātkūk us —chātkūt
he	{	thee —chātñ you ² —chātūk you —chāchē	they ²	{	thee —chāqtñ you ² —chāqtūk you —chāqchē	they	{	thee —chāthñ you ² —chātsstūk you —chātsstchē
he	{	him —chāghwū them ² —chākūk them —chākē	they ²	{	him —chānghwū them ² —chāqkūk them —chāqkē	they	{	him —chātghwū them ² —chātkūk them —chātkē
he	{	me —chāmāā us ² —chāmākūk us —chāmākūt	they ²	{	me —chāmūg'nīngghā us ² —chāmūggēnnīkūk us —chāmūggēnnīkūt	they	{	me —chāmūqtñghā us ² —chāmūqtkūk us —chāmūqtkūt
he	{	thee —chāmātñ you ² —chāmātūk you —chāmāchē	they ²	{	thee —chāmūg'nūqtñ you ² —chāmūqstūk you —chāmūqstchē	they	{	thee —chāmūqtññ you ² —chāmūqstūk you —chāmūqstchē
he	{	him —chāmāū them ² —chāmākūk them —chāmākē	they ²	{	him —chāggēnnīghwū them ² —chāggēnnīkūk them —chāggēnnīkē	they	{	him —chāmūqtghwū them ² —chāmūqtkūk them —chāmūqtkē

Paradigm of *Tǎngvēmǎ*

533.

Intrans.

Trans.

Sing.	I	tǎngvēmǎ	{ I, him I, them ² I, them	tǎngvēmki tǎngvēmki tǎngvēmki	{ I, thee I, you ² I, you	tǎngvēmkin tǎngvēmki tǎngvēmchē		
	thou	tǎngvēvūt	{ thou, him thou, them ² thou, them	tǎngvēvghwū tǎngvēvkū tǎngvēvkē			{ thou, me thou, us ² thou, us	tǎngvēvǵhǎ tǎngvēvkū tǎngvēvkūt
	he	tǎngvēn	{ he, him he, them ² he, them	tǎngvēghwū tǎngvēkū tǎngvēkē	{ he, thee he, you ² he, you	tǎngvētǐ tǎngvētū tǎngvēchē	{ he, me he, us ² he, us	tǎngvēghǎ tǎngvēkū tǎngvēkūt
Dual	we ²	tǎngvēmni	{ we, ² him we, ² them ² we, ² them	tǎngvēmūg'nhēghwū tǎngvēmūg'nhēkū tǎngvēmūg'nhēkē	{ we, ² thee we, ² you ² we, ² you	tǎngvēmūqtǐ tǎngvēmūqstū tǎngvēmūqstchē		
	you ²	tǎngvēqtū	{ you, ² him you, ² them ² you, ² them	tǎngvēftghwū tǎngvēftkū tǎngvēftkē			{ you, ² me you, ² us ² you, ² us	tǎngvēftǵ'ghǎ tǎngvēfchēkū tǎngvēfchēkūt
	they ²	tǎngvēgnū	{ they, ² him they, ² them ² they, ² them	tǎngvēg'nhēghwū tǎngvēg'nhēkū tǎngvēg'nhēkē	{ they, ² thee they, ² you ² they, ² you	tǎngvēmūqhǐ tǎngvēmūqstū tǎngvēmūqstchē	{ they, ² me they, ² us ² they, ² us	tǎngvēmūg'nhēghǎ tǎngvēmūg'nhēkū tǎngvēmūg'nhēkūt
Plur.	we	tǎngvēmǎ	{ we, him we, them ² we, them	tǎngvēmǐghwū tǎngvēmki tǎngvēmki	{ we, thee we, you ² we, you	tǎngvēmǐhǐ tǎngvēmki tǎngvēmstchē		
	you	tǎngvēfchē	{ you, him you, them ² you, them	tǎngvēfchē tǎngvēfchēkū tǎngvēfchēkē			{ you, me you, us ² you, us	tǎngvēfchē tǎngvēfchēkū tǎngvēfchēkūt
	they	tǎngvēmūng	{ they, him they, them ² they, them	tǎngvētghwū tǎngvētkū tǎngvētkē	{ they, thee they, you ² they, you	tǎngvētǐhǐ tǎngvētstū tǎngvētstchē	{ they, me they, us ² they, us	tǎngvētǵhǎ tǎngvētkū tǎngvētkūt

PARADIGM OF TǎNGVĒMǎ

534. This form is constantly used in narratives for reduplication, and immediately follows its dominant (which it agrees with in number and person). It follows its dominant without employing a conjunction.

NOTE. — As the present tense is very commonly used instead of the past, in translating Innuit into English *ămă* is to be rendered by our perfect participle with 'and' inserted.

yūk kūgūnă măktōk măkchămă ūg'măăn ātrăqtōk

a man who is in the *kăăn* (rear part of house [811]) arises; rising right through he goes out (i.e., a man in the rear arose and having arisen passed directly out)

535. The following extracts from native stories will show the use of *ămă*.

tăum āirērănă ūyăngtōk ūyăngchămă kănrūtă

that woman looked down, and having looked down she said

tōătlūhōk ĩmĭnă măūqhulōă ūqtōk ūqchămă kămmŭksălthhrăgnē yŭwăk¹

then his old grandmother got on the bed platform, and having gotten up took off her old boots (812)

iyăg'yŭqtōk iyăg'yōăn măūqhulōq'lŭnē āptă iyăgyŭg'nēlŭnē

he wanted to go, and because he is wanting to go he tells his grandmother he is desirous of going

nŭnăthlŭr'mŭk ĩkētōk ĩkēchămă kăzhgēmŭn ĩtrtōk

he comes to an old deserted village, and having come he enters the kazhga

snăqshĭqpăkămă ĩktătătōk

because it is so close to the bank it is about to fall (see 223 and Mode XXI)

kănrūtŭktlăriyăkōnăkē chăt-tămălthkwētă năthlŭnrĭlthkŭtŭ, tōiyŭhwă năth-

lŭnrĭlthknē yŭm tămălthkwētă kănrŭtkăkămēkē ĩllălărălămēkē

never tell all that you know, for he that tells all he knows often tells more than he knows

Năthlŭnrĭlthkŭtŭ = second person of năthlŭnrĭlthkŭnkă, the plural of năthlŭnrĭlthkăkă.

kănrŭtkăkămēkē

whenever he tells all about them

ĭllălărălămēkē

because he always adds to them (plural of the third singular)

ĭllălărălămēū

(from ĭllălărălărănkă) = I always add to them (639)

pēyŭămă pēăkă

I do it because I wish to

¹ yŭwăkă

I pull off one boot

yŭwăqkă

I pull off both boots

yŭwăn

thou pullest off one boot

yŭwăqkŭ

thou pullest off both boots

yŭwă

he pulls off one boot

yŭwăk

he pulls off both boots

535 a. Impersonal verbs used in this form are to be rendered by *on account of, because of, etc.*

ănōkkłāān iyākātānrētōā	I do not start on account of the wind
ningthlāān iyāgyūnrētōā	I do not want to go because of the cold
kānikchāān tiyūghūr'mā chāp̄r̄tōk	his wanting to come is prevented on account of the snow
knārūkpēvākān	because of a big snowdrift

yākshīg'lūkū tāngshūnitākā tākfēālāmā

I cannot see that far, being of weak sight

chēlā slōqnēnānūr'mēnē tārayōkfāg'mūk tānghāmā chikūm illōānē

and during his sliding along having seen a king salmon in the ice

āgiyūgnā thlē pētīkkłūkū chāqthlūqtōān

I pray for him on account of his being a sinner

To the question chēnhwā mūllūvākōqchēt, *why did you delay so?* the answer may be tāngvēmā or tāngsōāmā or tāngsūqpākāmā, *because I was looking at something.*

mīknāmā yākfālīrrusskāunrātōk

he is too small to go so far

pākniyūāmā

I through curiosity = because of
wanting to see

(See also Mode CLVI.)

V. Adjutant

536. This expresses *although, even, nevertheless, etc.*

	Time Forms.		Personal Form.
Pres.	pēyūghūr'mā	Sing. {	I pēyūghūr'mā
Past	pēyūlthhōghūr'mā		thou pēyūghūqpīt
Fut.	pēyūgwāqkāughūr'mā		he pēyūghūr'mā
Neg.	pēyūnrilghūr'mā		I although unwilling
	tiyūghūr'mā		although I wish to come
	tiyūnrilghūr'mā		although I do not wish to come
	iyāg'yūghūr'mā		I though desirous of going
	iyāg'yūnrilghūr'mā		I though not desirous of going
	iyāghūr'mā		although I go
	pīngkīngghūr'mā		although I have
	pēyūghūr'mā pīnrātākā		although willing, I did not do it
	pēyūnrilghūr'mā pēughā		I act unwillingly (530)
	āngkāpīktīnggrān		no matter how big = even being very big

Paradigm of the Transitive

537.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
I	<div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩngrāmkin</div> <div>—tĩngrāmtūk</div> <div>—tĩngrāmchē</div> </div>	<div> <div>we²</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩngrāmũqtĩ</div> <div>—tĩngrāmũqstūk</div> <div>—tĩngrāmũqstchē</div> </div>	<div> <div>we</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩngrāmthĩ</div> <div>—tĩngrāmtūk</div> <div>—tĩngrāmtschē</div> </div>
I	<div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩngrāmkũ</div> <div>—tĩngrāmkūk</div> <div>—tĩngrāmkē</div> </div>	<div> <div>we²</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩngrāmũg'nēghwĩ</div> <div>—tĩngrāmũg'nērkūk</div> <div>—tĩngrāmũg'nērkē</div> </div>	<div> <div>we</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩngrāmĩghwĩ</div> <div>—tĩngrāmtkūk</div> <div>—tĩngrāmtkē</div> </div>
thou	<div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩnggñũqpũgñă</div> <div>—tĩnggñũqpčkūk</div> <div>—tĩnggñũqpčkūt</div> </div>	<div> <div>you²</div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩnggñũqptũg'gñă</div> <div>—tĩnggñũqpchēkūk</div> <div>—tĩnggñũqpchēkūt</div> </div>	<div> <div>you</div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩnggñũqpchēă</div> <div>—tĩnggñũqpchākūk</div> <div>—tĩnggñũqpchākūt</div> </div>
thou	<div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩnggñũqpgñwĩ</div> <div>—tĩnggñũqpčkūk</div> <div>—tĩnggñũqpkē</div> </div>	<div> <div>you²</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩnggñũqptũg'nēghwĩ</div> <div>—tĩnggñũqptũqčkūk</div> <div>—tĩnggñũqptũqkē</div> </div>	<div> <div>you</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩnggñũqpchēũ</div> <div>—tĩnggñũqpēstschēkūk</div> <div>—tĩnggñũqpēstschēkē</div> </div>
he	<div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩngrăgñă</div> <div>—tĩngrăkūk</div> <div>—tĩngrăkūt</div> </div>	<div> <div>they²</div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩngrăgñă</div> <div>—tĩngrătkūk</div> <div>—tĩngrătkūt</div> </div>	<div> <div>they</div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩngrătğñă</div> <div>—tĩngrătkūk</div> <div>—tĩngrătkūt</div> </div>
he	<div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩngrătĩ</div> <div>—tĩngrătūk</div> <div>—tĩngrăchē</div> </div>	<div> <div>they²</div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩngrătĩ</div> <div>—tĩngrătūk</div> <div>—tĩngrătchē</div> </div>	<div> <div>they</div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩngrătĩ</div> <div>—tĩngrătstūk</div> <div>—tĩngrătstchē</div> </div>
he	<div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩngrăgũ</div> <div>—tĩngrăkūk</div> <div>—tĩngrăkē</div> </div>	<div> <div>they²</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩngrăgũ</div> <div>—tĩngrăqčkūk</div> <div>—tĩngrăqkē</div> </div>	<div> <div>they</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩngrătğwĩ</div> <div>—tĩngrătkūk</div> <div>—tĩngrătkē</div> </div>
he	<div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩnggñũr'măă</div> <div>—tĩnggñũr'măkūk</div> <div>—tĩnggñũr'măkūt</div> </div>	<div> <div>they²</div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩnggñũr'mũg'gñĩnggñă</div> <div>—tĩnggñũr'mũggēnnĩkūk</div> <div>—tĩnggñũr'mũggēnnĩkūt</div> </div>	<div> <div>they</div> <div>me</div> <div>us²</div> <div>us</div> </div> <div> <div>—tĩnggñũr'mũqtğñă</div> <div>—tĩnggñũr'mũqtčkūk</div> <div>—tĩnggñũr'mũqtčkūt</div> </div>
he	<div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩnggñũr'măthĩ</div> <div>—tĩnggñũr'mătūk</div> <div>—tĩnggñũr'măchē</div> </div>	<div> <div>they²</div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩnggñũr'mũqtĩ</div> <div>—tĩnggñũr'mũqstūk</div> <div>—tĩnggñũr'mũqstchē</div> </div>	<div> <div>they</div> <div>thee</div> <div>you²</div> <div>you</div> </div> <div> <div>—tĩnggñũr'mũqthĩ</div> <div>—tĩnggñũr'mũqstūk</div> <div>—tĩnggñũr'mũqstchē</div> </div>
he	<div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩnggñũr'măũ</div> <div>—tĩnggñũr'măkūk</div> <div>—tĩnggñũr'măkē</div> </div>	<div> <div>they²</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩnggñũr'mũggēnnĩghwĩ</div> <div>—tĩnggñũr'mũggēnnĩkūk</div> <div>—tĩnggñũr'mũggēnnĩkē</div> </div>	<div> <div>they</div> <div>him</div> <div>them²</div> <div>them</div> </div> <div> <div>—tĩnggñũr'mũqtğhwĩ</div> <div>—tĩnggñũr'mũqtčkūk</div> <div>—tĩnggñũr'mũqtčkē</div> </div>

538. Pēgñūr'mā (from pēākōā) can be used to express *at least*.

ātaūchēhkōmūk pēgñūr'mā ālthhrākūmē at least once a year
yūt tāmār'mūng pīngriġñōr'mūk illāunātūng all men, without exception

īmīnā hōk kīnggñōklāā kēyālūnē ūtrāqchūg'lūnē pīngrān hōk tōātñ
āmāklāān iyāuthlūkū

this one, his younger brother, he crying, he wanting to go back, his elder
brother bringing him (the elder brother made the younger go although
he was crying and wanting to go home)

tōāthlūhōk īmīnā tūtġārāu'lōā kǎnnūqtōk, "Hwēgñā iyānūr'mā ūtrāqtlāq-
chēhkōā tōkōnēr'lēt tōkōtānkā "

then that one, her grandson, said, "Although I go I will return again, (for)
I have slain the assassins "

nāthlōākā kǎntāūtingkrūchēā taūgwām pīngkīnggñūr'mā kēpūsāgūtūk-
sānrēttī

I do not know if he has any kantaks, but even if he had he would not sell
any (his state of having kantaks)

539.

Sing.	{	I	—gñēnānīm'nē
		thou	—gñēnānīrpnē
		he	—gñēnānīr'mēnē
		he	—gñēnānrānē
Dual	{	we both	—gñēnānīmūg'nē
		you both	—gñēnānūqptūg'nē
		they both	—gñēnānīr'mūg'nē
		they both	—gñēnānrāg'nē
Plur.	{	we	—gñēnānīmtnē
		you	—gñēnānūqpchēnē
		they	—gñēnānīr'mūqnē
		they	—gñēnānrātnē

When this is added to a verb stem it conveys the idea of *duration*,
in the time of, whilst, etc.

tāmānlīnggñēnānīm'nē

during my being there

540. This form is of frequent occurrence, and seems to be derived
from some mode expressing *coincidence*. While it is evidently a
localis possessive, and agrees with the form in *nīmā* (78), neverthe-
less it seems to be alone, for none of the other cases have yet been
met with.

EXAMPLES

541.

iyāqtōk, iyāg'gñēñānrānē iyōkūchēnē nāthlūyāgūtā	
he goes away; during his going he becomes crazy	
kānrūskekē mātłlūtñlōā ¹ stōāmūk ūkkātmōq'gñēñānim'nē	
tell them I saw a dead beluga while I was coming here = during my	
hithering	
chātilgñēñānim'nē tiyākōnāchē	do not come during my absence
kēyaūlōqgñēñānrānē	while he was crying
pēgñēñānrātñē	while they were doing

This form is easily distinguished from that in 75.

kānrūtñēñānim'nē	during my talk = while talking
kānrūtīmñē	in my saying (i.e., in the words)

tōātlū hōk mīngkñēñānūr'mīnē mīngkūtūm ēñūm thlēchēā nāthlūyāgūtā,
yūār'yākā nātākīnrētā nātākīnrālāmēū tūtghārā'lōā īmīnā mānūsūqtōk
mānūsūgñēñānrānē māūqhūlōq'lōā ītrātōk
so then while he was sewing he forgot where he laid the needle; he looked
for it and could not find it; not finding it, the grandchild grieved;
while he was grieving his grandmother enters
tānvāgā tāngvāg'nēñānrānē ēmūm kānrūtā hwākā nūkālthpēāk ūyōk
chālrāyūyēt
he gazed at her and while he was gazing she said, "Well, young man, what
do you mean?"

542. In the following section fifty-four groups of verbs are presented, together with their various adjuncts, imperatives, etc.

NOTE. — In this list it will be noticed that some verbs are shown with nine forms and some with less. This does not imply that these latter verbs lack the other forms. The reader can readily supply them from the models given.

These verbs have been selected from a large collection made for the purpose of finding some clue towards a classification. To avoid enlarging this work too much, these few only are presented here.

The last six verbs in āqtōā and ūqtōā have been placed together in order that the slight difference between them may be made more apparent.

¹ Mātłlūtōā = I discover a dead animal.

543.

1. ētōā.	2. ūtōā.	3. ūqtōā.
pētōā	pērūtōā	pēyūqtōā
(I lack)	(I have no more)	(I desire)
pēlthkūmä	pērūskūmä	pēyūkūmä
pētākāmā	pērūtākāmā	pēyūgākāmā
pēlāmā	pērūchāmā	pēyūāmā
pēpilīg'mā	pērūpilīg'mā	pēyūqpilīg'mā
pētūfkēnē	pērūtūfkēnē	pēyūqpūkēnē
pēlīngñūr'mā	pērūtgñūr'mā	pēyūgñūr'mā
4. gwōā.	5. ēūgnā.	6. āūgnā.
tūkūgwōā	kāzhgēūgnā	ūētāūgnā
(I am rich)	(I am in the kazhga)	(I am)
tūkūkūmä	kāzhgēkūmä	ūētākūmä
tūkūgākāmā	kāzhgēākāmā	ūētākāmā
tūkūgñāmā	kāzhgēāmā	ūētēmā
tūkūvilīg'mā	kāzhgēvilīg'mā	ūētāvilīg'mā
tūkūfkēnē	kāzhgēfkēnē	ūētāfkēnē
tūkūgñūr'mā	kāzhgēgñūr'mā	ūētāgñūr'mā
tūkūyākōnāk	kāzhgēyākōnāk	ūētāyākōnāk
tūkūlrāāgnā	kāzhgēlrāāgnā	ūētālrāāgnā
7. kāqtōā.	8. mōā.	9. rōūgnā.
ātrāchūkāqtōā	ākōmōā	nāuthlūnrōūgnā
(I want to go down a bit)	(I sit)	(I am sicker)
ātrāchūkākūmä	ākōmkūmä	nāuthlūnrōūkūmä
ātrāchūkāqkāmā	ākōmākāmā	nāuthlūnrōākāmā
ātrāchūkāmā	ākōmāmā	nāuthlūnrōāmā
ātrāchūkāqpilīg'mā	ākōmvilīg'mā	nāuthlūnrōvilīg'mā
ātrāchūkāqpūkēnē	ākōmūfkēnē	nāuthlūnrōūfkēnē
ātrāchūkāngñūr'mā	ākōmūngñūr'mā	nāuthlūnrōūgñūr'mā
ātrāchūkār'yākōnāk	ākōmyākōnāk	nāuthlūnrōūyākōnāk
10. vīrqtōā.	11. chīqtōā.	12. rāūtōā.
kāuwāvīrqtōā	kīnchīqtōā	kīnggñūrāūtōā
(I go up stream)	(I keep myself neat)	(I am late)
kāuwāvīrūskūmä	kīnchīkūmä	kīnggñūrāūskūmä
kāuwāvīrqtākāmā	kīnchīgākāmā	kīnggñūrāūtākāmā
kāuwāvīrqchāmā	kīnchīāmā	kīnggñūrāūchāmā
kāuwāvīrqtūfkēnē	kīnchīqpūkēnē	kīnggñūrāūtūfkēnē
kāuwāvīrqtīngñūr'mā	kīnchīngñūr'mā	kīnggñūrāūtīngñūr'mā
kāuwāvīrqchākōnāk	kīnchīg'yākōnāk	kīnggñūrāūchākōnāk
kāuwāvīrqtñrillū	kīnchīnrillū	kīnggñūrāūtñrillū

25. gwōā.
—kāugwōā
(See Mode LXVIII)
—kāukūmä
—kāugwākāmă
—kāugñāmă
—kāugñūr'mă
—kāufkēñē
—kāuyākōñāk
—kāunrillū

28. rāugñă.
ăqchărăugñă
(I become worse)
ăqchărăkūmä
ăqchărăākāmă
ăqchărăāmă
ăqchărănggñūr'mă
ăqchărăfkēñē
ăqchărăyākōñāk
ăqchărănrillū

31. aūgñă.
ksaūgñă
(I am lazy)
ksaūkūmä
ksākāmă
ksaūgñūr'mă
ksāmă
ksăfkēñē
ksăyākōñāk
ksănrillū

34. ăntōă.
ăchēăntōă
(I am under)
ăchēănnlthkūmä
ăchēăntākāmă
ăchēănlāmă
ăchēănlignūr'mă
ăchēăntūfkēñē
ăchēănchākōñāk
ăchēăntnrillū

26. rūtōă.
ălaurūtōă
(I appear)
ălauruskūmä
ălaurūtākāmă
ălaurūchāmă
ălaurūtūnggñūr'mă
ălaurūtūfkēñē
ălaurūchākōñāk
ălaurūtīnrillū

29. skōă.
ūēkskōă
(I propose marriage)
ūēkskkūmä
ūēkskākāmă
ūēkskgñāmă
ūēkskiūnggñūr'mă
ūēkskūfkēñē
ūēkskākōñāk
ūēkskīnrillū

32. ŭkōă.
ūmyūōrqtōă
(I reflect)
ūmyūōrqtūkūmä
ūmyūōrqtākāmă
ūmyūōrqtūkgñūr'mă
ūmyūōrqtūkgñāmă
ūmyūōrqtūfkēñē
ūmyūōrqtūksākōñāk
ūmyūōrqtūkīnrillū

35. gōă.
ăkkwēgōă
(I play)
ăkkwēkūmä
ăkkwēgākāmă
ăkkwēgñāmă
ăkkwēgñūr'mă
ăkkwēfkēñē
ăkkwēyākōñāk
ăkkwēnrillū

27. ătōă.
ănggēătōă
(I sail)
ănggēăkūmä
ănggēăqkāmă
ănggēămă
ăngyănggñūr'mă
ăngyăqpūknē
ăngyăr'yākōñāk
ăngyănrillū

30. vōă.
ūēvōă
(I circle around)
ūēfkūmä
ūēvākāmă
ūēvgñāmă
ūēvgñūr'mă
ūēvūfkēñē
ūēvyākōñāk
ūēvīnrillū

33. ŭrqtōă.
ăggŭrqtōă
(I arrive)
ăggŭrskūmä
ăggŭrqtākāmă
ăggŭrqchāmă
ăggŭrqtūnggñūr'mă
ăggŭrqtūfkēñē
ăggŭrqchākōñāk
ăggŭrqtīnrillū

36. tōă
nētōă
(I hear, I obey)
nīshkūmä
nētākāmă
nēchāmă
nētīnggñūr'mă
nētūfkēñē
nēchākōñāk
nētīnrillū

37. *gñūgñă.*
năskūlgñūgñă
 (I have headache)
năskūlgñūkūmă
năskūlgñōăkămă
năskūlgñōămă
năskūlgñūvilg'mă
năskūlgñūgñūr'mă
năskūlgñūfkēnē
năskūlgñūyăkōnăk
năskūlgñūlăăgñă

40. *gōă.*
tăggōă

(I come)
tăgkūmă
tăggăkămă
tăggñămă
tăgvilg'mă
tăggūfkēnē
tăgyăkōnăk
tăggñūr'mă
tăggñrillū

43. *ōūqtōă.*
kōūqtōă
 (I am pigeon toed)
kōūgiskūmă
kōūqtăkămă
kōūqchămă
kōūqtīnggñūr'mă
kōūqtūfkēnē
kōūqchăkōnăk
kōūqtīnrillū

46. *ăngkătōă.*
ēkămrăngkătōă
 (I have a sled)
ēkămrăngkăkūmă
ēkămrăngkăkămă
ēkămrănkămă
ēkămrăngkăpūknē
ēkămrăngkñūr'mă

38. *maūgñă.*
tăngñūmaūgñă
 (I am seen)
tăngñūmăkūmă
tăngñūmăkămă
tăngñūmēmă
tăngñūmăgñūr'mă
tăngñūmăfkēnē
tăngñūmăyăkōnăk
tăngñūmănrillū
tăngñūmălăăgñă

41. *tōă.*
sēvăqtōă
 (I emerge upon)
sēvăkūmă
sēvăqkămă
sēvămă
sēvăqpilg'mă
sēfăqpūknē
sēvănggñūr'mă
sēfăr'yăkōnăk
sēfănrillū

44. *itōă.*
pīksitōă
 (I have not yet)
pīksilthkūmă
pīksităkămă
pīksilămă
pīksilīnggñūr'mă
pīksitūfkēnē
pīksichăkōnăk
pīksitīnrillū

47. *yūgñă.*
iyiyūgñă
 (I go nicely)
iyiyūkūmă
iyiyūăkămă
iyiyūămă
iyiyūfkēnē
iyiyūgñūr'mă

39. *păqtōă.*
ătōqpăqtōă
 (I sing loud)
ătōqpăkūmă
ătōqpăgăkămă
ătōqpēmă
ătōqpăqpilg'mă
ătōqpăqpūknē
ătōqpăg'yăkōnăk
ătōqpănggñūr'mă
ătōqpănrillū

42. *gīrqtōă.*
ōr'lūvvilgīrqtōă
 (I bring along my bow)
ōr'lūvvilgīrkūmă
ōr'lūvvilgīrăkămă
ōr'lūvvilgīămă
ōr'lūvvilgīrqpilg'mă
ōr'lūvvilgīrqpūknē
ōr'lūvvilgīnggñūr'mă
ōr'lūvvilgīr'yăkōnăk
ōr'lūvvilgīnrillū

45. *chēūtōă.*
kănnūqchēūtōă
 (I interpret)
kănnūqchēūskūmă
kănnūqchēūtăkămă
kănnūqchēūchămă
kănnūqchēūtīnggñūr'mă
kănnūqchēūtūfkēnē
kănnūqchēūchăkōnăk
kănnūqchēūtīnrillū

48. *ittōă.*
ōkittōă
 (I burn myself)
ōkīshkūmă
ōkītăkămă
ōkīchămă
ōkītūfkēnē
ōkītīnggñūr'mă

49. ăqtōă.	50. ăqtōă.	51. ăqtōă.
kănnăqtōă	kănnăq'tōă	kĭngnăqtōă
(I end up at)	(I slumber)	(I conceive)
kănnăkūmă	kănnăqkūmă	kĭnggĭnăkūmă
kănnărkămă	kănnăqkămă	kĭnggĭnăkămă
kănnămă	kănnărēmă	kĭnggĭnămă
kănnăgĭnŭr'mă	kănnăhgĭnŭr'mă	kĭnggĭnăgĭnŭr'mă
52. ũqtōă.	53. ũqtōă.	54. ũqtōă.
kă'nŭqtōă	kĕnŭqtōă	kŭnnŭqtōă
(I speak)	(I am dry)	(I am angry)
kănkūmă	kĕnrŭskūmă	kŭnrŭskūmă
kănrăkămă	kĕnŭqtăkămă	kŭnnŭqtăkămă
kănrămă	kĕnŭqchămă	kŭnnŭqchămă
kăngĭnŭr'mă	kĕnŭqtĭngĭnŭr'mă	kŭnnŭqtĭngĭnŭr'mă

The Impersonal Verbs

544. These verbs assume any suitable mode, particularly Modes XXI, LXXVI, etc.

<i>it snows</i>	<i>it rains</i>	<i>it hails</i>	<i>it blows</i>
kănnĭqtōk	slăthlĭrtōk	kăfchĭrtōk	ănōklĕrtōk
kănnĭqchĕhkōk	slăthlĭrchĕhkōk	kăfchĭrchĕhkōk	ănōklĕrchĕhkōk
kănnĭlthhōk	slăthlĭlthhōk	kăfchĭlthhōk	ănōklĭlthhōk
kănnĭrkă	slăthlĭrkă	kăfchĭrkă	ănōklĕrkă
kănnĭrkătă	slăthlĭrkătă	kăfchĭrkătă	ănōklĕrkătă
kănnĭqchă	slăthlĭă	kăfchĭă	ănōklă
kănnĭr'lŭnĕ	slăthlĭr'lŭnĕ	kăfchĭr'lŭnĕ	ănōklĭr'lŭnĕ
<i>snow</i>	<i>rain = bad weather</i>	<i>hail</i>	<i>wind</i>
kănnĭqchăk	slăthlŭk (204)	kăftăk	ănōkă
<i>it shines</i>	<i>it thunders</i>	<i>it is warm</i>	<i>it is calm</i>
ăkăqchĭrtōk	kăthlĭrtōk	nĭnglĭătōk	kônĕrqtōk
ăkăqchĭrchĕhkōk	kăthlĭrqchĕhkōk	nĭnglĭchĕhkōk	kônĕrqchĕhkōk
ăkăqchĭlthhōk	kăthlĭlthhōk	nĭnglĭlthhōk	kônĭlthhōk
ăkăqchĭrkă	kăthlĭrkă	nĭnglĭlthkă	kônĭrkă
ăkăqchĭrkătă	kăthlĭrkătă	nĭnglĭlthkătă	kônĭrkătă
ăkăqchĭă	kăthlĭă	nĭnglĭlă	kônĭă
ăkăqchĭr'lŭnĕ	kăthlĭr'lŭnĕ	nĭnglĭlthlŭnĕ	kônĕr'lŭnĕ
<i>sun</i>	<i>thunder</i>	<i>it lacks cold</i> (451, Mode VI)	<i>calm</i>
ăkăqtă	kăthlŭk	nĭnglă (cold)	kônŭk

The Impersonal Verbs

545. Strictly speaking, there are no impersonal verbs in Innuit. These all have the personal endings. Example: *ūnūqtōk*, *it is night*, becomes personal, as :

Sing.	{ I	ūnūwāgñă
	{ thou	ūnūwătñ
	{ he	ūnūwă
Dual	{ we both	ūnūwăkūk
	{ you both	ūnūwătūk
	{ they both	ūnūwăk
Plur.	{ we	ūnūwăkūt
	{ you	ūnūwăchē
	{ they	ūnūwī

meaning *it nights me, it nights thee, it nights him*, etc.

Fut. *ūnūqchēhkăgñă*, etc.

Past *ūnūlthhōăgñă*, etc.

and also through all the adjutants :

<i>kūmă</i>	= <i>ūnūkăgñă</i>	if it nights me = if I am benighted
<i>kămă</i>	= <i>ūnūgăkăgñă</i>	whenever it nights me
<i>pīlīg'ma</i>	= <i>ūnūqpīlgăgñă</i>	before it nights me
<i>ămă</i>	= <i>ūnōăgñă</i>	because it nights me
<i>gnūr'mă</i>	= <i>ūnūngrăgñă</i>	although it nights me
<i>mără</i>	= <i>ūnūmărăkăgñă</i>	after it nights me

546.

iyăkillě *ūnūqpīlgăgñă*
ūnūănă *īkētñrătōk*

I'll go before I am benighted
 because he is benighted he does not come

ūnūlthhōăgñă *īkētñm kūn*

I arrived just at night = it nighted me just at my coming

ūnūqchēhkăgñă *īkēpīlīg'mă*

it will be night before I come = it will night me

The Modes

547. The Innuit language does not make use of adverbs as a distinct part of speech, to vary or qualify the sense of a verb. All diversities in the manner of action and being are expressed by incorporating certain characteristics with the verb.

In a word, it may be said that the adverb is combined with the verb. For example: *īyāqtōā*, *I go*, and *īyānkīqtōā*, *I go again*, or *īyāyūētōā*, *I never go*. Each of these new forms of *īyāqtōā* is a complete verb in itself, having all the tenses, aspects, adjutant forms, verbal nouns, etc., of the original.

These modal characteristics are inserted immediately after the stem of the verb, generally with some slight euphonic change, as, *tīnglūwākā*, *I hit him (her or it)*. This verb always implies *to hit with the fist*, being derived from *tīnglūkā*, *my fist*.

If it should be desired to express that a severe blow was dealt, then the characteristic *pāk* is to be inserted, as, *tīnglūqpāgākā*, *I hit him violently*. Furthermore, if the blow was repeated, *kīq* is to be added: *tīnglūkīqpāgākā*, *I hit him again violently*.

Several characteristics may be added at once to the same verb stem. Numerous examples are given of these combinations.

Innuít, moreover, does not admit of coupling a verb to an infinitive, as, *I want to go*. These combinations are expressed by inserting particles, just as described above: *īyāqtōā*, *I go*; *īyāg'yūqtōā*, *I want to go*.

The order, therefore, is:

- 1 The stem.
- 2 Characteristic of mode (one or more).
- 3 Characteristic of adjutant (if needed).
- 4 Characteristic of negation (if needed).
- 5 Characteristic of object and number.
- 6 Characteristic of tense.
- 7 Characteristic of person.

In the following series of modes the characteristics are given in both the intransitive and transitive forms as well as in their negatives.

Frequently examples are also given of the tenses and other parts of the verb, which may assist the reader in translating the native stories.

The study of the modes will render clearer the chapter on suffixes. (See 101.)

This series is not to be considered complete, for the number of Innuít modes and their combinations is apparently unlimited.

Index of Modes

548. This presents the characteristics of the various modes and also the intransitive and transitive forms.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
1	ăntōă	—	CLXXX
2	ăqtōă	ăqtăkă	LIII
3	chăkōă	—	CXIX
4	chăkōă	—	XC
5	chăpăkăqtōă	—	CXXXVIII
6	chăqpîqtōă	chăqpîqtăkă	XXX
7	chăqtōă	chăqkă	XXIX
8	chărălăqtōă	—	CXXXV
9	chărăqthlină'lăqtōă	—	CXXXIV
10	chărăōqtōă	chărăōqkă	CXXXI
11	chărăqtōă	—	CXXX
12	chărăwōkăqtōă	—	CXXXII
13	chėkgñăttōă	chėkgñăttăkă	LI
14	chîmăkōă	chîmăkăkă	LXX
15	chüğñă	—	CXLVI
16	chüğ'năqkōă	chüğ'năhkăkă	CXIII
17	chüğ'nîrûtōă	chüğ'nîrûtăkă	CIX
18	chūkăqtōă	chūkăqkă	CXVIII
19	ětōă	—	VII
20	făkăněrqtōă	—	LXXXVI
21	făkăqtōă	—	CLVI
22	fălîrqchűqtōă	—	CI
23	fălîrqtnkîqtōă	—	CII
24	fălîrqtōă	—	C
25	fărăntōă	—	CLXXIX
26	fkătōă	fkărăkă	XXXV
27	gñăqtōă	gñăqtăkă	CLVIII
28	gñōă	—	II
29	gñōăqtōă	—	CX
30	gñōărăqtōă	—	CXI
31	gör'lōqtōă	—	CLVII
32	gwōă	—	LXVIII
33	îlthhōüğñă	—	LXXXV
34	îngnăksăkōă	îngnăksăkăkă	XXVIII
35	—	îrăkă	CVII
36	itōă	—	VI

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
37	—	kākākā	CLXII
38	kākkōōrqtōā	kākkōākā	LXXI
39	kāpīktōā	kāpīktākā	LXXX
40	—	kārākā	CXXXVI
41	kārāmīttōā	—	CXLIV
42	kārāyūqtōā	—	CLXV
43	kātātōā	kātārākā	XXI
44	kaūgwōā	kaūgwākā	LXVII
45	kērqtōā	—	CLIX
46	kērtōk	—	LXXXI
47	—	kētākā	CVI
48	—	kngñūtākā	CLV
49	kīqchēkgnāttōā	kīqchēkgnāttākā	LII
50	kīqchūqtōā	—	XLI
51	kīqnāqkōā	kīqnāqkākā	XLII
52	kīqnīrūtōā	—	XLIV
53	kīqtōā	kīqtākā	XLI
54	—	kīqtūktārāqkā	XLIII
55	klīnār'lāqtōā	klīnār'lāqkā	XLIX
56	klīrqtōā	klīrākā	LXI
57	kngñōā	—	LXXXIX
58	kōā	kākā	CLIII
59	kōqtōā	kōqkā	CXLIX
60	ksītōā	ksītākā	XVIII
61	—	kūmākā	LXVI
62	kūnīyākōā	kūnīyākākā	CVIII
63	kwīrqtōā	—	XCVIII
64	lāqtōā	lāqkā	CLIV
65	—	lārākā	LX
66	lāriyākōā	lāriyākākā	XL
67	lgīrqtōā	—	CIV
68	lgñūgnā	lgñūākā	XCIH
69	lgñōqtōā	—	XCIV
70	līfkātōā	—	LVIII
71	līqtōā	—	XVII
72	līr'nūr'mīttōā	—	CIII
73	llēāngkātāqtōā	—	LIX
74	llēūgnā	llēākā	LV
75	mālāqtōā	mālārākā	LXIX
76	mārāūgnā	mārāākā	XLVI
77	mātūyākōā	—	CLXI

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
78	maūgñă	—	LXXIII
79	mēūgñă	mēăkă	CLII
80	—	mēūwăkă	CV
81	mīttōă	—	CLXXVI
82	mōqtōă	—	XCVI
83	nāārănggñōă	—	CXXIII
84	nāārăqtōă	nāārăkă	CXXXVIII
85	năchăăpăkăqtōă	—	CXXIX
86	năchăăqtōă	năchăārăkă	CXXXIII
87	năksăkōă	năksăkăkă	XXVII
88	nănrīqtōă	nănrărăkă	XXXIX
89	năqkōă	năqkăkă	XXVI
90	nărăksitōă	nărăksităkă	CXXXIX
91	nărăūgñă	nărăăkă	CXXXVII
92	nărēnăārăqtōă	—	CXXVI
93	nărīnkīqkshītōă	nărīnkīqkshītăkă	CXL
94	năūqtōă	năūrăkă	XLVII
95	nēūgñă	nēăkă	CLI
96	ngkătōă	—	I
97	ngnŭqhrăgñōă	—	III
98	ngnŭqhrăg'yŭqtōă	—	V
99	ngnŭqhrăngkătōă	—	IV
100	—	nillēăkă	LVI
101	nīrqtōă	nīrăkă	CXX
102	nrătssnăqtōă	nrătssnăqkă	CXV
103	ōrqtōă	ōrqtăkă	CXVI
104	păkăqtōă	păkărăkă	CXXVII
105	păqtōă	păgăkă	LXXVI
106	pīktōă	pīktăkă	LXXIX
107	pilŭqtōă	pilŭgwăkă	XLV
108	răūqtōă	—	LXXXIII
109	rēkănērqtōă	—	LXXXVII
110	rōălăqtōă	—	CXLV
111	rōūgñă	rōăkă	LXXXIV
112	rŭtnăārăqtōă	—	XVI
113	rŭtōă	—	IX
114	săqtōă	săqkă	XXIX
115	sătōă	sărărăkă	XCI
116	sēgēkăqtōă	—	CXLI
117	sēgēvăthlēqtōă	—	CXLIII
118	sēgēūgñă	—	CXLII

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
119	sēgēwākāqtōā	—	CXXXVIII
120	sēōrqtōā	sēōrākā	CXVII
121	sēūtōā	—	XCV
122	shīqtōā	—	CLXXVII
123	shīqtōqtōā	—	CLXXVIII
124	sīpākāqtōā	—	CLXIV
125	—	skākā	XXXIII
126	skōā	skōrākā	XXXVI
127	skūmaūgnā	—	LXXIV
128	—	stākā	XXXIV
129	—	stillēākā	LVII
130	stītōā	—	XII
131	stkitōā	—	XIV
132	stūngñūgnā	—	XV
133	stūngkātōā	—	XII
134	stūngyūqtōā	—	XIII
135	tāqtōā	—	XXIII
136	tārāqtōā	tārārākā	XXIV
137	thātōā	thārākā	CXLVIII
138	thlēnēūgnā	—	LXXII
139	thlināqtōā	thlināqkā	XXXI
140	thlūrqtōk	—	LXXXII
141	tīngñōā	tīngnākā	XXII
142	tīngnākkōā	tīngnākkākā	XIX
143	—	tīttōākā	XLVIII
144	—	tkūfkārālāqkā	XXXVIII
145	tōā	—	XCVII
146	tōg'nārqtōā	tōg'nārqtākā	LIV
147	tōqtōā	—	CL
148	tōqtōā	—	CLXIII
149	tōrinākkātāqtōā	—	CXXII
150	tōrināqtōā	—	CXXI
151	tūgnā	—	CXLVII
152	tūyākōā	—	CLX
153	ūēthlikkōā	ūēthlikkākā	LXXVIII
154	ūgēākōā	ūgēākākā	LXIII
155	ūmētōā	ūmētākā	LXV
156	ūnitōā	ūnitākā	XXXII
157	ūnrāchākōā	—	LXIV
158	ūnrāpākātōā	ūnrāpākārākā	XCII
159	ūqtōā	ūgākā	LXII

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
160	—	ūtākā	LXXV
161	—	ūtstūfkārākā	XXXVII
162	vāthlēqtōă	vāthlāgākā	LXXVII
163	vētōă	vētākā	XI
164	vīngkātōă	—	X
165	vīrqtōă	—	XCIX
166	yākōă	yākākā	CXIX
167	yāqpāăqtōă	yāqpāărākā	L
168	yăqtōă	—	XXIX
169	yārăöktōă	—	CXXIV
170	yārăöyŭqtōă	—	CXXV
171	yătöqtōă	yătöqkă	XX
172	yŭētōă	yŭētākă	VIII
173	yŭġhă	—	CXLVI
174	yŭġ'năqkōă	yŭġ'năqkākă	CXII
175	yŭkōă	yŭkākă	CXIV
176	zhĕăqtōă	zhĕărākă	XXV

MODE I

This mode denotes *possession*. Its characteristic is:

		—ngkātōă		
		pīngkātōă		I have = possess
chămkūk	pīngkăchĕt	{	have you?	{ ěkămrăngkătōă I have a sled
chămkūk	pīngkĭlthhŭyĕt		what	{ ěkămrăngkĭlthhōŭġnă I had a sled
chămkūk	pīngkăchĕksĕt		will you have?	{ ěkămrăngkăchĕkōă I will have a sled

With a dual or plural object the following forms may be used :

<i>Sing.</i>	mīngkŭtīngkătōă	I have a needle
<i>Dual</i>	mīngkŭtŭġ'nŭk pīngkātōă	I have two needles
<i>Plur.</i>	mīngkŭtnŭk pīngkātōă	I have needles

Mălröġ'nŭk mīngkŭtīngkătōă may also be used to express *I have two needles* (581).

To express *I have one, I have two, etc.*, see 589.

I have, in the sense of *to keep*, etc., see 846.

This mode employs for its negative Mode II. (See 451 also.)

The sound of *i* in *tīngkātōā* is sometimes like a very short *u*.

Some is expressed by the modalis case.

chāmmūk kännimchēkängkächēt

have you something to tell? = what news have you?

kānrāārāqtängkātōā īpēnūn

I have a word to say to you

549. This mode has also the force of the substantive verb.

nāuthlūlrāātängkātōk kǎ mǎnē

is there a sick person here?

nāuthlūgwōā

I am sick, I am an invalid (Mode LXVIII)

nāuthlūlrāā

one who is sick (166); kǎ (interrogative) (718)

knārūktängkātōk

there is a snowdrift

killūpūt īngriktängkātōk

there is a mountain back of us (i.e., our house)

killōāk nānvāhāchōāqtängkātōk

there is a small lake back of them

kittēt kwīqtängkātōk

there is a river in front of them

These examples show also the use of the possessive locatives (390).

Agīyūn kǎnnūqtōk tängkiqtänglē

God said, Let there be light

This is an example of the imperative (494).

550. Particular attention is drawn to combinations with other modes, which convey distinct difference in the meaning.

kēmūqtītängkilthhūyākōk mǎnē

there was a dog here (but he is not here now)

kēmūqtītängksākōk mǎnē

there was a dog here (and he is here yet)

ākkā tāmānē yūktängkilthhūyākīlrāā mǎnē

in the old times there were inhabitants here (but there are none now) (for ākkā tāmānē see 623)

yūktängksākōk mǎnē

there was a man here (and he is here yet)

551. Combinations with the augmentative and diminutive:

kwīq chārōvāningkātōk

the river has a current = there is a current in the river

ūnā kwīq chārōvānūqpängkātōk

this river has a strong current = great

taūnă kwīq chārōvānchōārāngkātōk	that river has a slow current = little
kānikchāpāngkātōk	there is much snow
kānikchāchōārāngkātōk	there is little snow

552.

iēpă ātkūchōārāngkāthlūnē āllēk hwātñ tāktālūtūk, mănē chēlā kōkānē
 ḡñilthkāthlūkū ākōqtūtālūnē
 the other one having a little coat with sleeves short as this, and its length
 reaching to his middle here

NOTE 1. — In this description the narrator touches his arm above the wrist when saying hwātñ, to show how short the sleeves were, and at mănē chēlā he shows how far the coat reached.

yūk imīnă kāzhgēmūk ānūnănē, ātkwēlāmā, kāmmüksilāmāthlū kwū-
 tlingkāthlūnēhōk chīskūḡ'nē ḡñilthkāthlūkūk, ōkōqsūnkāthlūnēthlū
 kākāmēkūn, āllēmātingkāthlūnēthlū ūnātmē nūgēthūn
 this man never goes outside of the kazhga, having no coat and no boots;
 he has breeches reaching to his knees, and he has an old cap just
 covering the crown of his head, and worn-out mittens (i.e., his
 fingers protrude)

NOTE 2. — This last expression is a peculiar idiom; nūḡă = *the tip*, and "hand" is expressed by *fingers* (749).

1st	āllēmātingkātoā ūnātmă nūgēthūn
2d	āllēmātingkātoñ ūnātvūt nūgēthūn
3d	āllēmātingkātoḡ ūnātmē nūgēthūn

yūk ānkātōk pīkānē chēūtūḡ'nē ḡñilthkāthlūkūk kānnīngkāthlūnē
 a man came out up there (i.e., on the bank) having a mouth reaching
 to his ears

553. The various modifications concerning possession constitute distinct modes.

I have much, many, is expressed by using pīngkātoā with the modalis of āmthlūq, āmthlūrrūk, āmthlūrrūt.

āmthlūr'mūk pīngkātoā	I have much
āmthlūr'nūk pīngkātoā	I have many

I have a part (244).

illāhrēnūk pīngkātoā	I have a part
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To have plenty, none, etc. (See following modes.)

To have, in sense of *keeping*, etc., see 846.

MODE VI

Denotes *not having, deprived of*.

—itōă

nūyitōă	I am bald	= I have no hair
năchitōă	I am bareheaded	= I have no cap
slitōă	I am crazy	= I have no sense
illitōă	I am alone	= I have no others
nūppitōk	it is still	= it has no sound
chătitōk	there is nothing	
yūqtitōk	it is deserted	= it has no man
pēlūqkitōă	I have no boots	
ēkāmritōă	I have no sled	

The various forms are easily recognized.

ēkāmritōă	ēkāmrlāmă
ēkāmritōă	ēkāmritlthrăăġnă
ēkāmritlthkūă	ēkāmraūnē

kännūqtōk	ătănē	ăngyitnēlūkū	he says his father has no canoe
kännūmchēkitōă	ăqchăkălrăāmūk		I have nothing to tell of interest

From the verbs in ġnōă, in this mode, come such derivatives as :

slilġhōk	one with no sense = an idiot
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MODE VII

Also signifies *not having*.

—ētōă

nēchūētōă	I do not hear	pētōă	I have not = I lack
pēlūgwētōă	I have no boots	yūētōk	there is nobody
ūzvētōă	I have no sense	ăshētōk	it lacks goodness = it is bad

555. Hwē hwătkăpik pētōă is a stronger expression than pētōă, *I have nothing at all* (726).

556. Pētōk is commonly used to express *he is not here*, when a person calls another.

errălōk tăngkētōk, tăngkġngăthlătōk ăkōqtūm ăkġnkălthhrănūk
the moon has no light; it reflects light from the sun

iyōkōchētōk

he lacks judgment

ākūlthkētōk

it is very frequent (i.e., has no intervals)

From verbs in ḡnōă :

chăqthūēlḡnōk

a virtuous person = one without sin

iř'nēyūēlḡnōk

a childless person

From this mode are derived the forms given in 133.

MODE VIII

This closely resembles the preceding and signifies *never*.

—yūētōă, —yūētākă

miyūyūētōă

I never go up

iřyūētōă

I never go

ănyūētōă

I never go out

Other forms : ănyūlthkūă, ănyūēlăă, ănyūnē.

MODE IX

Denotes *no more, no longer any*.

—ūtōă

This mode is closely identified with the preceding one, as :

pētōă

I have not

pērūtōă

I have no more

pēlūḡērūtōă

I have no more boots

ăkkēlḡnūērūtōă

I have no more debt

iyūtōă

I go no more, I am impeded

pērūskūă

when I have no more

iḡrīrūtōk

there are no more mountains

yūērūtōk

there are no more people

chătīrūtōk

there is nothing more

tūmīrūtōk

there is no more trail

pērūtākă

mine which are no more (i.e., my deceased parents) (796)

✱ ăăenīrūtūtñ

you have no longer any voice (said when one is hoarse)

557. Pērūtūtñ kă, *have you no more?* This is an idiom which corresponds to the English question, *have you any more?*

iēpīrūtē

an idiomatic term for a deceased wife

pērūthlōă

pērūskūă

pērūtłhrăăḡnă

pērūtūksăunē

MODE X

Signifies *having a place to act in*.

—vīng[†]kātōă

This is composed of vīk and pīng[†]kātōă.

iyăg'vīng [†] kātōă	I have a place to go to
ănăg'vīng [†] kātōă	I have a shelter to go to
ökīzhvīng [†] kātōă	I have a refuge to go to

MODE XI

The privative mode is most common, as :

—vētōă, —vētākă

iyăg'vētōă	I have no place to go to
ăkōmvētōă	I have no place to sit
thlēvētākă	I have no place to put it
mīnkfētōă	I have no place to sew in
tăngfētākă	I have no place to look at it

MODE XII

—stītōă, —stūng[†]kātōă

ēkiyōrqstītōă	I have no one to aid me
năsvītstītōă	I have no one to show me
kūnnūkstītōă	I have no one to love me

The negative, being the most used, is presented first. The positive examples are :

ēkiyōrqstūng [†] kātōă	I have a helper
kūnnūkstūng [†] kātōk	he has one to love him

MODE XIII

A combination meaning *the desire to have some one*.

—stūngyŭqtōă

ēkiyōrqstūngyŭqtōă	I wish to have an assistant
ēkiyōrqstūngyŭnrētōă	I do not want any helper

MODE XIV

This is a stronger expression than the preceding.

—stkitōā

ēkiyōrqstkitōā .

I have absolutely no one to help me

MODE XV

—stūngghūnā, —stnūnrētōā

tgnūkumā

tgnūlōā

tgnōāmā

āgiyūlērtūngghūnā

I am a priest

nārkistūngghūnā

I am a teacher

kēpūtstūngghūnā

I am a trader

pillēākstūngghūnā

I am a worker

pillēākstnūlthhōūgnā

I was a worker

pillēākstūngghūnā

I am the maker of it

pillēākstkāg'nā

I am the maker of both

pillēākstkātnā

I am the maker of them

From this mode are derived the forms given in 144.

pillēākstē

the maker

chālīstgnūchākā

my being a workman

ēkāmristgnūchākā

my being a sled maker

MODE XVI

Signifies *nearly no more*.

—rūtnāārāqtōā

yūērūtnāārāqtōk

there are nearly no more people

nūyirūtnāārāqtōk

he has nearly no hair

yūērūtnāārākān

when there are nearly no more people

yūērūtnāārāngrān

although there are nearly no more people

MODE XVII

Signifies *to abound, have plenty, etc.*

—liqtōā, —līnrētōā

pēliqtōā

I have plenty

pēlīlthhōūgnā

I had plenty

pēlērqchēhkōā

I will have plenty

pēlir'lōă
pēlēămă
pēlirkūă

pēlirāăĝnă
pēlēă

yănē ingrīlqtōk kă
ăwănē kwēlīqtōk

is it very mountainous there?
the country over there abounds
in rivers

yūlīqtōk

it is populous

kănnūqtōk issōrīlir'nēlūkū kwīgūm piĝnă

he says that there are plenty of seals at the mouth of the river

From this mode are derived the forms given in 130.

MODE XVIII

Denotes that *the act is not yet performed*.

—kshītōă, —kshītăkă

Very often the characteristic is not aspirated, as:

chănriksītōă năskūlgñū thlīmnūk

I have not yet recovered from my
headache

nētūkksilăfchēū

have you not heard it yet?

As a general rule, the *kshī* is very strongly emphasized.

kūkăkshītōk

he is not yet half-way

iyăkshītōk kă

has he not gone yet?

tkētūkshītōk

he has not come yet

stūkshītōk kă

has it not yet passed down?

(i.e., a boat)

This verb is applied only to vessels, either steamers or sail-boats.

Kănnūqsītōă, *I do not talk yet*. From this is derived a term used to express *baby*; **kănnūqsilgñōk**, *one who does not yet talk*, as, 'infans.'

Ăvvăuksītăkă expresses *I remember it* (i.e., *I have not yet forgotten it*) (780).

pīkshītōă

I have not yet

Examples of other forms:

pīksilthkūă

pīksithlōă

pīksilăă

pīksaūnē

MODE XIX

Denotes *an effort or attempt to act.*

—ingnākkōā, —ingnākinrētōā
—ingnākkākā, —ingnākinrētākā

iyāngnākkōā	I endeavor to go
kāthlātingnākkōā	I try to speak
chēūmūqtīngnākkōā	I try to go ahead
kēpūtingnākinrētākā	I do not try to buy it
pīngnākkākā	I attempt to do it
lētīngnākkākā	I strive to learn it
āshīngnākkōā	I try to be good
pīngnākkīlāā	(from pīngnākkākā, <i>one who tries</i>)
āshīngnākkīlāēt yūt	men who try to be good

There is another mode resembling this, which conveys the idea of attempting the act in a delicate manner (Mode XCI).

tūpāqtīngnākkākā	I try to wake him
tūpāqshāgākā	I try gently to wake him

Other forms : —ingnākkōā, —ingnākūfkēnē, —ingnākkūmā, etc.

This mode combines with Mode XIV and forms a new one, as :

—kiqtīngnākkōā, —kiqtīngnākkākā

iyāngnākkōā	I try to go
iyāngkiqtīngnākkōā	I try again to go

MODE XX

Denotes *setting out to put the act into execution.*

—yātōqtōā, —yātōqkā

āgiyūyātōqtōā	I go to pray
tāng'nērsāqtōqkā	I go to see it

ākīzhgērhaū'lūk nūlīqlūtūk ūētālāēk. Ātāuchīmēhōk ēfrērnūg'mē ūēnā
slōqtārriyātōqtōk

there were two old ptarmigan who were married. Then one day her
husband (i.e., the husband) went out to slide on the ice.

tōāthlū chātīllētnē īmīnā ūēnā ēmāqpīllēōyāqtōg'lūnē

so, then, one time her husband went out to hunt on the sea

MODE XXI

Shows *the act is about to begin.*

kēpūtīkātātōă, kēpūtātātñrētōă
kēpūtīkātārākă, kēpūtātātñrātākă

This mode is frequently combined with others.

558. *Ātāătă* is the expression for *by and by, presently, etc.*

ănōkkłān iyākātātñrētōă	I will not start to go because of the wind
irkūkkłētkātātōă	I am about to die
irkūkkłētkātātñlītnē (76)	just as we are at the point of death

mătn hōk tkēkātātñk nūnămŭg'nūn
when they both were just coming to their house

iyākātālthhōūngnă	iyākātămă
iyākātăchēhkōă	iyākātăkămă
iyākātăkūmă	iyākătăr'lōă

Ninglirqkătăyŭg'năkōk, it looks as if the cold weather is about to moderate. This is an example of a combination of this mode with CXII and XVII. The root is *nīnglă*, cold weather.

MODE XXII

Signifies *the start to do.*

—tīngnōă, —tīngnăkă

kēpūtīngnōă	I start in to trade	kēpūtīngrētōă	I do not start in to trade
kēpūtīnggrămă		kēpūtīngkūmă	
kēpūtīngnīm kūn		kēpūtīnggnīngnūr'mă	
kăthlătīngnōă	I start to speak		
pīngnōă	I start to do		
iyăg'nīngnōă	I have something to start with		

NOTE. — *İyăg'nērqtōă*, *İyăgnirăkă* also means *to begin*.

MODE XXIII

Denotes *duration of the action.*

•măntăqtōă

NOTE. — This mode is generally used in the verbs of place.

măntōă	I am here	măntăqtōă	I continue to stay here
nūmītōă	I am in the house	nūmītăqtōă	I continue in the house
năllăhōqtōă	I am doubtful	năllăhōqtăqtōă	I remain undecided

559. 'J'y suis j'y reste' is exactly rendered by *hwëntōă hwëntăqtōă*.

MODE XXIV

Signifies *performing the action at intervals, with weakness, etc.*

—tittārārtōā, —tārānrētōā
—tittārākā, —tārānrātākā

kānnūqtārārtōā	I speak in a weak voice, mutter
iyāqtārārtōā	I go slowly, weakly
iyāktārālrāā	one who takes his time

MODE XXV

Denotes *the completion, ending up, finishing the act.*

—zhēāqtōā, —zhēārākā

chāllēvīzhzhēāqtōā	I accomplish (my) work
mīngkūvzhēārākā	I finish my sewing

560. This may be expressed also by

mīngkākā pīvzhēārākā	my sewing, I finish doing it
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MODE XXVI

Denotes *a moral freedom or ability to perform the act.*

pēnāqkōā, pēnāqkīnrētōā
pēnāqkākā, pēnāqkīnrātākā

pēnāqkīnrātākā	I cannot do it (i.e., I am not allowed, it is illicit)
pēnāqkkūmā	

when I am able (sometimes pēyūnāqkkūmā is said, with same meaning,
or, when it is convenient for me)

iyāg'nāqkōā	I can go (i.e., I am free to go)
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Many combinations may be made.

pīnkīqnāqkākā	I am able to do it again
pēnāqkūksītūrātākā	I am not yet able to do it

561.

pēnāqkōk	it is possible
tōkōnāqkōk	it is deadly = fatal
tōkōnēkān	third singular of kūmā
ānglānāqkōk	it is pleasant = agreeable
āllīngnāqkōk	it is fearful
nāthlūnāqkōk	it is unknown
chāprnāqkōk	it is difficult

These and many others in this mode are used impersonally as adjectives.

MODE XXVII

pēnāksākōă, pēnāksānrētōă
pēnāksākākă, pēnāksānrătăkă

pēnāksākōă	I ought
pēnāksākākă	I ought to do it
pēnāksākăkūmă	pēnāksākănmă
pēnāksākākămă	pēnāksākănggŭr'mă
nētnāksākākă	I ought to hear (obey) him
tăringnāksākākă	I ought to understand it
iyăg'nāksākōă	I ought to go
yăvūt iyăg'nāksākūtŋ	you ought to go there

NOTE. — Frequently *shăkōă* is said in place of *săkōă*.

MODE XXVIII

Signifies *to endeavor to perform the action.*

pīngnāksākōă, pīngnāksānrētōă
pīngnāksākākă, pīngnāksānrătăkă

I try to do

nētingnāksākākă	I endeavor to obey him
tăregŋingnāksākākă	I try to understand it
ăngingnāksākōă	I attempt to get out

MODE XXIX

kēpūchăqtōă, kēpūchănrētōă
kēpūchăqkă, kēpūchănrătăkă

kēpūchălthhōugnă	Neg. {	kēpūchălthhŭnrētōă
kēpūchălthhōăkă		kēpūchălthhŭnrătăkă
kēpūchăqchěă		kēpūchănrěchěă
kēpūchălthhŭyěă		kēpūchălthhŭnrěchěă
kēpūchăq'lōă		kēpūchăq'nělōă
kēpūchălrăăgnă		

năthlŭnrĭlthkŭmkŭ tiyăqtōă	if I had known it I would have come
năthlŭnrĭlthkŭmkŭ tĭnrăchăqtōă	if I had known it I would not have come
kēpūchăkŭmkŭ kēpūchăqkă	if I wanted to buy it I would buy it
iyăg'yăqtōă êkămrăngkăkŭmă	I would go if I had a sled
êkiyŭryăqkă tăugwăm ŭtăkiyăkăgŋă	I would have helped him, but he did not wait for me
kĭthlŭn pěăqsnŭk	how would we both act?
pěăqtōă	I would do

nāuthlūthlēnēkūmä nūmēchăqtōă

if I should get sick I would stay in the house

năthlōăkă kēmŭqtŭngkrŭchēă tāugwăm pingkingŭnŭr'mă kēpŭsăgŭtŭk-sănrĕtti

I do not know whether he has dogs, but even if he has he would not sell them

kithlŭn mŭmŭqchăqchēū ūnă

how would you translate this?

A second group in this mode takes y before the characteristic.

—yăqtōă, —yănrĕtōă

iyăg'yăqtōă I would go

tiyăqtōă I would come

kithlŭn iyăg'yăqchĕt?

how would you go?

A third group takes s.

—săqtōă, —sănrĕtōă

—săqkă, —sănrătăkă

kithlŭn kănrŭtŭksăqchēū?

how would you tell it?

MODE XXX

Signifies *that without doubt or question the act will occur*. A variation of the preceding mode.

—chăqpŭqtōă, —chăqpŭqtăkă

ŭqchăqpŭqtōă

I would certainly fall

kēpŭchăqpŭqtăkă

I would surely buy it

tăgŭyăqpŭqtăkă

I would surely take it

iyēmchăqpŭqtăkă

I would surely break it

MODE XXXI

pĕrthlŭnăqtōă, pĕrthlŭnănrĕtōă

pĕrthlŭnăqkă, pĕrthlŭnănrătăkă

ănōklărthlŭnătōk

it always blows = continually

kaŭwăqthlŭnătōă

I always sleep

pĕrthlŭnătōă, —thlŭnăkă

I do always

NOTE 1. — This mode combines with many others.

ŭkkŭtstăthlŭnăqkă

I always keep it clean

ŭkkŭrăkă, *I clean it*. This in Mode IX is ŭkkŭtstăkă, *I cause it to be clean*.

NOTE 2. — This mode gives the group of nouns in thlŭnăk. (See 197.)

nŭnăkă kăăkkŭlŭnăraŭgwōk

my country, it is continual summer

nāuthlŭthlŭnăqtōă

I am always sick

MODE XXXII

Declares *the actor unable to perform the act.*

—ūnnītōă, —ūnnītākă

This generally implies physical inability. For example, if one is told to do something which he considers beyond his strength to accomplish, he will answer as follows :

mikkilīgnūgnāmă	pēunitākă	I cannot do it because I am small
pēunitōă		I am unable
pēunitākă		I cannot do it
pēunilthkūă		if I could not

Mikfākāmă ākfākkōyūnitōk, he is too small to run (because of his smallness he is unable to run).

MODE XXXIII

Signifies *to command the act.*

—skākă, —skīnrātākă

kēpūtskākă	I tell him to buy it	iyāskēkē	tell them to go
pīskākă	I tell him to do it	iyāskākă	I tell him to go
tīskākă	I tell him to come	ākfātskākă	I tell him to bring it
iyāskēū	tell him to go away	ūētāshkēū	tell him to stay
kānrūzhghwū	yānē ūtākāsklōă		tell him to wait for me over there

562. Many verbs in this mode may be translated simply as *I want it so* ; as, *mānskākă, I want it here.*

kātrūskākă	I want it white	tūnūskākă	I want it black
āngghīskākă	I want it big	mīkkīskākă	I want it small

MODE XXXIV

Expresses *the authority to enforce the performance of the act.*

—stākă, —stnrātākă

kēpūtstākă	I make him buy it	gñīllāqstākă	I cause him to laugh
pītstākă	I make him do it	īyāqstākă	I make him go
nīnglīm	ūtrāqstākūt		the cold made us return
ānglēān	thlēmōqtōrākă	ēmūm	ātēn nūlīqtūsklūkū
	having grown up,	his father	used to urge him to marry

MODE XXXV

—fkātōā, —fkānrētōā
—fkārākā, —fkānrātākā

pīfkārākā	I make him do it
iyāfkārākā	I make him go
nāngtūfkārākā	I make him suffer (i.e., endure) it

Examples of other forms in this mode :

pīfkākūmā	pītsākūfkākūmā
pīfkāmā	pītsākūfkākāmā
pīfkēnē	pītsākūfkēnē
tūkūfkārākā	I enrich him
chāg'nīfkārākā	I strengthen him
nāuthlūfkārākā	I make him ill
tārīnūfkātōā	I inform, explain (i.e., make to understand)

Combinations are frequent.

kristōk thlēākāmthwū kimtnūn chāmūk ūmyūātkūfkārālāqtākūt
when we make the sign of the cross, what does it always remind us of ?

ūmyūātkūfkārālārākā	I always make him remember
ūmyūātkūfkārālāqtāgñā	it always reminds me

MODE XXXVI

This mode has about the same meaning as the preceding one, but it is stronger.

—skōā, —skōrākā

iyāskōrākā	I force him to go	iyāskūnrātākā	I do not force him to go
kēpūtskōrākā			I force him to buy it
ūmyūākskōrākā			I make him remember it
iyāskōkūmkū			when I force him to go

The transitive is more difficult to render, as *nāklīkskōā* signifies *I demand love* or *I must be loved*, *I want to be loved*.

Agīyūn hwānkūtnūn nāklīkskōk, *God demands our love*, *God wants to be loved by us*.

The passive is *nāklīkskūmaūgñā* (Mode LXXIII).

MODE XXXVII

Signifies to oblige some one to perform the act.

—ūtstūfkārākă

MODE XXXVIII

Signifies to always oblige one to act.

—ŭkūfkārălăqkă

MODE XXXIX

Denotes a cessation of the act for a time.

—nănrīqtōă, —nănrārākă

kēpūtnănrīqtōă

I cease trading for a while

năkkliknănrārăĝnă

he loves me no longer

NOTE. — Generally ămthlēr'mūk, etc., is used with this mode.

ămthlēr'mūk nūnătnănrīqtōă

I cease (desist) visiting the village so much

MODE XL

Signifies that the effort was in vain, proved abortive, unsuccessful, etc., although attempted often.

—lăriyăkōă, —lăriyăkākă

iyăĝ'lăriyăkōă

I frequently go in vain

kēpūtlăriyăkākă

I often am unsuccessful in trade

tūngrīlăriyăkīlrăăĝnă

I frequently practise sorcery ineffectually

MODE XLI

Denotes a repetition of the act.

—kīqtōă, —kīqtñrētōă

—kīqtākă, —kīqtñrētākă

kēpūtākă

I buy it

kēpūtnkīqtākă

I buy it again

pīnkīqtākă

I do it again

pīnkīqthlōă

pīnkīĝiskūmă

pīnkīqchămă

pīnkīgsgghwū

kännüqtök tkētñkīqnītñēlūnē ūp'nāqkākān tāugwām
he says that he will not come again till spring = only when it is spring (604)

iyānkīgiskūmā when I go again

Again is also expressed by *ām* with the simple verb.

Several examples of this may be seen in the stories (799).

This mode combines with several others.

iyānkīqchūqtōā I want to go again
pīnkīqchūnrētākā I do not want to do it again

MODE XLII

Denotes *ability to repeat the act*.

—kīqnāqkōā, —kīqnāqkīnrētōā
—kīqnāqkākā, —kīqnāqkīnrātākā

This is a compound of Modes XLI and XXVI.

pīnkīqnāqkākā I am able to do it again

MODE XLIII

—kīqtūktārāqkā

pīnkīqtūktārāghwū do it over and over

MODE XLIV

Signifies *never again*.

—kīqnīrūtōā
iyānkīqnīrūtōā I never go again

MODE XLV

Signifies *performing the act for the first time*.

—pīlūqtōā, —pīlūgwākā

iyāpīlūqtōā I go for the first time
ēnāqpīlūqtōā I retire for the first time
mākīpīlūqtōā I arise for the first time
kēpūpīlūgwākā I buy it for the first time
kānrūpīlūgwākā I say it for the first time
tiskūffīlūgwākā I call him for the first time

Examples of the various forms of this mode :

kēpūpīlūg'lōā kēpūpīlūthlērākākā
kēpūpīlūqchēā kēpūpīlūnūk

563. The form in *pīlīg'mă* closely resembles this (526); however, the difference will be seen by comparing:

<i>kēpūpīlīg'mă</i>	before I buy
<i>kēpūpīlūqpīlīg'mă</i>	before I buy for the first time
<i>īmīnă kăzhgē tăngērqpīlīg'mēū</i>	before he sees that kazhga
<i>īmīnă kăzhgē tăngērqpīlīg'lūkū</i>	he seeing that kazhga for the first time
<i>iyăqpīlūqpīlīg'mă</i>	before I go for the first time

MODE XLVI

Expresses *after*.

—*mārāūġñă*, —*mārāăkă*

As this is one of the most frequently used, and as it enters into so many combinations of the verb, various examples of it are given.

<i>kēpūchēmārāūġñă</i>	after I trade	<i>kēpūchēmārāăkă</i>	after I buy it
<i>kēpūchēmārīlōă</i>		<i>kēpūchēmārākūă</i>	
<i>kēpūchēmārāăăă</i>		<i>kēpūchēmārīlthkă</i>	

iyăġ'yăkōnăk iyăūmārākūă tāūġwăm

do not go until after I have gone = go not only when after I go

<i>tkēchēhkōk iyămārākōmūġ'nūk</i>	he will come after we both go
<i>tănghūmārăchīmă</i>	after my seeing
<i>tănghūmārăchīlthmă</i>	after my having seen

MODE XLVII

This expresses *being in constant use, habitual*.

—*năūqtōă*, —*năūrăkă*

<i>tăăăă Agīyūtūm năkkliknăūrăġñă</i>	may God love me
<i>ēmūm măūqhūlōġ'lōăn kănrūtăūră yūġăalthhūnilūtūng</i>	
his old grandmother was accustomed to relate that many people lived there	
<i>ūănēhōk kītăūqnē ākkwēnăūqtūk, yăkfănūn iyăksăūnătūk</i>	
so down there in front (of their abode) they both used to play, without ever going far away	

<i>kēpūtnăūqtōă</i>	I am in the habit of trading
<i>kēpūtnăūqchēă</i>	
<i>kēpūtnălrăăġñă</i>	

MODE XLVIII

Signifies *to have the habit of performing the act, to be accustomed to.*

	—tittōākā	
Pres.	{ kēpūtittōākā	I buy it
	{ kănrūtittōākā	I say it
Past	kănrūtittūyākākā	I used to tell him

MODE XLIX

This is very similar to the preceding.

	—klinnā'lăqtōă, —klinnā'lăqkă	
	năkklikklinnā'lăqkă	I love him constantly
	lētănuqthlinnā'lăqtōă	I study continually

MODE L

Signifies *being on the point of acting.*

	—yăqpăăqtōă, —yăqpăănrētōă	
	—yăqpăărăkă, —yăqpăănrătăkă	
	iyăg'yăqpăăhăr'lōă tăkēūġnă	
	I was about to go and changed my mind	
	tăgūyăqpăăhărlūkū tăkētăkă	
	I was just about to take it and drew back	
	kēpūtkătăyăqklūkū tăkētăkă	
	I was starting to trade and gave it up	

NOTE. — Tăkēūġnă means *I change my mind*; chēn tăkkāyēt, *why do you change your mind?*

ăqtôr'yăqpăărăkă	I almost touch it
tăgūyăqpăănrătăkă	I did not quite grab it
iyăg'yăq'păăqtōă	I am almost going

MODE LI

This expresses *that the act may in all likelihood be performed, but it will be at some indefinite time.*

	kēpūchēqġnăttōă, kēpūchēqġnătăkă	
	pīllēchēqġnătăkă	probably I will make it
	iyăqchēqġnăttōă	I reckon that I will go

NOTE. — This is a future, defective mode.

MODE LII

This is a combination of the preceding and Mode XLI.

—kīqchēqġñāttōă

iyānkīqchēqġñāttōă	perhaps I will go again
pīllīqkīqchēqġñāttākă	maybe I will make it again

MODE LIII

Signifies *to act promptly*.

—ăqtōă, —ăqtñrētōă
—ăqtākă, —ăqtñrātākă

iyăăqtōă	I go immediately
kēpūchīmtūn kēmūqtă iyăăqtōk	the dog as soon as bought went off at once

564. When a block of wood, etc., splits at a blow of the axe, they say *ăvgăqtōk*, *it halves at once*.

MODE LIV

Signifies *performing the act with energy and speed*.

—tōg'nārqtōă, —tōg'nārqtākă

iyăqtōg'nārqtōă	I go fast
pētōg'nārqtākă	I do it rapidly
kēmūqtōg'nārqtōk	he is a good strong puller (i.e., dog)

MODE LV

Signifies *to make*.

—llēūġñă, —llēăkă

pīllēūġñă	pīllēămă
pīllēăkă	pīllīlthhōūġñă
pīllēă	pīllīchēhkōă
pīllēkūmă	pīllē

The object made is combined with this ending.

ēkāmrlēūġñă	I make a sled
ēkāmrlīlthhōūġñă	I made a sled
ēkāmrlīchēhkōă	I 'll make a sled

tānglūllēūghă	I make snowshoes
nīllēūghă	I make a house
chăllēūghă	I make something

This mode combines with many others.

pīllēyūgēākōă	I would like to make
pīllīnkiqtōă	I make again
pīllētūghă	I know how to do
pīllēlōăqtōă	I make it well

565. There are many other ways of expressing *to make, to do, etc.* Pēūghă (686) is frequently used, as :

ēkămrăqpēūghă	I make a large sled
ēkămrăūghă	I make a sled
nănnē tăkkīlthōă	where was it made?
pīllēchēhkūtī kă iyōkēnūk	will you make one like it?
īpīt kă pīllēākă	did you make it?
pīllēākănrătōk kēnă iyōkēnūk	nobody can make one like it

566. The place where work is done is expressed by the suffix *vīk* in composition with the characteristic of this mode. (See 117.)

pīllēōr'vīk	work place (term for workshop, etc.)
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MODE LVI

The following are a few examples of the many variations of the mode of making.

—nīllēākă

ăknēr'nīllēākă	I make something to prevent hurt
hence âknēr'nīllētāk	a thimble

Another variation is

kītschilthkūchārăkă	I make a preventer from drowning
hence kītschilthkūn	a life preserver

MODE LVII

—stīllēākă, —stīlīnrătăkă

ăknērqrstīllēākă	I make something to hurt him
tōkōstīllēākă	I make something to kill him

MODE LVIII

Signifies *having an object made for oneself*.

—lifkātōă

ĕkămrălifkātōă	I am having a sled made
nĭllĭfkātōă	I am having a house built
tănglŭlifkātōă	I am having snowshoes made
ătkŭlifkātōă	I am having a coat made

Past ĕkămrălifkăłthhōŭgnă

Fut. ĕkămrălifkăchĕkkōă

Ēkămrălifkăchĕrkămkĭn, *I'll have a sled made for you.* Combined with Mode LXIII, ĕkămrălifkăyŭgĕăkōă, *I want to have a sled made.*

MODE LIX

Signifies *to start to have an object made*, a combination with Mode XXI.

—lĕăngkătăqtōă

ĕkămrăllĕăngkătăqtōă I am on the point of having a sled made

MODE LX

Signifies *habitual action*, and generally refers to some instrument.

—lărăkă

pĕŭtŭklărăkă	I used to do with it
ŭĕtăvĭklărăkă	{ űnă the house I used to live in
	{ yŭk I used to live with the man
	{ ħĭn I used to live with him

MODE LXI

—klĭrqtōă, —klĭrăkă

pĕăkklĭrqtōă, pĕăkklĭrrăkă	I do like
kĕpŭchăklĭrqtōă, kĕpŭchăklĭrrăkă	I buy like
kĕpŭchăklĭnrătăkă	I do not buy like (example of negative)

This mode governs the æqualis case, as :

chăllĕyăkklĭrrăkă ħpĕtstŭn I work it just as you = like you

MODE LXII

Denoting *a desire to act*.

—ŭqtōă, —ŭnrātōă
—ŭgākă, —ŭnrātākă

This is one of the important modes, and it combines with several others; ŭq is the characteristic.

pēyŭqtōă	I want	mŏqshŭqtōă	I want water
iyăg'yŭqtōă	I want to go	ăpchŭg'yăkămkîn	I want to ask you
mănchŭqtōă	I want to be here	mălŭqchŭwămkîn	I want to go with you
iyăg'yŭnrălŭngŕămă	I although unwilling to go		

tăum hŏk tŭgŭnĕgŭn pēyŭnrŭlŭgŭnr'mă ăkfăkŏrtŏk
towards that (he), although unwilling, he runs = nolens volens
ŭniyăkăkă ănthlŭr'chŭgyŭg'lŭtŭk
I call him, wanting him to go with me to get roots

kăssŭchŭg'yăkŭkŭk	we two wish to marry
hwănĕ ŭtăkiyŭnrātōă	I do not want to wait here
ŭĕtălthŕănĕ ŭĕtiyŭqtōă	I want to be where he is
năvrăchŭnrătămkîn	I do not want to lend you

In combination with Mode CLII:

mŏqsŭq'mĕyŭgŭnă I also want to drink

In combination with Mode XLI:

kĕpŭtŭlŭkŭqchŭqtōă I want to buy again

In combination with Mode XIII:

ĕkiyŏrqstŭngyŭqtōă I want to have a helper

In combination with Mode XCII:

chĕn kănnŭqyŭnrăpăkăchĕt why are you not inclined to talk?

The various expressions of location frequently assume this mode:

ămănchŭqtōă	I want to be over there
chămănchŭqtōă	I wish to be down there
kănnŭqtŏk mănchŭnrĕtnĕlŭnĕ	he says he does not want to remain here
ăpsghwŭ iyăg'yŭkăn	ask him if he wants to go

kännüqtök kākīfchāutryūg'nēlūnē ātānē pētīkklūkū
he says he wants some liniment for his father

nāklīkskūmaūgnā	I want to be loved by him
pēyūkūmā	when I want
pēyūāmā	for I want
knārūm pāttūyūqchēhkā	the drift will cover it = will want to cover it

NOTE. — Most verbs in this mode have o in the fourth adjutant forms (531).

kēpūchūqtōā	kēpūchōāmā
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MODE LXIII

Signifies *the wish to do* or *the wish to have*. It expresses will under a condition or supposition.

—ūgēākōā, —ūgēākākā

iyāg'yūgēākōā	I would like to go
pēyūgēākōā	I would like
kēpūchūgēākākā	I would like to buy it

I would like to go may also be expressed by *iyāg'nālōā pēyūgēākōā*.
Hwēgnā pēyūg'mēākā is an emphatic way of expressing *I would like it myself*.

kännüqtök mällīqchūgēāknēlūtñ
he says that he would like to accompany you

The following is generally used as the negative for this mode.

MODE LXIV

—ūnrāchākōā, —ūnrāchākākā

MODE LXV

Signifies *not inclined to act*.

—ūmētōā, —ūmētākā

iyāg'yūmētōā	I do not care to go
kēpūchūmētākā	I do not care about buying it
kānrēūmētōā	I am not inclined to talk

This mode affords a more gentle way of saying *no*.

MODE LXVI

Signifies *the wish or desire that the act be performed.*

—kūmäkä

piskūmäkä	I want him to do it
piskūmäkūmkū	if I want him to do it
kātrūskūmäkä	I want it white
tōköskūmäkä	I want him to die
nūlīqtūskūmäkä	I desire him to marry
piskūmäthhōākä	I wanted him to do it
piskūmäkämkū	when I want him to do it

MODE LXVII

—kāugwōä, —kāunrētōä
—kāugwākä, —kāunrätākä

iyākāunrätōä	I cannot go
ūkfūkkākāunrätākä	I cannot believe it
ūgñūvāqkāunrätōk	he cannot live
iyāgāqkāugwōä	I am to go
kēmūghārākāugwākä	I can injure him
ātrārāqkāulthhōūgnä	I had to go down
ātrārāqkāuchēhkōä	I will have to go down

hwānēhwä tāugwām hwätñ pēärāugwōk

here! it must be done this way only

kēä kītstäqkāuwākē āgyāt who can count the stars?
ūnä chākāunrätōk this cannot do for anything (i.e., is of no use)

Agīyūtūm kōyūrqtłhrāk yūm āftākāunrētāk
whom God hath joined man cannot put asunder

ūkūt nāthlūnrätāqkāwīt āngthlūmälrāēt tāmār'mūng
all who are baptized must know these things

tūngrāgñiyēm kā ikklūtūm kēmūghārākāuwākūt
can the devil injure us?

ālēgnāqkāunrätākūt tūngrāgñiyāg'mūk
we must not be afraid of the devil

tkētāqkāukūnē hwätōä tkēchāqtōk
he would be here now if he had started

kānrūtāqkāuwāqpūgñā kă chēn mīlthkārākāmtă, ātām thālthkām tūtlāu-
chēă nūnāmūn, chēnmē ūg'māānūn mīyōksītllāqtă
can you tell me why whenever we throw a stone up in the air it falls back
to the ground? why does it not keep right on up?

MODE LXVIII

<i>Sing.</i> {	<i>Dual</i> {	<i>Plur.</i> {
—gwōă	—gūkūk	—gūkūt
—gwūtñ	—gūtūk	—gūchē
—gwōk	—gwūk	—gwūt

yūgwōă	I am a man	<i>Neg.</i> yūnrētōă	I am not a man
yūchēhkōă		yūlōă	
yūlthhōūgñă		yūkūmă	
yūlrăăgñă		yūgñămă	

NOTE. — It will be noticed that in the tenses and various parts gwōă disappears, and it is the same in the various modes which these verbs assume, as, tūkūgwōă = tūkwētōă (Mode VII), tūkūgchūgēăkōă (Mode LXIII), tūkūfkārākă (Mode CXXXVI).

kēmă yūgwōă	I am alone
pēūgwōă	I am
tūkūgwōă	I am rich
ātūlēyūgwōă	I am a singer
năzaūhūlūgwōă	I am a girl
năskwāūgwōă	I am a young girl
ăkkălththlāūgwōă	I am old
mīkkillīgñūgwōă	I am a child
yūkkērtăraūgwōă	I am a good man (200)
năuthlūgwōă	I am sick
tăməlthkūgwōk	it is complete = all
tăngaūhūlūgwōă	I am a boy
thlērăraūqhūlūgwōă	I am an orphan boy
thlērăraugwōă	I am poor
chīrrīlāūgwōă	I am feeble
mīkkillīgñōăraūgwōă	I am a baby
yūchōăraūgwōă	I am a dwarf (230)
yūqpāūgwōă	I am a giant (223)
īqpāūgwōă	I am a big-eyed (monster)
īqpăyăgaūgwōă	I am a large-eyed little fellow
kăăkklīnăraūgwōk	it is always summer
ūkshūkklīnăraūgñăn mănē	because it is always winter here
nūtăraūgwōk	it is fresh (said of fish or game)

MODE LXIX

Signifies *being always long engaged at it*; this differs very little from Mode LXX.

—mäläqtōă, —mälărăkă

tkēchēmäläqtōă
tkēchēmälōă
tkēchēmäläqchēt

tkēchēmälākūmă
tkēchēmälămă
tkēchēmälākēnă

ūētāmäläqtōă
kēpūchēmälărăkă
pūkchēmäläqtōă
kaūwāmäläqtōă

I always stay long
I am always long at buying it
I am always long at moving
I always sleep long

MODE LXX

Signifies *long in performing the act*.

—chīmăkōă, —chīmănrētōă
—chīmăkăkă, —chīmănrătăkă

kēpūchīmälōă
kēpūchīmălărăngnă

kēpūchīmăkūmă
kēpūchīmēmă

MODE LXXI

Signifies *performing the act little by little* (620).

—kăkkōörqtōă, —kăkkōăkă

chăngkăkkōörqtōă

I gradually get = I get little by little

MODE LXXII

This mode expresses that the act is performed in a manner unnoticed or unknown. It conveys the idea of a judgment or a realization of the occurrence of any event.

• —thlênēūgnă

tkēthlênēūt

they have come (by this the speaker shows that the arrival took place without his knowing it just at the time)

tkchōăthlênēūgnă

I am frozen (here the speaker implies that he is only just now aware of it, as, I find out I am frozen)

ăshēthlēnēōk it is bad (i.e., after it has been seen and examined, etc.)
 pālēqtlēnēūtñ you are sunburned (i.e., I have just observed it)
 ămchē kinnir' nāuqtūkūt āthlānrūk kithlēūk
 come ahead, let us cook ; the strangers (two) must be hungry

MODE LXXIII

—māugñă

The passive :

	<i>I am loved</i>	<i>I am not loved</i>
<i>Sing.</i>	{ năkklikkūmāugñă năkklikkūmāutñ năkklikkūmāuk	năkklikkūmănrătōă năkklikkūmănrătūtñ năkklikkūmănrătūk
<i>Dual</i>	{ năkklikkūmāukūk năkklikkūmāutūk năkklikkūmāukūk	năkklikkūmănrătūkūk năkklikkūmănrătūtūk năkklikkūmănrătūk
<i>Plur.</i>	{ năkklikkūmāukūt năkklikkūmāuchē năkklikkūmāut	năkklikkūmănrătūkūt năkklikkūmănrătūchē năkklikkūmănrătūt
<i>Past</i>	năkklikkūmălthhōūgñă	<i>Neg.</i> { năkklikkūmălthhūnrătōă năkklikkūmăngñitōă
<i>Fut.</i>	năkklikkūmăchēkkōă	
	tănghwūmāugñă	<i>I am seen</i>
	kilhūchēūmāugñă	<i>I am tied</i>

567. It must be remembered that many expressions are rendered in Innuit by the active which in English would require the use of the passive, and *vice versa*. The passive uses all the adjuncts, as follows:

kănrūchēmărăămă	after being told
kănrūchēmăvilg'mă	before being told
kănrūchēmărăchimtñ	as soon as told
kănrūchēmărăkūmă	when told
kănrūchēmăyūnrălăămă	unwilling to be told
kănrūchēmēmă	because I am told
kănrūchēmăyūāmă	because I want to be told
kănrūchēmăfkēñě	untold = without being told
năkklikkūmănălōă	năkklikkūmēmă
năkklikkūmăkūmă	năkklikkūmăfkēñě
năkklikkūmăkāmă	năkklikkūmăūwilig'mă
tănghūmălōă	tănghūmăgñūr'mă

568. The following six words all mean *it is broken*.

iēmūmauk	from	iēmtākā	generally implies intention, etc.
nāvvrōūmauk	"	nāvvrōrākā	breaking (in general)
chīkūmūmauk	"	chīkūmtākā	breaking up a thing entirely
nūllūgūmauk	"	nūlgākā	for tools nicked, etc.
ūstchēmauk	"	ūstākā	cracked, split, etc.
chākchīmāuk	"	chāktākā	a little broken off, chipped

MODE LXXIV

Signifies *wishing to be*.

—skūmaūgñā

nāklikskūmaūgñā I want to be loved

nāklikskūmachēhkōā nāklikskūmālōā

nāklikskūmālthhōūgñā nāklikskūmākūmā

Agīyūm nāklikskūmauk hwānkūtnīm God wishes to be loved by us

MODE LXXV

—ūtākā

iyāūtākā I take it away

iyāūtlhōākā iyāuchēhkākā

iyāuskūmkū iyāūtākāmkū

iyāuchāmkū iyāuthlūkū

iyāushwū iyāuchēū

ātraūtākā I take it down ānnūtākā I take it out (of a house)

mīyūtākā I take it up tīkēūtākā I bring it

ītrūtākā I take it in ānīlraūtākā I take it down stream (sled or boat)

iyāūtstē	the taker away of it	} (144)
iyāūtstkāthlūk	he who took it away	
iyāūtstkāk	he who will take it away	

iyāūtstākā I get him to take it away (with Mode XXXIV)

iyāūtstūfkārākā I force him to take it away (with Mode XXXVII)

MODE LXXVI

Signifies *much force used in the action*.

The augmentative mode:

—pāqtōā, —pāgākā

ālenthlāqtōā I am greatly alarmed kännūqpāqtōk it snows hard

kīyāqpāqtōk he calls very loud tīnglūqpāgākā I hit him violently

ātorpāngkūmā when I sing loud kōzhērpāqtōk he coughs very hard

MODE LXXVII

Signifies *an overdoing, an excess.*

—vāthlēqtōā, —vāthlāgākā

chānnāvāthlāgākā	I cut it too much
ēmēvāthlāgān	you fill it too full
kāchūvāthlēqtōā	I am disappointed
pīnvēvvāthlāgākā	I do it too much
chīkkēvāthlāgākā	I give him abundantly

mānē nūnām kīēnānē kāchūvāthlāgālāqtōkūt
here on earth we are often disappointed

MODE LXXVIII

Signifies *a misadventure or failure.*

—ūēthlikkōā —ūēthlikīnrētōā
—ūēthlikkākā, —ūēthlikīnrātākā

pēyūēthlikkōā	I fail in doing
kēpūchūēthlikkākā	I missed buying it

MODE LXXIX

Signifies *to act truly, really, indeed.*

—pīktōā, —pīktākā

pēpīktōā	I do indeed
pēpīktākā	I really do it
iyāqpīkchēhkōā	I will truly go
yūpīktōk	he is truly man

NOTE. — Often *ilūmūn*, *indeed*, is added to this, as, *ilūmūn pēpīktōā*, *indeed, I really do.*

MODE LXXX

This mode expresses a much greater emphasis than the preceding one. (See 726.)

—kāpīktōā, —kāpīktākā

tāngvāpīktōā	I see perfectly well
naūthlūkāpīktōā	I am very sick indeed
tārētkāpīktākā	I mind it most carefully
slākākāpīktākā	I am very careful of it
pīnrītkāpīktākā	I do not do it at all

slākākāpīgiskēū	be very careful of it
iyōkākāpiktōk	it is absolutely the same
nūr'nākāpiktōk hwāng'ne	it is essentially necessary for me

This combines with other modes ; for example, with the negative of Mode LXII.

iyāg'yūnrētkāpiktōā	I do not want to go at all
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MODES LXXXI AND LXXXII

These signify *good* and *bad*.

—kērtōk, —thlūrqtōk

	slākērtōk	the weather is good
	slāthlūrqtōk	the weather is bad = it rains
<i>Fut.</i>	slākērchēhkōk	slāthlirchēhkōk
<i>Past</i>	slākīlthōōk	slāthlīlthhōōk
	slākērkān	when the weather is good
	slāthlūrqtān	when it rains
	tūmkērtōk	the trail is good
	tūvyārākērtōk	the portage is good
	pētālthkērtōk	it is just right
	knākērtōk	he is good on the scent (a dog)
	tūmthlūrqtōk	the trail is bad
	tūpkērtōk	it smells nicely

tkētōā chūkālōā tūmkērqtān

I came fast because the trail is good

tkētōā chūkāunē tūmthlūrqnān

I came slowly because the trail is bad

tūmkērchēhkān iyāchēhkōā

I will go when the trail will be good

tūvyārāthlūrqtōk kănīkchāāmē

the portage is bad on account of deep snow

āngtālthkērtōk	it is just the bigness = big enough
mīktālthkērtōk	it is just the smallness = small enough
ūchētālthkērtōk	it is just the load = loaded enough

tōākā āngtālthkērñāuqtōk ūnā āngnōārūtgnūkūnē

is this big enough to make a paddle? (is it that this may be just the bigness when it is a paddle?)

MODE LXXXIII

Signifies *to become*.

—rauqtōā

yūkkērtārauqtōā

I become a good man

nūkkērtārauqtōk

it becomes a good house

nētōk chēvāunālrāāmūk kētōānē ātūlrāārauqtōk

he heard a humming sound; afterwards it proved to be singing

tānghākā āmīr'lū āmīnā ūkākshēgīlthnē mālīqthlūkū tīngmāārauqthlūtūng

I saw a cloud over there; on its coming closer, it turned out to be geese

MODE LXXXIV

Comparison is expressed by means of this mode.

—rōūgnā, —rōākā

The characteristic is *rō* inserted before the usual endings.

Sing. { —rōūgnā
 —rōūtñ
 —rōök

Dual { —rōūkūk
 —rōūtūk
 —rōūk

Plur. { —rōūkūt
 —rōūchē
 —rōūt

569. The localis case is always to be used with this mode.

hwē mīkkīnrōūgnā īpēnē

I am smaller than you

nāuthlīnrōūgnā I am sicker

kūnkūnrōākā I like it better

āmthlīnrōūgnā I have more

lūchīr.gnīngrōākā I understand it

chūkānrōūgnā I go faster

better

570. The third person is the one most frequently used.

nīngthlīngrōök it is colder

tākīnrōök it is longer

yākshīnrōök it is further

pēnīngrōök it is stronger

571. The third person of *āāgnā* is equally common.

nīngthlīngrūlrāā ākkwāwāmmē

it is colder than yesterday

ūkkākshīlrāārōök tūmā

it is the shorter trail

pīlrāārōūgnā Kūskōfāg'mūk

I am from (i.e., a resident of) the Kuskokwim region

572.

Sing.

ūmē tākīnrōök

it is longer than this

ūmē tākīnrōūk

it is longer than these two

ūmē tākīnrōūt

it is longer than these

Dual

ūnă tākīnrōōk ūkūg'nē	this is longer than these two
ūkūk tākīnrōūk ūkūg'nē	these two are longer than these two
ūkūt tākīnrōūt ūkūg'nē	these are longer than these two

Plur.

ūnă tākīnrōōk ūkūnē	this is longer than these
ūkūk tākīnrōūk ūkūnē	these two are longer than these
ūkūt tākīnrōūt ūkūnē	these are longer than these

NOTE. — Ūm tākīnkă is equivalent to ūmē tākīnrōōk, etc., as it means *this is the longer*.

573. In questions the interrogative aspect is always to be used.

kithlūn taktă kiyăñ	how long is your kiyak?
ūm kă tākīnkă	is it longer than this?
ūm kă tākīnkăk	is it longer than these two?
ūm kă tākīnkī	is it longer than these?

574. Comparison is expressed also idiomatically by the use of the verb *ănăqtăkă* = *I exceed, surpass*, etc.

EXAMPLES

ūkūnē nūnănē nāuthlūlrāēt mīkkillīgñūt ănăqthlūkē illăchē chănrilgñūt
in this village there are more sick children than healthy ones (the
children who are sick ones exceed, etc.)

ălthrăkōăkăn mănă nūnăm kiēnănē yūrqtłhrāēt mīkkillīgñūt ănăqthlūkē
tōkōulărtūt

here every year more children die than are born

tūkūqchūgēăkōă łpīt ănăqthlūtñ

I would like to be richer than you

tūkūqchūgēăkōă yūt tāmălthkwētă ănăqthlūkē

I would like to be the richest of all

MODE LXXXV

This implies *a somewhat lower degree than the preceding*.

—łlthhōūgñă

ūnă nănnłlthhōōk ūmē	this is smaller than that
ūkūt nūnăt tăngnērqnētłhrūt İngkūnē	this village is not as pretty as that one

NOTE. — Ūmē, etc., must always be expressed.

<i>Pres.</i>	mikkilthhōūġñă	I am smaller
<i>Past</i>	mikkilthhūlthhōūġñă	I was smaller
<i>Fut.</i>	mikkilthhūchēhkōă	I shall be smaller
<i>Pres.</i>	nānnilthhōūġñă	I am shorter
<i>Past</i>	nānnilthhūlthhōūġñă	I was shorter
<i>Fut.</i>	nānnilthhūchēhkōă	I shall be shorter
āngnīlthhōūġñă I am larger		chūkīlthhōūġñă I go slower

MODE LXXXVI

—fākānērqtōă

—fākānēr'lōă	—fākānērķūmă
—fākānērþūknē	—fākānērākāmă
ūkkākfākānērqtōk	it comes nearer
āchēkfākānērqtōk	it is further under
ķīllūkfākānērqtōk	he nears the shore
yākfākānērqtōă	I go further

MODE LXXXVII

Signifies *in a higher degree than before.*

—rēkānērqtōk

āshērēkānērqtōk	it is better than before
ānglērēkānērqtōk	it is larger than it was

MODE LXXXVIII

The locatives generally use this mode, implying *too much.*

—sēgēwākăqtōă

ūkkăksēgēwākăqtōă	as I am too near
ķūsēgēwākăqtōă	as I am too high
yăksēgēwākăqtōă	as I am too far off

NOTE 1. — These are not used alone; they require such expressions as: yăkfăqkūn iŷăġ'lē ūkkăksēgēwākăqtōă, *let me get off some, for I am too near*; ūkkăkfăqkūn tīlē, *come closer, as I am too far off.*

NOTE 2. — In some districts the wă is sounded vă, as, sēgēvākăqtōă.

MODE LXXXIX

To express *I buy from him* takes the modalis and means *just now, a moment ago*, etc.

	—kñgñōă	
<i>Pres.</i>	kēpūkñgñōă	
<i>Past</i>	kēpūkñlthhōūgñă	
<i>Fut.</i>	kēpūkñchěkkōă	
chīkkēkñgñōă	I give	
kēpūkñkălthtă lēnūk	let us buy from him	

MODE XC

To express *I buy for*.

	—chākōă	
tāukūnūk tāūgwām kēpūyūchěrkămkîn	these are all I will buy for you	
łpīt klūchākămkîn	I will look out for you	
tūkŭfchākōă hwăngnūk	I enrich myself	
kēpūyūchīm kūn tūkūgwōă	I am rich through my trading	

MODE XCI

Implies *an easy manner of acting*.

	—sătōă, —sărărăkă	
iyāngsătōă	I go along easily = I stroll	
chălŭngsătōă	I work gently	

MODE XCII

Implies *that one is loth to act*.

	—ŭnrăpăkătōă, —ŭnrăpăkărăkă	
chēn kănnŭqyŭnrăpăkăchēt	why do you not feel like talking?	
iyăg'yŭnrăpăkătōă	I do not care much to go	

MODE XCIII

	—lğñŭgñă, —lğñŭăkă	
iyălgñŭgñă	iyălgñŭlrăăgñă	
iyălgñōămă	iyălgñŭkŭmă	
ŭētălgñŭgñă	I am tired waiting	
tăngvălgñŭăkă	I am tired seeing it	
nēlğñŭămkîn	I am tired hearing you	

575. Another way to express *I am tired of* is by *mōq'nōqtōă*. *Mōq'nōqtōă chăllēnēr'mūk*, *I am tired of work*, or *chăllēgnūgnă mōq'nōqtōă ūētānnēr'mūk*, *I am tired waiting*, or *ūētālgñūgnă*.

NOTE. — *I am tired of* is also expressed by Mode XCIV.

ōkshūlgñūgnă	I have headache (i.e., I am head tired)
ōkshūlgñūllōă	ōkshūlgñūkūă
ōkshūlgñōăă	ōkshūlgñūvilg'mă

MODE XCIV

NOTE. — There is no difference in meaning between this mode and the preceding. However, this one is used much more than the other.

—lgñōqtōă

pūktīlgñōktōă	I am tired walking
ānggnōăgnūlgñōktōă	I tire of paddling
chāvīzhrīlgñōktōă	I am fatigued with work

MODE XCV

This is the reciprocal. (See 412.)

—sēūtōă

MODE XCVI

Signifies *proceeding to the object* specified in the stem.

—mōqtōă

—mōqtīhōūgnă	—mōrūskūă
—mōqchēhkōă	—mōqchăă
kūlmōqtōă	I go to the top
kānggnēmōqtōă	I go to the summit
ăchētmōqtōă	I go to the bottom
pītmōqtōă	I go to the river mouth = pī

Example in the interrogative aspect :

nătūtēmōqtă	where did he go?
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MODE XCVII

Signifies *going to the place* named in the stem.

—tōă

kwīq = river	kwīqtōă	I go to the river = I river
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The full form would be *kwīg'āmūn iyăqtōă* (453).

nūnātōă	I go to the village
nūnăthlōă	nūnătăkăă
nūnăškūă	nūnăchăă
ăgīyūvīqtōă	I go to the church (117)
ōkīzhvīqtōă	I go to a shelter
tūmăqtōă	I follow the track (i.e., of some animal)
Tăchěqtōă	I go to St. Michael (103)

MODE XCVIII

This signifies *to travel* or *journey along* whatever is indicated by the stem.

	—kwīrqtōă	
—kwīrqchěhkōă		—kwīrăă
—kwīlthhōūġă		—kwīġăŋŋŋr'mă
—kwīrkūă		—kwīrqpŋkně
—kwīrăkăă		—kwīlrăă
kwīqpăqkwīrqtōă		I travel along the Yukon
īngŋrēkwīrqtōă		I go along the mountains
pŋlīyăŋăqkwīrqtōă		I travel on the path

The nouns belonging to this mode end in *yăŋă* (217):

kwīqpăqkwīr'yăŋă	the Yukon trail
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MODE XCIX

	—vīrqtōă	
kăuwăvīrqtōă		I ascend the stream
kăuwăvīrŋskūă		if I ascend the stream
kăuwăvīrqtăkăă (522)		whenever I ascend the stream
ūngăvīrqtōă		I go down stream
tōăvīrqtōă		I go thither = I thither
hwăvīrqtōă		I come hither = I hither
păkmăvīrqtōă		I go upwards

NOTE. — There is also *līrqtōă*, as, *tūntūtūlīrqtōă*, *I go to the deer-hunting district*, or, rather, *the deer-abounding district* (124).

MODE C

This is a slight variation from the preceding mode.

—fălīrqtōă			
yăkfălīrqtōă	I go very far	ūkăkfălīrqtōă	I go much closer
nġgŋkfălīrqtōă	I go far north	ŋġălălīrqtōă	I go far south

MODE CI

This is a compound with Mode LXII.

—fǎlīrqchūqtōă

yăkfǎlīrqchūnrētōă

I do not want to go a great distance

yăkfǎlīrqchūqtōă

I wish to go to a great distance

MODE CII

This is a compound with Mode XLI.

—fǎlīrqtnīqtōă

nĕgŭkfǎlīrqtnīqtōă

I go away up north again

MODE CIII

—līr'nŭr'mīttōă

This is treated in 410.

MODE CIV

Signifies *to bring along the object* mentioned in the stem.

—lgīrtōă

kēmŭqtă a dog

kēmŭqtlhīrtōă I bring a dog along

ănggnōărŭtlgīrtōă

I bring along a paddle

ör'lŭvvīlgīrtōă

I bring a bow with me

ör'lŭvvīlgīr'lōă

ör'lŭvvīlgīămä

ör'lŭvvīlgīkŭmä

ör'lŭvvīlgīlrăăgnă

ör'lŭvvīlgēă

ör'lŭvvīlgīrpŭknē

kēă ēmŭm mǎllīqchŭkŭnēă kēmŭqtlhīr'lŭnē mǎllĕgīskīlēă

if any one wants to go with me, he will have to bring his own dogs

năthlŭyăgŭchăkōnăkŭ kēmŭqtlgīrăqkă

do not forget to bring a dog with you

kēmŭqtlgīrăkăkă it is my brought dog (it is the dog which I brought)

MODE CV

Signifies *placing* or *depositing anything in the place* named in the stem.

—mēŭwăkă, Neg. —mēŭnrătăkă

ănggyămēŭwăkă

I put it into the anggiak (i.e., native open skin boat)

kiyămēŭwăkă

I put it into the kiyak

MODE CVI

Signifies *giving the object*.

—kētākā, —kētnrātākā

ēkāmṛākkētākā	I give him a sled
ēkāmṛākkētlhōākā	I gave him a sled
ēkāmṛākkēchēhkākā	I will give him a sled
ēkāmṛākkīshkūmkū	when I give him a sled
kēmūqtākā	I give him a dog (kēmūqtā, <i>dog</i> ; i.e., puller)
ōr'lūvūqkētākā	I give him a bow (ōr'lūvūk, <i>bow</i>)
pīkētākā	I make him a present (pīkyūn, <i>gift</i>) (115)
pīkīshkūmkū	when I make him a present
pīkēchāmku	because I make him a present

MODE CVII

Signifies *taking the object named*.

—irākā

nūnīrākā	I take his place
nūnīrrānrātākā	I do not take his place
nūnīrqchēhkākā	I shall take his place
nūnīlthhōākā	I did not take his place
ēkāmīrākā	I take his sled
ēkāmīrīyākōnākū	don't take his sled

NOTE. — *Willing*, etc., can be added (538).

MODE CVIII

Signifies *being desirous, attracted by, inclined to, disposed to*.

—kūnīyākōā, —kūnīyākākā

ēkāmṛāg'nūk	kēpūtkūnīyāklōā	ikkēyāugūtākā
I am not suited with the sled	I was attracted to buy	
īyākūnīyākōā		I am inclined to go

MODE CIX

—chūg'nīrūtōā, —chūg'nīrūtākā

nātākōchūg'nīrūtōā	it seems like I never find
tkēchūg'nīrūtōā	it seems like I never will come
tkēchūg'nīrūskūmā	when it seems as if I never come

MODE CX

Signifies *feigning to perform the act.*

—*ġnōāqtōā*

(See 196.)

MODE CXI

Compound, — *feigning to perform the act in general.*

—*ġnōārāqtōā* or —*ġnōāvāqtōā*

kāūwārōārāqtōā

I feign sleep

āknērġnōāvāġlōā

I making out that I am hurt

MODE CXII

This means *it resembles, it is like.*

—*yūġ'nāqkōā*, —*yūġ'nāqkākā*

tākūkāūyūġ'nāqkōk

it resembles a bear

yūyūġ'nāqkōk

it is like a man

hwāngġnūyūġ'nāqkōā

it seems it is I

slākēr'hēkātā'yūġ'nāqkōk

it begins to look like being good weather

nŋlīrqkātāqyūġ'nāqkōk

it begins to look like moderating

tūntūyūġ'nāqkōk

it seems to be a deer

hwātōā tārēnyūġ'ġnāqkākā

now I seem to understand it

tārēnyūēchūġ'nāqkōk kārnrūtīngṛāmnē

he never seems to understand when I tell him (although I tell him)

MODE CXIII

This is an associate mode, meaning *likely to do, but at a definite time.* It is a defective mode, possessing only the future sense.

—*chūġ'nāhkōā*, —*chūġ'nāhkākā*

īyāqchēhchūġ'nāhkōā 'rūnrūm kōkānē

I will likely go at midday

pēchēhchūġ'nāhkōā

I will likely act

pŋgġnīchūġ'nāhkōā

I will not be likely to act

MODE CXIV

Signifies *I think I am, I consider myself to be, etc.*

—*yūkōā*, —*yūkākā*

tūkūyūkōā I think I am rich

tūkūyūkūmā when I think I am rich

tūkūyūklōā

tūkūyūlrāāġnā

576. (a) To express *I thought it was you*. In this and all similar sentences there is a peculiar idiom, as follows :

1. The use of *kǎnggñǎthlū* or *kǎnggñǎthlūhwǎ*.
2. The combination *yūk* with the pronouns.

tǎngnīlthhōūgñǎ tǎngāu'lōrōmūk chāmānǎ kǎnggñǎthlū ɬpěnyūkklūtñ
I saw a boy down there I thought was you

(b) The personal pronouns in this form are as follows :

<i>Sing.</i>	{	I	hwǎnggnūyūkklūkū
		thou	ɬpěnyūkklūtñ
		he	thlēgnūyūkklūkū
<i>Dual</i>	{	we ²	hwǎnkūyūkklūnūk
		you ²	ɬpěnyūkklūtūk
		they ²	ɬskěnyūkklūkū
<i>Plur.</i>	{	we	hwǎnkūyūkklūtǎ
		you	ɬpětchēgnūyūkklūchē
		they	thlitgnūyūkklūkē

(c) All the locative pronouns (380) may also assume this form.

īnkūyūkklūkē	those
āukūyūkklūkē	those over there
chǎkmǎnchūkkūkē	those below
pǎkmǎnchūkkūkē	those above
pāmǎnchūkkūkē	those on top
yǎkfǎnchūkkūkē	those far off

In the following expressions the usual form is employed :

kǎnggñǎthlūhwǎ mōqrhūm kiēnǎkūn ɪlraūyūkklōǎ

I thought I was walking on the water

kǎnggñǎthlūhwǎ chīkkākātāyūkklōǎ chǎhǎg'mūk

I thought you were about to give me some little thing

chīkkā'yūkklūnē hwǎngnūn pēōk

he thinks I gave it to him

gñīllāraūttūksūklūnē hwǎngnūn pēōk

he thinks I ridicule him

gñīllāraūttūksūklōǎ thlēnūn pēūgñǎ

I think he mocks me

mǎllīqgñīyūkklōǎ thlēnūn

I thought he would accompany me (I to be a comrade to him)

ǎptāmkin kēpūsāgūtūknīyūkklūkū

I ask you if you think he would sell it

MODE CXV

—ñrätssnäqtōă, —ñrätssnäqkă

kănnërrănrätssnäqtōă	I cannot sleep at all
iyăutñrätssnäqkă	I cannot take it away at all
pīnrätssnäqkă	I cannot do it at all
kănnīngrëtsnăn ănök	having said nothing at all, he went out

MODE CXVI

Signifies *turning into, becoming*.

—örqtōă, —örqtākă

ūnggñūngsëörqtök	it became an animal	pëörqtākă	I make it become
yūrqtök	it became man	yūrqtñlōă	I became a man
yūrūskūmă	when becoming man	yūrqtchămă	I becoming man
tăřăyăkfăuqtök	it became a salmon	tūntūrqtök	it became a deer
tūntūvăuqtök	it became a moose	ăuwūqtök	it became blood

ñnkă thlū hōk kīnggñōănē ïrërnăămūk ũëtăyūnrălāmūk iyăg'lūtūk ũng-
gñūngsëörqtñlūtūk; trăkănnăăřăuqtñlūtūk hōk tōi tăukūk iyăg'lūtūk
nūlăăqkīlrăēk

and they both, after their child was gone, not wanting to remain, went
off, becoming animals; so then these parents went off, becoming
wolverines.

MODE CXVII

Signifies *surely, without fail, certainly, etc.*

NOTE. — This occurs most frequently in the imperative.

—sëörqtōă, —sëörākă

ïkëtīngsëör'lë tănūm	I'll be back sure
pīngsëörākă	I surely do it

MODE CXVIII

Signifies *performing the act for a brief period*.

—chūkăqtōă, —chūkăqkă

ăkômōchūkăqtōă	I sit down for a few moments
ōătmăqchūkăqtōă	I go down the shore for a little way

miyūchūkăqtōă	I go up just for a minute
ătrăchūkăqtōă	I just go down a little
pēchūkăqkă	I do it a little

NOTE. — Sometimes *kărăkă* can be used as well as *kăqkă*.

tăngchūkărăkă	I examine it = look at it a moment
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Combination :

pēchūkărălăqkă ūnwăkōăkăn	I always do a little every day
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MODE CXIX

Signifies *performing the act in vain, without effect, etc.*

	—yăkōă, —yăkăkă	
iyăg'yăkōă		I go in vain
pēyăkăkă		I do it in vain
wēgēyăkōă		I try in vain

577. Sometimes euphony requires *ch* in place of *y*.

kăthlăchăkōă	I talk in vain
kăthlăchăkămkîn	I tell you in vain
kăăqchăkōă	I look in vain

MODE CXX

Signifies *to commence.*

	—nîrqtōă, —nîrăkă	
iyăg'nîrqtōă		I begin

MODE CXXI

Signifies *that the act is to be performed at last.*

	—tōrînăqtōă	
slăktōrînăqtōk		it is good weather at last
slăthlŭkkătōrînăqtōk		the weather at last gets bad

MODE CXXII

Showing *that the act is on the point of being performed at last.*

	—tōrînăkătăqtōă	
iyăqtōrînăkătăqtōă		at length I am about to start
pîlleōrînăkătăqtōă		I am about to act at last

MODE CXXIII

Signifies *to act soon*.—*nāārāngñōă**tkētnāārāngñōă*

I am coming soon

iyāg'nāārāngñōă

I am going soon

NOTE. — This is only used in the present tense.

MODE CXXIV

—*yārāōktōă**iyāg'yārāōktōă*

I go in good time (i.e., early enough)

MODE CXXV

—*yārāōyūqtōă**iyāg'yārāōyūqtōă*

I want to go early

pēārāōyūgākă

I want to do it early

MODE CXXVI

—*nārēnāārāqtōă**iyāg'nārēnāārāqtōă*

it is nearly time for me to go

kēpūtnārēnāārārkă

it is about time for me to buy it

MODE CXXVII

—*pākăqtōă*, —*pākărkă**pēāqpākōqtūtñ*

you are too quick (soon)

ākfăkkōhpākăqtōă

I run too hard

kōjārqpākă'yākōnăk

do not cough so violently

yăkshīqpākōqtōk

it is too far off

ămthlēqpākăqtōk

it is too much

nōktăqpākărkă

I pull it too hard

ūtrăchūqpākăqtōă

I want very much to go back

MODE CXXVIII

—*chăqpākăqtōă**tkēтчăqpākōqtūtñ*

you come much too early

MODE CXXIX

—*năchăăpākăqtōă**tkētnăchăăqpākōqtūtñ*

you come too late

MODE CXXX

—chărăqtōă

tkēchărăqtōă

I arrive early

wămvăkămă tkēchărăărănrētōă

because I delayed I do not arrive early

MODE CXXXI

—chărăōqtōă, —chărăōqkă

tkēchărăōqtōă

I come rather early

nēchărăōqkă

I heard it rather early

MODE CXXXII

—chărăwōkăqtōă

tkēchărăwōkăqtōă

I arrive too soon

tkēchărăwōkăqpă

oh, I am too soon!

chēn tkēchărăwōkăchēt

why do you come too soon?

MODE CXXXIII

—năchăăqtōă, —năchăărăkă

tkētnăchăăqtōă

I come late

pīnnăchăărăkă

I do it late

pīnnăchăăqtūtñ

you are late!

MODE CXXXIV

—chărăqthlinăr'lăqtōă

tkēchărăqthlinăr'lăqtōă

I always come too soon

MODE CXXXV

—chărălăqtōă

tkēchărălăqtōă

I generally come soon

MODE CXXXVI

Signifies *just at the time*.

—kărăkă

kănrŭtkărăkă

I just tell him

kēpŭtkărăkă

I just buy it

kēpŭtkăkŭmă

just when I buy

kēpŭtkănimkŭn

just as soon as my buying

MODE CXXXVII

Shows that the time to act has arrived.

—nārāūgñā, —nārīnrētōā
—nārāākā, —nārīnrātākā

iyāgnārāūgñā	it is time for me to go
kāwānārāōk	it is time to go to sleep
āgiyūnārāōk	it is time for prayers
pēnārīnrātōk	it is not time to act
pēnārīnrātōk hwātōā pēchālthhñ	it is not the time now for what you ask
tūpāg'nārāōk	it is time to get up

MODE CXXXVIII

—nāārāqtōā, —nāārākā

iyāgnāārāqtōā	I am pretty near going
kēpūtnāārākā	I am just about buying it

NOTE. — Nāārāqtōā is equivalent to nāārānggñōā, *I am going soon.* Ūēkā ākā kingñūnitnāārāqtōk, *my husband by now is near reaching home.*

MODE CXXXIX

Signifies that it is not time yet to act.

This is a compound of Modes XVIII and CXXXVII.

—nārākshītōā, —nārākshītākā

iyāg'nārākshītōk	it is not yet time to go
pēnārīkshiātōk hwātōā pēchālthhrā	it is not the time yet for what he wants

MODE CXL

Signifies that it is not yet time to act again.

—nārīnkīqkshītōā, —nārīnkīqkshītākā

iyāg'nārīnkīqkshītōk	it is not yet time to go again
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MODE CXLI

—sēgēkōqtōā

Signifies too much.

MODE CXLII

—sēgēyūgñā

chānnīksēgēyūgñā	I am getting nearer (416)
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MODE CXLIII

—sēgēvāthlēqtōā, —sēgēvāthlāgākā

Signifies *entirely too much*.

MODE CXLIV

—kārāmīttōā

Signifies *a little more*. (See 414.)

MODE CXLV

—rōālāqtōā

chūkānrōālāqtōā

I usually go faster

MODE CXLVI

This presents the diminutive characteristic and implies *a little*, etc.
This is a coaxing, flattering way of asserting or asking.

—chūngā

kēpūchūgnā
kēpūchūlhōākā
chīkkēchūgnākūt
nētāchūgnākūt
ēkiyūchūgnākūt
ānglēchāchūgnākūt

kēpūchūqchēhkākā
kēpūchūlrāāgnā
give us a little
hear us awhile
help us some
guard us a bit

kūtraūchūgnāk āgnētīchūgnākūt
kūtraūk a crane

pretty little crane, do please untie us
āgnēskūt untie us (234)

Some verbs take :

—yūgnā

iyiyūgnā I go nicely
kānyūgnā I talk pleasingly

pīllēyūgnā I do delicately
chīkkēyūgnā I give in a nice way

(See 171.)

MODE CXLVII

Signifies *knowing how to do the act, being used to it*.

—tūgnā

iyātūgnā
chāllētūgnā
chāllētūlhōūgnā
pētūgnā
pīllētūgnā
pīllētūchēhkōā

I know how to go
I know how to work
I was used to work
I know how to do
I know how to make
I'll be used to make

pillētōk pillēu	let him do it; he is used to it
iyātūnrōūġñă ħpēnē	I am more used to going than you are
pillērūnrōūġñă tēnē	I am more accustomed to doing it than he is

MODE CXLVIII

Signifies *I first*.

—thātōă, —thărăkă

kēpūthātōă	first I trade
ūyăġthātōă	I first look down

This is used principally in the imperative.

mătnūkhă' lūkū	warm it first
kēpūthă' lūkū	buy it first
năspăhă' lūkū ātōqchēhkăkă	trying it first, I will use it

MODE CXLIX

—kōqtōă, —kōqkă

ūmyūōrtkōqtōă	I think slowly (i.e., ponder)
kănnūqtōqtōă chūkăunē	I speak slowly

NOTE. — Chūkăunē may be used or not.

MODE CL

This signifies *eating the object* named in the stem.

—tōqtōă, —tūnrētōă

tărāyōkfăqtōqtōă

I eat salmon (this means *king salmon* = tărāyōkfăk; each variety of this fish has its distinct name)

tărāyōkfăqtōqtōă	I eat salmon	tărāyōkfăqtūnrētōă	I do not eat salmon
tărāyōkfăqtōkūmă		tărāyōkfăqtūnrīlthkūmă	
tărāyōkfăqtōġ'lōă		tărāyōkfăqtūlrăăġñă	

578. Children generally express themselves in very simple style. In place of using the condensed form a child will say tărāyōkfăġ'mūk nūqrhōă, *I eat salmon*.

tărāyōkfăqtōrīyūqtōă I want to eat salmon (combined with Mode LXII)

chăngġīrtōqtōă	I eat blackfish
ăkīzhġētōqtōă	I eat ptarmigan
ħkōătōqtōă	I eat herring roe
ēmăqpīnrăqtōqtōă	I eat grayling
ăkūtătōqtōă	I eat akutak (852)

MODE CLI

Expresses *I say that I, etc.*

—nēūgnā, —nēākā

nāuthlūnāōk	he says he is sick
kūyānrītnāōk	he says he is not satisfied
pēyūnītnāōk	he says he is not able

This is a condensed form of the longer style, as :

kānnūqtōā nāuthlūnēlōā	I say I am sick
kānnūqtūtñ nāuthlūnēlūtñ	you say you are sick
kānnūqtōk nāuthlūnēlūnē	he says he is sick
kānnūqtōk nāuthlūlthhūnēlūnē	he says he was sick
kānnūqtōk nāuthlūchēknēlūnē	he says he will be sick
pēchēūnēākā	I say it is true
āshārnēākā	I say it is good
āshētnēākā	I say it is bad

In ordinary negation *kānnūqtōā āshētnēlūkū* = *I say it is not bad.*

MODE CLII

Signifies *also*.

—mēūgnā, —mēākā

kwēyāumēūgnā	I am also glad
mōq'nōq'mēūgnā	I am tired too
iyāqchēkmēūgnā	I will go also

579. These when used in the first person singular always take *hwēgnā thlū*.

hwēgnā thlū pēyūg'mēākā	I want it too
hwēgnā thlū iyāg'mēchēhkōā	I will go too
hwēgnā thlū iyāg'mīlrāāgnā	I am also going

Examples in the imperatives :

iyāg'mēkēlē
iyāg'mēllē
iyāg'mēkēr'lē

From this mode are derived the forms in *mīkkā*.

nāklīkmāāngā illāngchīfkēnē	he loves me too
nāklīkmēāmkīn illāngchīfkēnāk	I love thee too

The addition of *illāngchífkēñě* is 'ad libitum'; it adds the sense of *anyhow, anyway, at all events, etc.*

mōqsūqmēūghă

I want to drink too

ărrūliryūg'mēūghă

I also want to stop

NOTE. — The last two are compounded with Mode LXII.

MODE CLIII

—kōă, —kăkă

The only difference between this and the ordinary form of the verb (438) is that in this the *k*, which is the modal characteristic, is preserved throughout.

The following will serve as an example.

Intrans.

I pēākōă

thou pēākūtñ

he pēākōk

we pēākūkūt

you pēākūchē

they pēākūt

kănrŭtkăkă

kănrŭtkăqkă

kănrŭtkănkă

kănrŭtkămkîn

kănrŭtkămtŭk

kănrŭtkămchē

Trans.

it to some one

them two to some one

them to some one

you to some one

you two to some one

you to some one

kănrŭtkămkŭ

kănrŭtkkŭmkŭ

kănrŭtŭknămkŭ

pēākōă nŭttŭm

it is my way

kănrŭtkămkîn yŭgŭnŭn

I tell folks about you

Example in the interrogative aspect :

chēn kănrŭtŭksēă thlēnŭn

why do you talk about me to him?

kănvăk kănrŭtkîlthhŭyēkîn

when did I talk about you (thee)?

kănvăk kănrŭtkîlthhŭyēmchē

when did I talk about you?

MODE CLIV

Denotes *regularity in the action.*

—tlăqtōă, —tlăqkă

tlăqchē ägiyŭvīg'mŭn ŭnwăkōăkăn

come regularly to church every day

tlăqtōk ŭnŭkōăkăn

he comes every night

chăllēlăqtōă

I work regularly

tōkthlōrălăqkă

I honor regularly

NOTE. — The forms in *kōăkăn* require this mode. (See 616.)

nănnē ēnăqŭlălthhŭyēt

where have you been sleeping?

MODE CLV

—kǵnūtākā, —kǵnūrātākā

kēpūkǵnūtākā

I buy for him

NOTE. — Kēpūkǵnūtāmkin, *I buy for you*, can be expressed also as follows: kēpūtākā chāhār'mūk ipit pētikkūtū.

MODE CLVI

—fākāqtōā

nākkliǵ'nākfākāqtōā

I am so poor

mōqsūqpākāqtōā

I am so thirsty

kāuwāǵ'nēwākāqtōā

I am so sleepy

illūtūkfākāqtōā

I am so sorry

pēyūqpākāqtōā

I want so much

One of the most common forms in this mode is that in which it is used to express *because* or *on account of*. This is done by the adjunct *āmā*. (See 535.)

MODE CLVII

Expresses *commiseration*, *pity*, etc.

—gōr'lōqtōā

īkēttōqlōqtōā

poor me! I come

iyāgōr'lōqtōā

iyāgōr'lōāmā

iyāgōr'lūlrāāǵnā

iyāgōr'lōkūmā

iyāgōr'lūlthhōūǵnā

iyāgōr'lōqpūknē

iyāgōr'lōqlōā

iyāgōr'lūthlūk

MODE CLVIII

Signifies *beginning*.

—ǵnāqtōā, —ǵnāqtūrētōā

—ǵnāqtākā, —ǵnāqtūrātākā

chāllēǵnāqtōā

I begin work

nāthlūnrāǵnāqtākā

I begin to know it

MODE CLIX

Signifies *doing the act this time and hurriedly*.

—kērqtōā

NOTE. — This mode is used chiefly in *lōā* and in the imperative.

iyākērqtōā

(imperative)

iyākēr'lē

(488)

āngkērqtōā

I rush out

MODE CLX

Expresses *duration*.

—tūyākōă

ūētātūyākōă

I used to be

MODE CLXI

The same *in a greater degree*.

—mătūyākōă

ūētāmătūyākōă

I used to be for a long time

MODE CLXII

Signifies *constantly*.

—kăkăkă

pîskăkă

I order him

pîskăkăkă

I always order him

năkklikkăkă

I love him

năkklikkăkăkă

I always love him

In verbs which end in *kăkă*, the introduction of the third *kă* gives an overloaded appearance. This is not so noticeable in the others, as, for example :

nētăkă

I obey him

nētăkăkă

I always obey him

MODE CLXIII

Signifies *somewhat, a little, etc.*

—tōqtōă

MODE CLXIV

—sîpăkăqtōă

kāuwăksîpăkăqtōă

I do not sleep for ever so long

MODE CLXV

Denotes *planning, scheming, designing, etc.*

—kărâyŭqtōă

iyăkărâyŭqtōă ūnŭkŭ

I am thinking of running off in the night

iyăkărâyŭg'lŭnē ūētălththlŭr'mēnŭk

he concluded to run away from his home

The five following modes have already been treated in the section on locatives.

MODE CLXVI

—mîttōă

MODE CLXVII

—shĭqtōă

MODE CLXVIII

—shĭqtōqtōă

MODE CLXIX

—făřăntōă

MODE CLXX

—ăntōă

The Numerals

580.

1	ătaŭchĕk
2	mălrŭk
3	pĭngĝnĭyŭn
4	stămĕn
5	tătlēmĕn
6	ăh'vĭnlĭggĭn
7	mălrŭnlĭggĭn
8	pĭngĝnĭyŭnlĭggĭn
9	kōlnnŭnrătăřă
10	kōln
11	kōln âtaŭchēmŭk chĭpplŭkŭ
12	kōln mălrônŭk chĭpplŭkŭ
13	kōln pĭngĝnĭyŭnŭk chĭpplŭkŭ
14	ăkēmĕărŭnrătă
15	ăkēmĕăk
16	ăkēmĕăk âtaŭchēmŭk chĭpplŭkŭ
17	ăkēmĕăk mălrônŭk chĭpplŭkŭ
18	ăkēmĕăk pĭngĝnĭyŭnŭk chĭpplŭkŭ
19	yŭĕnănrătă
20	yŭĕnŏk
21	yŭĕnŏk âtaŭchēmŭk chĭpplŭkŭ
25	yŭĕnŏk tătlēmănŭk chĭpplŭkŭ
26	yŭĕnŏk ăh'vĭnlĭgnŭk chĭpplŭkŭ
27	yŭĕnŏk mălrŭnlĭgnŭk chĭpplŭkŭ
28	yŭĕnŏk pĭngĝnĭyŭnlĭgnŭk chĭpplŭkŭ
29	yŭĕnŏk kōlngnŭnrătă'mŭk chĭpplŭkŭ
30	yŭĕnŏk kolnŭk chĭpplŭkŭ

31	yūēnōk kōlñnūk chipplūkū chēlā ātaūchēmūk chipplūkū
40	mālrūk ēpēāk
50	mālrūk ēpēāk kōlñnūk chipplūkū
60	pīnggñiyūn ēpēāt
70	pīnggñiyūn ēpēāt kōlñnūk chipplūkū
80	stāmēn ēpēāt
90	stāmēn ēpēāt kōlñnūk chipplūkū
100	tātlēmēn ēpēāt
101	tātlēmēn ēpēāt ātaūchēmūk chipplūkū
109	tātlēmēn ēpēāt kōlñgnūnrātā'mūk chipplūkū
114	tātlēmēn ēpēāt ākēmēārūnrātār'mūk chipplūkū
119	tātlēmēn ēpēāt yūēnānrātār'mūk chipplūkū
200	kōln ēpēāt
300	ākēmēāk ēpēāt
400	yūēnūk ēpēāt
500	yūēnūm tātlēmānūk chipplūkū ēpēāt
1000	tātlēmēn ēpēāt kōlōqkōnūk

581. The numerals are declined according to the usual form.

	<i>one</i>	<i>two</i>	<i>three</i>	<i>four</i>
<i>Intrans.</i>	ātaūchēk	mālrōk	pīnggñiyūn	stāmēn
<i>Trans.</i>	ātaūchīm	—	—	—
<i>Loc.</i>	ātaūchīmē	mālrōg'nē	pīnggñiyūnē	stāmānē
<i>Mod.</i>	ātaūchīmūk	mālrōg'nūk	pīnggñiyūnūk	stāmānūk
<i>Term.</i>	ātaūchīmūn	mālrōg'nūn	pīnggñiyūnūn	stāmānūn
<i>Vial.</i>	ātaūchīkūn	mālrōg'nērgħūn	pīnggñiyūthūn	stāmāthūn
<i>Æqual.</i>	ātaūchītūn	mālrōqtūn	pīnggñiyūtūn	stāmātūn

582.	583.	584.
<i>first, second, etc.</i>	<i>once, twice, etc.</i>	<i>one pair, etc.</i>
chāōklēk	ātaūchēqkāmūk	ātaūchēk
iēpā	mālrōqkūg'nūk	mālrūēn
pīnggñiyūāk	pīnggñiyōqkōnūk	pīnggñājwēn
stāmēk	stāmākōnūk	stāmīn
tātlēmēk	tātlēmākōnūk	tātlēmīn
āh'vīnrāk	āh'vīnlōqkōnūk	āh'vīnlīn
mālrūnrāk	mālrūnlōqkōnūk	mālrūnlīn
pīnggñiyūnlīgāk	pīnggñiyūnlōqkōnūk	pīnggñāyūnlīn
kōlñgnūnrātārāk	kōlñgnūnrātānūk	kōlñgnūnrātārīn
kōlñgnūrūtēk	kōlōqkōnūk	kōlñnīn

585. The ordinals are declined as usual. The localis case is given here, as it is the one most used. *In* or *on the first*, etc.

chāōklēr'mē (149)	āh'vīnrātnē
iēpānē	mālrūnlīgātnē
pīnggñiyūātnē	pīnggñiyūnlīgātnē
stāmētnē	kōlngñūnrātārātnē
tātlēmētnē	kōlngñūrūtētnē

586. Ēpēāt, which is used to express *the twenties*, means *members*, that is to say, the ten fingers and the ten toes. It comes from ēpīnkā, *my members*, ēpīqtñ, ēpē. The third singular possessive is ēpēā, ēpēāk, ēpēāt.

587. Sometimes in place of expressing *one thousand* by tātlēmēn ēpēāt kōlōqkōnūk, or *ten times five twenties*, the word tēsītsāq may occur, which is a corruption of ТЫСЯЧА, the Russian word for *thousand*.

588. *I have one*, etc., is expressed by hwē pīngkātōā ātaūchīmūk, etc.

589. Another way to express *I have one, two, three*, etc., is as follows:

hwē ātaūchēūgwōk pēkā
hwē mālrūgwūk pīqkā
hwē pīnggñiyūgwūt pīnkā

590. *It is in one, both form one, they are one*, is expressed by:

Sing.	ātaūchīmōk
Dual	ātaūchīmūk
Plur.	ātaūchīmūt

591. *Place them one by one, two by two, three by three*, is expressed:

ātaūchēgñōākkūkē
mālrūēgñōākkūkē
pīnggñāzhwēgñōākkūkē

(See 196 and Mode CX.)

592. *One by one*, etc., varies according to the sense in which it is used.

iyāqtūt ātaūchēūkākkūtīng	they go one by one
iyāqtūt mālrōkākkūtīng	they go two by two
iyāqtūt pīnggñiyūkākkūtīng	they go three by three

593. With a verb in the imperative, *one by one*, etc., appears as follows :

iyāqchē ātāuchēūkākklūchē	go one by one
iyāqchē mālrōkākklūchē	go two by two
iyāqchē pīnggñiyūlūchē	go three by three

594. *I have one, two, etc.*, is expressed also as follows :

ātāuchēōqtākā	āh'vīnlīgōqtānkā
mālrōqtāqkā	mālrñlīgōqtānkā
pīnggñiyōrqtānkā	pīnggñiyūnlīgōqtānkā
stāmaūqtānkā	kōlngñūnrātārāqtānkā
tātlēmāūqtānkā	kōlngñūrqtānkā

On 583. These are easily understood. For example :

mālrōqkūg'nūk mālrōk stāmāwōk	twice two is four
tātlēmēn ēpēāt kōlōqkōnūk	ten times five twenties

On 582. The ordinals are used as follows :

iyāqchēkkōā chāōklēulōā	I will go first
iyāqchēkkōūtñ kīnggñōklēulūtñ	thou wilt go second
iyāqchēkkōk pīnggñiyūlūnē	he will go third
kēnā iyāqtā chāōklēulūnē	who goes first?

On 584. The following examples show the use of these :

āmārrhālēkēā ātāuchēg'nūk	make me one pair of salmon skin boots
āllūmāchēkēā mālrūēnūk	make me two pairs of mittens
āzghēlēkēā pīnggñājwēnūk	make me three pairs of gloves
tānglūlēkēā stāmīnūk	make me four pairs of snowshoes
kāmūkshālēkēā tātlēmīnūk	make me five pairs of boots
īvvrhūchēlēkēā āh'vīnlīnūk	make me six pairs of sealskin water-proof boots

595. (400) ūēnāk ēpēāt. In ordinary conversation an elision is made, so that it sounds as ūēnārēpēāt; (300) ākēmēārēpēāt.

596.

ātāuchēūgwōk	it is one = there is one
mālrūgwūk	there are two
pīnggñiyūgwūt	there are three
stāmāūgwūt	there are four
tātlēmāūgwūt	there are five

ăh'vinligūt	there are six
mălrōnligūt	there are seven
pīnggñiyūnligūt	there are eight
kōlñnūnrātārāugūt	there are nine
kōlngñūt	there are ten

597.

attaūchittōă	I got one	ăttāuchüntōă	I am in one place
mălrūtōă	I got two	mălrüg'nittōă	I am in two places
pīnggñiyūtōă	I got three	pīnggñiyüntōă	I am in three places
stāmātōă	I got four	stāmăntōă	I am in four places
tătlūnătōă	I got five	tătlēmăntōă	I am in five places
imkūt chāōklēt pīnggñiyūn			those three first

598. The numerals appear in the following forms also.

ătaūcheūtăkă	I one him = I match myself to him in wrestling
ūnă ătaūcheūtăkăkă	this is my one
ătaūchēūgwōă	I am one
ătaūchittōă	I get one = I kill or catch it
ătaūgñă	I make it one ; I join = I unite
ătaūchimtōk	it is one place

ūkŭkăkă ătaūchēulūkū Agiyūtūm ăttē chămtămlthkōăn tăgūmēăkstē
I believe in one God, the Father Almighty

599.

ăvvūk	a half
ăvgūtūngkătōă	I have half
ăv'gūm ăv'gă	a quarter = half of a half

600.

ătaūchēhăk	one = just one	stāmăhăn	four
mălrōqhăk	two	tătlēmăhăn	five
pīnggñiyōhăn	three		

These five are used generally as emphatic (244). The first follows the model in 320.

ătaūchēhăr'mūk chīkēkărăgñă	he gave me just one
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601.

kēnă chēūmūk ăgñūtnūqtlhōă	who was the first man ?
hwănkūtă ătăqpăktlărăpūt chāōklēgnūk yūmtnūk	
we call them our first parents	

taūgwām ātaūchēūgwūt they are only one
tātlimēn ēpēāt ēpēātnūk ālthhrākōnē two thousand years ago

ūkḥūkākā ātaūchēūchāā Agiyūtūm, ēmūm āttām chāprilḡnūm kēllēt chēlā
nūnām, tānghūmālṛāēm chēlā tānghūmānrilḡnūm tāmāramā tākstēn
credo in unum Deum Patrem Omnipotentem factorem cœli et terræ visi-
bilium omnium et invisibilium

ātaūchēūchāā his state of oneness (153)

602. *A few* is expressed by **kāfchīrhrāt**. The verb form is :

kāfchīrhaūqtūt	they become few	or	are few
kāfchīrhaūqtlhūt	they became few	"	were few
kāfchīrhaūqchēhkūt	they will become few	"	will be few
kāfchīrhaūrūskōnūng	if or when they are few		
kāfchīrhaūtūngḡūr'mūng	although they are few		

603. The Innuits distinguish the four seasons of the year by the following terms :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
spring	ūp'nāqkāk	ūp'nāqkām	ūp'nāqkāmē, etc.
summer	kāāk	kāāḡūm	kāāḡ'mē, etc.
autumn	ūkshōāk	ūkshōām	ūkshōāmē, etc.
winter	ūkshūk	ūkshūm	ūkshūmē, etc.

604. The principal verb forms in which these words occur are the following :

	<i>spring</i>	<i>summer</i>
it is	ūp'nāqkaūqtōk	kāāqtōk
when it is	ūp'nāqkākān	kāākān
before	ūp'nāqkāqpilḡn	kāāqpilḡn
after	ūp'nāqkaūmārākān	kāāḡumārākān
about	ūp'nāqkaū'nāārākān	kāāḡ'nāārākān
every	ūp'nāqkākōākān	kāākōākān
during	ūp'nāqkāqpāk	kāāqpāk
next	ūp'nāqkākū	kāākū
	<i>autumn</i>	<i>winter</i>
it is	ūkshōāqtōk	ūkshūqtōk
when it is	ūkshōākān	ūkshūkān
before	ūkshōāqpilḡn	ūkshūqpilḡn
after	ūkshōārūmārākān	ūkshūmārākān
about	ūkshōānāārākān	ūkshūnāārākān

	<i>autumn</i>	<i>winter</i>
every	ükshōäqkōākān	ükshūkōākān
during	ükshōäpāk	ükshüpāk
next	ükshōākū	ükshükū

NOTE. — These verbs are used just as in English : *mănē ükshēchēhkōä, I will winter here.*

605. The Innu it names of the months, or moons, are as follows :

	<i>Intrans.</i>	<i>Loc.</i>	
Jan.	ërrälüthlōq	ërrälüthlūr'mē, etc.	the great moon
Feb.	kūpnūqchēk	kūpnūqchēmē, etc.	cutting doors
March	tīngmārqlhōrōvīk	tīngmārqlhōr'vīg'mē, etc.	coming of the hawks
April	tīngmīr'vīk	tīngmīr'vīg'mē, etc.	coming of the geese
May	mănēt āngūtēt	mănēt āngūtētnē, etc.	eggs are laid
June	tārāyākfēvīk	tārāyākfēg'mē, etc.	salmon season
July	tīngmāāt īngnūtēt	tīngmāāt īngnūtētnē, etc.	geese moult
Aug.	tīngmāāt tīngnūtēt	tīngmāāt tīngnūtētnē, etc.	geese fly
Sept.	chūpfīk ükshōāk	chūpfīk ükshōāmē, etc.	autumnal drift ice
Oct.	kārātār'vīk	kārātāvīg'mē, etc.	masquerading time
Nov.	chāuyār'vīk	chāuyārāvīg'mē, etc.	drum-dance season
Dec.	ūēvīk	ūēvīg'mē, etc.	making the round

606. Along the seacoast, above the mouth of the Yukon, deer are abundant and geese are less numerous. Hence May has another name there : *tūntūt īr'nēvēāt = deer breed or fawn season.*

607. The difference between the names of July and August is very slight. These two names are rarely used. During this time the daylight is almost continuous.

608. The question *what month is it?* is rendered by a peculiar idiom :

chāvēyūghwă păgīnă = what is it doing straight up there?

When asking this question the speaker always points up to the sky.

609. The verb forms expressing *it is such a moon* are given in full.

it is January	ërrälülthhāugwōk
it is February	kūpnūqchēūgwōk
it is March	tīngmārqlhōr'vēūgwōk
it is April	tīngmīr'vēūgwōk
it is May	mănēt āngūtūkkāt
it is June	tārāyākfīrvēūgwōk
it is July	tīngmāāt īngnūtūkkāt

it is August	tĩngmāāt tĩngnūtũkkāt
it is September	chũpfēũgwōk ũkshōār'mē
it is October	kārātār'vēũgwōk
it is November	chāũyārāvēũgwōk
it is December	ũēvēũgwōk

It is not necessary to repeat all the forms, as they are easily recognized, as :

ũēvĩkǎn	when it is December
ũēvĩqpilǎn	before December (604)

610. The Innuits seem to have had no special names for the days of the week. Those, however, who have come in contact with the whites readily adopted the following terms, which were settled upon by the early Russian traders.

These terms all follow the regular declension. The localis case is given, as it is the most used. Example : *ǎgiyũnũr'mē, on Sunday.*

	<i>Intrans.</i>	<i>Loc.</i>	
Sunday	ǎgiyũnōk	ǎgiyũnũr'mē	prayer day
Monday	pũkyũn	pũkyũtmē	work day
Tuesday	ipērĩn	ipērētmē	second work day
Wednesday	pĩngǎniyũrĩn	pĩngǎniyārātmē	third work day
Thursday	stāmārĩn	stāmārētmē	fourth work day
Friday	tātlēmērĩn	tātlēmērētmē	fifth work day
Saturday	mǎkǎēnōk	mǎkǎēnũr'mē	bath day

611. The verb form :

it is Sunday	ǎgiyũnrōōk
it is Monday	pũkyũtgñōōk
it is Tuesday	ipēritgñōōk
it is Wednesday	pĩngǎniyĩritgñōōk
it is Thursday	stāmēritgñōōk
it is Friday	tātlēmēritgñōōk
it is Saturday	mǎkĩnrōōk

		<i>Year</i>	
612.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ǎlthhrǎkōk	ǎlthhrǎkũk	ǎlthhrǎkũt
<i>Trans.</i>	ǎlthhrǎkũm	—	—
<i>Loc.</i>	ǎlthhrǎkũmē	ǎlthhrǎkũgnē	ǎlthhrǎkũnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

Month

613.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ěrrälők	ěrrälūk	ěrrälūt
<i>Trans.</i>	ěrrälūm	—	—
<i>Loc.</i>	ěrrälūmē	ěrrälüğnē	ěrrälünē
<i>etc.</i>	etc.	etc.	etc.

Day

614.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	űr'nūk	űrrünrūk	űrrünrūt
<i>Trans.</i>	űrrünrhūm	—	—
<i>Loc.</i>	űrrünūr'mē	űrrünrüg'nē	űrrünūr'nē
<i>etc.</i>	etc.	etc.	etc.

EXAMPLES

615. On the use of *ălthhrākők* :

When this is used in the possessive it follows the regular declension (31).

ălthhrākünkă	ămthlěrtūt mănē	I have been here many years
ălthhrākūtñ	ămthlěrtūt mănē	thou hast been here many years
ălthhrākŵē	ămthlěrtūt mănē	he has been here many years

This, literally, is *my years here are many*. The negative is :

ălthhrākünkă	ămthlīnrātūt mănē	my years here are not many
chēüğnătñē	tămăr'mūng	ante omnia saecula

616. *Time when* is expressed by the localis case.

ălthhrăgnē	last year
yălăăgnē	year before last
ălthhrăgnēm ămătēgnē	three years ago (387)
ūkūg'nē ălthhrăgnē	year after next (273) (dual)

When *pāk* is added to time expressions it conveys the idea of *duration*.

ălthhrākōqpāk	the whole year, all the year, during the year
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Kōākăn, which appears to be the third singular of *kūmă* (514), when added to time expressions, conveys the idea of *succession* or *consecution*.

ălthhrākōākăn	every year
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Kū is the characteristic of *when* in the future (624).

ălthhrākū	next year
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EXAMPLES

617. On the use of *ěrrälök*, *moon* or *month*:

<i>aügümē ěrrälümē</i>	last month
<i>ěrrälüg'nē auqküg'nē</i>	two months ago
<i>ūkümē ěrrälümē</i>	next month
<i>ūküm ěrrälüm chāōklāānē</i>	before next month
<i>ūküm ěrrälüm kīnggñūklāānē</i>	after next month
<i>ěrrälūnākān</i>	every month
<i>ěrrälök kāshūklūkū</i>	the whole month through
<i>mānā ěrrälök nāngkān</i>	when this month ends
<i>mānā ěrrälök nāngvilgān</i>	before this month ends
<i>ūkügñē ěrrälügñē</i>	two months from now

618. *Day, night, etc.:*

<i>ūr'nūqpāk</i>	during the day, the whole day
<i>ākwāwāk</i>	yesterday
<i>yālāāgnē</i>	day before yesterday
<i>yālāākū</i>	day after to-morrow
<i>taūkūt ūrrūnrūt kīnggñōāthūn</i>	after these days
<i>ūnwākū</i>	to-morrow
<i>ūnwākū ātākōmē</i>	to-morrow night
<i>ūrrūnrhūm kōkānē</i>	at midday
<i>ūnwākōākān</i>	every morning
<i>ūnōāk = ūnōām = ūnōāmē</i>	early morning
<i>ūnōāyāk</i>	very early morning
<i>ūnūk = ūnūm, ūnūktōk, ūnūkān</i>	night, it is night, when it is night
<i>ūnūm kōkānē</i>	at midnight
<i>ūnūqpāk</i>	all night
<i>nāththlōkfāqtōk ākāqtā</i>	it is about noon (i.e., the sun nears the zenith)

Promiscuous Time Expressions

619.

<i>ēmūmē</i>	at that time
<i>ēmūmē ūnūgūmē</i>	during that night
<i>ēmūm chēūgñānē</i>	some time before
<i>ēmūm kīnggñōānē</i>	some time after
<i>ēmūkūnnēr'nūk</i>	from that time
<i>chēūgñārākūn</i>	a little while before
<i>taūm chēūgñānē</i>	before that time
<i>taūm kīnggñōānē</i>	after that time

mātūmē	at this time
mātūmē ūnūgūmē	during this night
mātūm chēūgñānē	before this time
mātūm kīnggñōānē	after this time
hwākūnnēr'nūk	from now
kīnggñōārākūn	a little while after
kētōānē	then after

620. The following are idiomatic expressions derived from modes, etc. The use of these is shown in the various examples throughout the grammar.

ātāātā	by and by	īllēnē	another time
ātāātākōākān	every minute	īllitnē	sometimes
ātāātākū	in a moment	īllēkūn	sometimes
ākkā tāmānā	in old times	pīkshīātōk	not yet
ākkānē tāmānē	in the remote past	tāmmā	at once
ākūlāunākū	frequently	tāmākūnnēr'nūk	since long ago
chāmē	when?	tāmātūm nāthlēnē	in olden times
chām īllēnē	one time, once	tāum kīēgñāgñē	during this time
chāt īllētnē	sometime	tōānē	then
chāt īllitnē	sometimes	ūkākfaūhūn	pretty soon
ēchēvākū	later on	ūkānikū	in the future
hwānēkōōrqkū	presently	ūmēkū	next time
hwānērpāk	now meanwhile	ūmīfkēñākū	after a while
hwātōā pīnrātōk	it is not the time now	ātāātākōōrqkū	by and by

621.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ākkwāwāthlāk	ākkwāwāthlāk	ākkwāwāthlāt
<i>Trans.</i>	ākkwāwāthlām	—	—
<i>Loc.</i>	ākkwāwāthlāmē	ākkwāwāthlāgnē	ākkwāwāthlānē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

hwātōāthlāk	the now thing	ēr'nūr'māthlāk	the to-day thing
ūnnwāthlāk	the morning thing	ālthhrāg'nāthlāk	the last year thing

tūlūkārūk ākkwāwāthlāk

the crow which was killed yesterday (i.e., the yesterday was crow,
"killed" being understood)

tūntū ūnnwāthlāk

the deer killed this morning

Some words expressing time end in *tāk*, as, *ālthhrānētāk* *ālthhrānētāt* *chāngūt*, *last year's grass*. *Fresh* or *green grass* is expressed by *nūtārāt* *chāngūt*.

622.

tāmātñ ūētānāuqtūtñ ūnwākūlthhrānūn	may you live till to-morrow !
ūnwākūlthhrānūn	until to-morrow
ūnūlthhrānūn	until to-night
ātākūlthhrānūn	until evening
ālthhrākūlthhrānūn	until next year

623.

ākkātāmānā	olden times
ākkātāmānē	in olden times
ākkātāmānēnēr'nūk	from olden times
ākkātāmānēnēqstūn	as in olden times

624. *When*, meaning "at what future time?" is to be rendered by *kākū*.

625. *When*, meaning "at what past time?" is rendered by *kānvāk*.

NOTE 1. — *Mē* is frequently added for emphasis, and also *tānūm*.

NOTE 2. — Both these words invariably require the interrogative aspect.

kākū ūkēchēksēt	when will you come ?
kānvāk ūkēchēt	when did you come ?
kāngvār'mē tānūm pīlthhūyēā !	when in the world did I do it !

All expressions relating to *future time* terminate in *ū*.

All expressions signifying *duration* terminate in *pāk*.

There appears to be no word to express *time*.

The Interjections

626. The usual interjections or exclamatory words used in Innuït are very numerous. The following list comprises many words, some of which, strictly speaking, are not interjections, but as they are often used in an exclamatory sense they are included here for the sake of convenient reference.

āgnū	āng	chēlā	chiyēt
āgnūātā	āqchā	chēlāchōā	ēlthlā
āh	ātāātā	chēlā kă	hwā
ākă	ātām	chēlēkvă	hwăkă
ākăkăkă	ātām ūkēkă	chēn	hwăkīk
ākăkēkă	āuthlū hwī	chēnhwă	hwăkikhwī hwănēhwă
ākīyūmēān	āuthlū thlū	chēnmē	hwăhōk
ākkkă	chămī	chēnmē hwănēhwă	hwănē

hwănēhwă	kănnă	nūtăn	tōāthlühök äm
hwănū	kăpĭk kă	nūtănthlühök	tōāthlühök hwī
hwăk	kēkē	nāuhwă	tōātñ
hwăthlū	kētă	nāuhwămē	tōi
hwăthlūthlū	kētăkē	nāuhwănāu	tōi ikēkă
hwătñ	kētăkēmē	pătăgămūk	tōihwă
ikkēkē	kĭthlūn	tăng	tōihök
ikkēkēkă	kĭthlūn mē	tōăkă	tōikă
iyūmēăn	kiyūhwă	tōălth	tōikwī
iyūmēăn hök	kiyūmē	tōăthlē	tōimē
kă	kōkăh	tōăthlētōă	tōiyūhwă
kăng	kōkōkă	tōăthlū	tōiyūnrătök
kăngñăthlū hwă	mī (and the rest in 361)	tōăthlühök	ŭkkūkūkă

627. *hūm*. This is a very common expletive, and is used as an enclitic after such words as are intended to be emphatic : *ūmhūm*, *hwătñhūm*, etc.

ūmhūm kănrŭtlărăkūt

how he often told us

628. The following expressions are also exclamatory, and are mostly in the augmentative form. Thus they correspond to the superlative degree.

NOTE. — *Tănŭm*, *indeed*, can be added to these.

ăllĭngnōkfă

oh, how terrible !

ărrĕnkăăpă

oh my ! (irritation, impatience, etc.)

ăqchăkăqpă

now that is too much !

ăsănăkfă

what a pity !

kăzhgñūēpă

how shameless !

kēmŭqtĭkŭqchēvă

what a fine dog !

nūănĭrqpă mătŭmē

oh, how nice it is here !

ăthlănŭksĭqpă

an unexpected guest !

mĭklēnevă

well, so small !

ăshărqpă

how fine !

ăshēpă

how bad !

629.

ăllĭngnōkpĕtlē

it is most dreadful !

tăthlŭr'nōkpĕtlē

it is most welcome !

kwēyănōkpĕtlē

it is most gratifying !

hwătłēkēkăpĕtlē

many thanks !

630. Such words as *one of a pair, one of a set, a mate, a fellow*, etc., are expressed in Innuît by *inglū*. As there is no one distinctive word in English which corresponds exactly to this, the translation is often somewhat awkward in appearance.

ūnātūfchē inglūēt thlēyārānkā, inglūētā ātōq'yūg'nīlthkētnūn

I place one of your hands where the other cannot touch it (lit., your fingers their set I put them, their mates to where they cannot touch)

The word "hand" is expressed by *fingers* (749), hence the verb is plural. *inglūēt* is the third plural intransitive, and *inglūētā* the third plural transitive of the possessive. *Ātōq'yūg'nīlthkētnūn* is the third plural terminalis of *ātōq'yūg'nīlthkūmnūn*, from *ātōq'yūg'nītākā*, *I cannot reach it* (77).

631.

īrrūmā inglōā ūkkānīm kūn

just as I had one foot in the canoe

īrrūvūt inglōā ūkkānūqḡghūn

just as thou hadst one foot in the canoe

īrrūmē inglōā ūkkānrākūn

just as he had one foot in the canoe

Lit., *of my leg its mate, my leg's mate just embarked* (canoe understood); *ūkkōā, I embark, enter a boat*, etc. = *ūkkākā*.

632. *inglūpēānkātōk* is used to express *a person who is one-eyed*. This is in the possessive, Mode I. Lit., *he has one of a pair*.

633. *inglōāqtūkūt kā?* *are we more than half-way?* = *are we in its other (half part)?* etc. (For *half-way*, see 638.)

634. *inglūēlgnōk* (133). In native stories this word expresses *a certain monster resembling a man, but divided at the median line; a half man* (636).

635.	Sing.	Dual.	Plur.
<i>Intrans.</i>	<i>inglū</i>	<i>inglūk</i>	<i>inglūt</i>
<i>Trans.</i>	<i>inglūm</i>	—	—
<i>Loc.</i>	<i>inglūmē</i>	<i>inglūg'nē</i>	<i>inglūnē</i>
<i>Mod.</i>	<i>inglūmūk</i>	<i>inglūg'nūk</i>	<i>inglūnūk</i>
<i>Term.</i>	<i>inglūmūn</i>	<i>inglūg'nūn</i>	<i>inglūnūn</i>
<i>Vial.</i>	<i>inglūkūn</i>	<i>inglūg'nērghūn</i>	<i>inglūthūn</i>
<i>Æqual.</i>	<i>inglūtūn</i>	<i>inglūqtūn</i>	<i>inglūtstūn</i>

636. The possessive form :

	<i>Intrans.</i>	<i>Trans.</i>
<i>Sing.</i>	īnglūkă	īnglūmă
<i>Dual</i>	īnglūqkă	īnglūgmă
<i>Plur.</i>	īnglūnkă	īnglūmă

637. Each set is conjugated through all the persons, and each person has its full set of cases, as usual.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my mate	īnglūkă	īnglūmă	īnglūmnē, etc.
thy mate	īnglūn	īnglūvūt	īnglūvnē, etc.
his mate	īnglōă	īnglōăn	īnglōănē, etc.

638. The third persons are most frequently used.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	īnglōă	īnglūk	īnglūēt
<i>Trans.</i>	īnglōăn	—	īnglūētă
<i>Loc.</i>	īnglōănē	īnglūg'nē	īnglūētne

639. The word *īllākă* means *my friend, associate, relative*, etc. The full paradigm is given in 644. To each person belongs, as usual, a full set of cases, as :

	<i>my</i>	<i>thy</i>	<i>his</i>
<i>Intrans.</i>	īllākă	īllăn	īllē
<i>Trans.</i>	īllămă	īllāvūt	īllēn
<i>Loc.</i>	īllămnē	īllăvnē	īllēnē
<i>Mod.</i>	īllămnūk	īllăvnūk	īllēnūk
<i>etc.</i>	etc.	etc.	etc.

640. The verbal form is *īllākăkă*.

īllākūmkū kă ūnă pēchērkan?

if I add this (i.e., to what I have offered or paid you), will you do it?

641. The partitive form is *īllăhăk* (320).

īllăhrēnūk pīngkătōă

I have a bit or portion of it

642. Examples of *īllākăkă* in various modes ; *īllăngkătōă*, the possessive, Mode I :

kittūmūk īllăngkăchēt

whom have you with you? (this is an example in the interrogative aspect of the possessive mode)

īllăklēūtăkă I join with him

īllălărănkă I often add to them

643. ĭllār'lōkā, ĭllār'lūn, ĭllār'lōā = *my poor friend*. This form occurs occasionally, and is declined as in 184.

hwātkāpīk āshīlrāāmūk ĭllīthlēūnēūt
there is not a good one in the whole lot

644.

Sing.	my	Sing.	ĭllākā	ĭllāmā
		Dual	ĭllāqkā	ĭllāgmā
		Plur.	ĭllānkā	ĭllāmā
	thy	Sing.	ĭllān	ĭllāvūt
		Dual	ĭllāqkñ	ĭllāqpīt
		Plur.	ĭllātñ	ĭllāvūt
	his	Sing.	ĭllē	ĭllēn
		Dual	ĭllāk	ĭllāqkñ
		Plur.	ĭlli	ĭllin
Dual	we both, our	Sing.	ĭllāhpūk	ĭllāmūgnūk
		Dual	ĭllāqpūk	ĭllāgmūgnūk
		Plur.	ĭllāpūk	ĭllāmūgnūk
	you both, your	Sing.	ĭllāzūk	ĭllāftūk
		Dual	ĭllāqtūk	ĭllāqṗtūk
		Plur.	ĭllātūk	ĭllāftūk
	they both, their	Sing.	ĭllēk	ĭllēgnūk
		Dual	ĭllāqkēk	ĭllāqkēnkā
		Plur.	ĭllākēk	ĭllākēnkā
Plur.	our	Sing.	ĭllāhpūt	ĭllāmtā
		Dual	ĭllāqpūt	ĭllāgmā
		Plur.	ĭllāpūt	ĭllāmtā
	your	Sing.	ĭllāzē	ĭllāfchē
		Dual	ĭllāqchē	ĭllāqṗchē
		Plur.	ĭllāchē	ĭllāfchē
	their	Sing.	ĭllēt	ĭllētā
		Dual	ĭllāqkēt	ĭllāqkēttā
		Plur.	ĭllit	ĭllitā

645. To express *certain*. *Certain, a certain person, a certain time*, etc., are expressed idiomatically by *ĭllākā*. The peculiarity of the idiom consists in the use of the plural according to the following examples :

	<i>a certain man</i>	<i>two certain men</i>	<i>certain men</i>
<i>Intrans.</i>	yūt illēt	yūt illāqkēt	yūt illit
<i>Trans.</i>	yūt illētā	yūt illāqkēttā	yūt illitā
	yūt illēt tkētōk a certain man came	yūt illētā pēā a certain man did it	
	yūt illitā ūkfūkküksitlārāt ūnā	certain men do not believe this	
	ŭrūnrēt illitnē on certain days	nāut illētnūk from a certain fruit	

646. *One time, on a certain occasion, sometime, etc.*, are expressed by a combination of this form and *chă*, as :

<i>Sing.</i>	chăt illētnē	<i>Plur.</i>	chăt illitnē
	chăt illitnē pīrqchīrīlāqtōk mănā		sometimes it is stormy here

NOTE. — *Chăm illēnē, another time.*

647. This means *my other one, my comrade, etc.*

<i>Sing.</i>	iēpākā	<i>Dual</i>	iēpāqkă	<i>Plur.</i>	iēpānkă
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648. The personal form, declined as in 73 :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my	iēpākă	iēpāmă	iēpāmnē
thy	iēpăn	iēpāvūt	iēpāvnē
his	iēpă	iēpăn	iēpānē

649. Examples of some of the usual verb forms :

iēpāngkătōă (Mode I)	I have another
iēpītōă (Mode VI)	I have no other (no comrade)
iēpāunănē (511)	alone, without another
iēpākăkă	it is my other

650. *All* is expressed as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	tămălthkōk	tămălthkūk	tămălthkūt
<i>Trans.</i>	tămălthkūm	—	—
<i>Loc.</i>	tămălthkūmē	tămălthkūg'nē	tămălthkūnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

651. Various forms of *tămălthkōk* :

tămălthkūnrătōk	tămălthkūgwōk
tămălthkūnrilgnōk	tămălthkūgnōk
tămălthkūlrăă	

652.

<i>Sing.</i>	{	I	tămalthkör'mă
		thou	tămalthkörpît
		he	tămalthkōän
		he	tămalthkör'mă
<i>Dual</i>	{	we both	tămalthkömnük
		you both	tămalthkörqptük
		they both	tămalthkōägnük
		they both	tămalthkör'mük
<i>Plur.</i>	{	we	tămalthkömtă
		you	tămalthköfchē
		they	tămalthkwētă
		they	tămalthkör'müng

653.

<i>Sing.</i>	{	I	tămărămä
		thou	tămăqpît
		he	tămēn
		he	tămărămä
<i>Dual</i>	{	we both	tămămnük
		you both	tămăqptük
		they both	tămăqkēnkă
		they both	tămărămük
<i>Plur.</i>	{	we	tămămtă
		you	tămăpchē
		they	tămită
		they	tămărămüng

MISCELLANEOUS EXAMPLES

654.

tămalthkōk tămărăkä
 tămalthkōän pēyügākă
 ūkūt tămit or ūkūt tămăr'müng
 năuthlŭlrăēt tămăr'müng māvūt tikilēt
 äpskē tămită
 tăukūk ar'năk tămăr'mük tōkōk
 chōrōt ächēātnnūn thlēlūkū tămalthkōän

 chă-tămăr'mă mântōk
 chăt-tămăr'müng mântūt
 tămalthkūnrătūt illit pētūt
 tămalthkūnrilgnōk pēyūnrătăkä

 tămămtă iyăqtūkūt
 chă-tămēn tănghă
 chăt-tămăt pēyūg'lărī
 tămalthkör'mă iyăqchēhkōă
 tămăt ätsăt
 nūnă tămēn
 tămalthkwētă tifkăkē

I lost the whole of it = it all
 I want it all
 all these
 let all the sick come here
 ask them all
 those two women, both dead
 he, putting the whole of it under
 the bed-mat
 everything is here
 all things are here
 some parts are wanting
 I do not want one which is not
 complete
 we all go
 he sees everything
 he wants all things
 I'll go, having all my things
 all kinds of berries
 the whole world
 make them all come

655. *It is almost all* is expressed by tămăklāugwōk; the negative is tămăklāunrătōk. This has all the usual forms.

The possessive :

my	$\left\{ \begin{array}{l} S. \text{ tāmāklākā} \\ D. \text{ tāmāklīqkā} \\ P. \text{ tāmāklīnkā} \end{array} \right.$	thy	$\left\{ \begin{array}{l} S. \text{ tāmāklīn} \\ D. \text{ tāmāklīrqkn} \\ P. \text{ tāmāklītn} \end{array} \right.$	his	$\left\{ \begin{array}{l} S. \text{ tāmāklē} \\ D. \text{ tāmāklēk} \\ P. \text{ tāmāklī} \end{array} \right.$
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656. The case forms :

	<i>Intrans.</i>		<i>Trans.</i>		<i>Loc.</i>
my	tāmāklākā	my	tāmāklīmā	in my	tāmāklīmṇē
thy	tāmāklīn	thy	tāmāklīrpit	in thy	tāmāklīrpṇē
his	tāmāklē	his	tāmāklēn	in his	tāmāklēṇē

657. The transitive :

my	tāmāklāg'mā
thy	tāmāklīrpit
his	tāmāklāgmā
	etc.

658.

tāmāklēn pēūghwā	he wants almost all of it
tāmāklīqkēnkā pēūghwik	he wants almost all of both
tāmāklitā pēūghwi	he wants almost all of them
tāmāklāg'mā hwēntōk	it is almost all here
tāmāklāg'mūk hwēntūk	both are almost all here
tāmāklāg'mūng hwēntūt	all are almost all here

A few of the adjutant forms :

tāmāklāukān	tāmāklāūgṇān
tāmāklāuwākān	tāmāklāūrān

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Sing.</i>	tūgṇīlthkōk	tūgṇīlthkūm	tūgṇīlthkūmē, etc.
<i>Dual</i>	tūgṇīlthkūk	—	tūgṇīlthkūg'nē, etc.
<i>Plur.</i>	tūgṇīlthkūt	—	tūgṇīlthkūṇē, etc.

THE POSSESSIVE INTRANSITIVE (SINGULAR)

	<i>Dual.</i>	<i>Plur.</i>
660. <i>Sing.</i>		
my tūgṇīlthkōkā	we both, our tūgṇīlthkōrpūk	our tūgṇīlthkōrpūt
thy tūgṇīlthkōān	you both, your tūgṇīlthkōrtūk	your tūgṇīlthkōrchē
his tūgṇīlthkōā	they both, their tūgṇīlthkōāk	their tūgṇīlthkōāt

THE POSSESSIVE TRANSITIVE

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūgnīlthkōmä	we both, our	tūgnīlthkōmnūk	our tūgnīlthkōmtä
thy	tūgnīlthkōr'pīt	you both, your	tūgnīlthkōrqptūk	your tūgnīlthkōr'pche
his	tūgnīlthkōān	they both, their	tūgnīlthkōr'mūk	their tūgnīlthkōētä

THE VERB FORM

661.

tūgnīlthkōkākä, tūgnīlthkōkāmkin, etc.

EXAMPLES

662.

näkklikkänkä	tūgnīlthkūnkä	I love my relatives
kässūchākōnäk	tūgnīlthkōr'pīt illētnūk	do not marry any near relative
taūnā	tūgnīlthkōkākä	this person is my relative
tūgnīlthkōkāmkin		you are my relative

THE POSSESSIVE INTRANSITIVE

663.

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūngkä	we both, our	tūngvūk	our tūngvūt
thy	tūngñ	you both, your	tūngzūk	your tūngzē
his	tūnge	they both, their	tūngēk	their tūngēt

THE POSSESSIVE TRANSITIVE

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūngmä	we both, our	tūngnūmnūk	our tūngūmtä
thy	tūngvūt	you both, your	tūngmūftūk	your tūngūfchē
his	tūngēn	they both, their	tūngmūk	their tūngētä

EXAMPLES

664.

tūnggñūtñ	chūchūkēkē	love your relatives
hwānēhwā	tūngmä ātrā	this is the name of my next (brother or sister)
ññ	tūngē tkētōk	his next to him comes (i.e., a brother or sister)
chāgnūgnā	chārūmēm tūngñēnñ	I turn off towards the left
ārvūsūt	hwānkūtä īrkklūm tūngñēnūk	deliver us from evil

pīnggñiyūn kāuwāngkātōk tūnggñē
there are three sleeps to it (i.e., four days distant)

665. The possessive :

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūnglikā	we both, our	tūngliqkā	our tūnglīnkā
thy	tūnglēn	you both, your	tūngliqkñ	your tūnglētñ
his	tūnglēā	they both, their	tūnglēk	their tūnglē

This also means *adjoining* or *next to me*, and expresses a *brother* or *sister next in age*.

The verb form is :

tūnglēlīrākā	I am next to him
ākōmōā tūnglēlīr'lūtñ	I sit next to you
tūnglēā nūm yākshīqtōk	the next house is far off
tūnglēāt nūnāt yākshīqtūt	the next village is far off
tūnglētnūn nūnānūn iyaqtōk	he went to the next village

666. Tūngēnlīgnōk, tūngēnlīgnūk, tūngēnlīgnūt.

tūngēnlīgnōk tkētōk	the next one comes
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667. Tūnglēānlīgnōk, tūngēnlīgnūk, tūngēnlīgnūt, *the one next to the second*.

tūnglēānlīgnōk pēyūgākā	I want the third one from it
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668. *Kēmā* signifies *alone*. It has the usual series of forms, the use of which will be understood by the references.

<i>Sing.</i> { I kēmā thou kēvūt he kēmē	<i>Dual</i> { we both kēmnūk you both kiftūk they both kēmūk	<i>Plur.</i> { we kīmtā you kīfchē they kēmūng
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Kēmā may go with any suitable verb. .

kēmā mǎntōā	I am here alone
chēn kēvūt mǎnchēt	why do you stay here alone?
kēmā iyaqchēhkōā	I will go alone
kēmā iyağ'lōā	I am going alone

nūnāvūt kēmē nūnānrātōk, chēlā illāngkātōk mǎlrōnlīg'nūk
our earth is not an earth alone, for it has seven comrades

Kēmā takes also the ending *mīttōā* (383).

yānē kēmīttōk	he is off there alone
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669. *Kēmă* may assume any compatible mode.

<i>kēmăchŭqtōă</i>	I wish to be alone (Mode LXII)
<i>kēmăchŭnkŭqtōă</i>	I like to be alone
<i>kēmthlŭrtōă</i>	I am left alone (Mode XCIX)

670. Each of the nine persons has its full set of cases, as, *kēmă*, *kēm̃nē*, *kēm̃nŭk*, etc.; *kēvŭt*, *kēvnē*, *kēvnuk*, etc.

671. For *kēmălŭchākă* see paradigm (153).

672. *Kēmă* is also used to express *only*. *The good only enter heaven = the good alone*. *Only*, in the sense of *simply*, *merely*, is rendered by *taŭgwăm*.

673.

<i>ŭnă kēġnăn pēkăkă</i>	this one alone I have	= I have only this one
<i>ŭkŭk kēqkinkă pēkăqkă</i>	these two alone I have	= I have only these two
<i>ŭkŭt kēġnētă pēkănkă</i>	these alone I have	= I have only these

674.

<i>Sing.</i> { <i>kăhăr'mă</i> <i>kăhăqpŭt</i> <i>kăhăr'mă</i>	<i>Dual</i> { <i>kăhămnŭk</i> <i>kăhăftŭk</i> <i>kăhăr'mŭk</i>	<i>Plur.</i> { <i>kăhămtă</i> <i>kăhăfchē</i> <i>kăhăr'mŭng</i>
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kăhărmă ŭnētătġnă they deserted me = left me alone

675. *Kăhărmă* appears to differ very little from *kēmă* (668).

The following examples present a few of the verb forms.

<i>kăhărmēchŭqtōă</i>	I want to be alone
<i>kăhăr'mēchŭnrētōă</i>	I do not want to be alone
<i>kăhăr'mittōă mănē</i>	I am here alone (383)
<i>chēn kăhăr'mēchēt mănē?</i>	why do you stay alone here?

kăhăr'mŭlġnēnănimnē yŭm ŭkētăngă

in my being alone a man came to me

nŭlăăkilrăēk ŭētălrăēk kwēġŭm snēnē kăhăr'mŭk tōi

a married couple were living alone on the bank of a river

hwătŭ ŭthlămŭk thlŭ yŭġ'mŭk illăunătŭk

they two being without any other person with them (510)

676.

<i>Intrans.</i>	my	<i>pēkă</i>	<i>pēkăkă</i>	<i>pēkăkăkă</i>
<i>Trans.</i>	my	<i>pēmă</i>	<i>pēkămă</i>	<i>pēkăkămə</i>
<i>Loc.</i>	in my	<i>pġmnē</i>	<i>pēkămnē</i>	<i>pēkăkămnē</i>

Pěkā = *my*, and is declined according to the paradigm (678).

<i>pěkā mǎntók</i>	mine is here
<i>chīkērāmkīn pēmǎ illitnūk</i>	I give you some of mine
<i>chīkērāmkīn pēmǎ illētnūk</i>	I give you any of mine
<i>hwē pěkā pēyūgākā</i>	I want mine
<i>pěkā nǎntǎ</i>	where is mine?
<i>chīkērāmkīn pīmnūk</i>	I give you mine
<i>pīmnūn thlēū</i>	put it in mine
<i>pētñ yǎntūt</i>	yours are yonder
<i>nāzvāgīzgñǎ pīvnūk</i>	show me yours
<i>kēgñǎn pēkāpūk</i>	it is the only one we (both) have
<i>pīmkūn iyē</i>	
go by mine (when it is mutually understood what the speaker refers to, as, <i>my sled, my canoe, etc.</i>)	

And in like manner may be said:

<i>kēǎ pēǎnē</i>	in whose is it?
<i>hwē pīmnē</i>	it is in mine
<i>pīmtūn iyōklārālūkū</i>	make it like mine

677. *Pěkākā* = *it is mine*. This is the verb form. (See paradigm, 683.)

<i>ūkūt pēkānkǎ, mǎkūt āthlām pēkīt</i>	these are mine; those belong to another
<i>ūm pēkā</i>	this one owns it
<i>hwē pēkākā</i>	it is mine = I own it
<i>kēǎ pīkāu ūnǎ</i>	whose is this? = who owns this?
<i>nǎllēǎk pīksēǎ</i>	which one is mine?

Examples of *pēkā mā*:

<i>pīllēǎkī hwǎnkūtǎ pēkāmtnūk</i>	he made them for us
<i>kīyēyūgñǎ hwē pēkāmnūk</i>	I make a canoe for myself
<i>chāmūk chīkkārchēsēǎ pēkāmnūk</i>	what will you give me for mine?
<i>tāgūchē pēkāpētsnūk</i>	take for yourselves
<i>ūqkāōqtók pīmnūk</i>	he cuts my wood
<i>ūqkāōqtók pēkāmnūk</i>	he cuts wood for me
<i>ūqkāōqtók pēkā mēnūk</i>	he cuts wood for himself
<i>kāthlāchūnitōǎ pēyūkūm'nūk</i>	I cannot say what I want
<i>kāthlātūrētōǎ pēyūkūmnūk</i>	I do not say what I want
<i>pēyūkūmnūk from pēyūqtōǎ</i>	my wanted thing (Mode LXII)

678.			<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>
<i>Sing.</i>	my	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēkă} \\ \text{pīqkă} \\ \text{pīnkă} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēmă} \\ \text{pīgmă} \\ \text{pēmă} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmnē} \\ \text{pīgmñē} \\ \text{pīmnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmnūk} \\ \text{pīgmñūk} \\ \text{pīmnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmnūn} \\ \text{pīgmñūn} \\ \text{pīmnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmkūn} \\ \text{pīgmkūn} \\ \text{pīmkūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmtūn} \\ \text{pīgmtūn} \\ \text{pīmtūn} \end{array} \right.$
	thy	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīn} \\ \text{pīqkñ} \\ \text{pētñ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīvūt} \\ \text{pīqpīt} \\ \text{pīvūt} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīvnē} \\ \text{pīqñnē} \\ \text{pīvnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīvnūk} \\ \text{pīqñnūk} \\ \text{pīvnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīvnūn} \\ \text{pīqñnūn} \\ \text{pīvnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfkūn} \\ \text{pīqñghūn} \\ \text{pīfkūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftūn} \\ \text{pīqñtūn} \\ \text{pīftūn} \end{array} \right.$
	his	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēă} \\ \text{pēăk} \\ \text{pē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăn} \\ \text{pīqkñ} \\ \text{pēn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēănē} \\ \text{pīqknē} \\ \text{pēnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēănūk} \\ \text{pīqknūk} \\ \text{pēnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēănūn} \\ \text{pīqknūn} \\ \text{pēnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăkūn} \\ \text{pīqkūn} \\ \text{pēkūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēătūn} \\ \text{pīqktūn} \\ \text{pētūn} \end{array} \right.$
<i>Dual</i>	we, ² our	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēvūk} \\ \text{pīqpūk} \\ \text{pēpūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmnūk} \\ \text{pīgmñūk} \\ \text{pīmnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmūg'nē} \\ \text{pīgmūg'nē} \\ \text{pīmūg'nē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmūg'nūk} \\ \text{pīgmūg'nūk} \\ \text{pīmūg'nūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmūg'nūn} \\ \text{pīgmūg'nūn} \\ \text{pīmūg'nūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmūg'nērg'hūn} \\ \text{pīgmūg'nērg'hūn} \\ \text{pīmūg'nērg'hūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmūqstūn} \\ \text{pīgmūqstūn} \\ \text{pīmūqstūn} \end{array} \right.$
	you, ² your	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīzīk} \\ \text{pīqtīk} \\ \text{pētīk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftīk} \\ \text{pīqñtīk} \\ \text{pīftīk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftūg'nē} \\ \text{pīqñtūg'nē} \\ \text{pīftūg'nē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftūg'nūk} \\ \text{pīqñtūg'nūk} \\ \text{pīftūg'nūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftūg'nūn} \\ \text{pīqñtūg'nūn} \\ \text{pīftūg'nūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftūg'nērg'hūn} \\ \text{pīqñtūg'nērg'hūn} \\ \text{pīftūg'nērg'hūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīftūqstūn} \\ \text{pīqñtūqstūn} \\ \text{pīftūqstūn} \end{array} \right.$
	they, ² their	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăk} \\ \text{pīqkēk} \\ \text{pēk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăgnūk} \\ \text{pīqkēnkă} \\ \text{pēkēnkă} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăgnē} \\ \text{pīqkēg'nē} \\ \text{pēkēgnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăgnūk} \\ \text{pīqkēg'nūk} \\ \text{pēkēgnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăgnūn} \\ \text{pīqkēg'nūn} \\ \text{pēkēgnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăg'nērg'hūn} \\ \text{pīqkēg'nērg'hūn} \\ \text{pēkēg'nērg'hūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăqstūn} \\ \text{pīqkēgnūqstūn} \\ \text{pēkēgnūqstūn} \end{array} \right.$
<i>Plur.</i>	our	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēvūt} \\ \text{pīqpūt} \\ \text{pēpūt} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmtă} \\ \text{pīgmītă} \\ \text{pīmtă} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmtnē} \\ \text{pīgmītnē} \\ \text{pīmtnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmtnūk} \\ \text{pīgmītnūk} \\ \text{pīmtnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmtnūn} \\ \text{pīgmītnūn} \\ \text{pīmtnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmthūn} \\ \text{pīgmīthūn} \\ \text{pīmthūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīmstūn} \\ \text{pīgmīstūn} \\ \text{pīmstūn} \end{array} \right.$
	your	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīzī} \\ \text{pīqchē} \\ \text{pēchē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfchē} \\ \text{pīqñchē} \\ \text{pīfchē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfchnē} \\ \text{pīqñchsnē} \\ \text{pīfchnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfchnūk} \\ \text{pīqñchsnūk} \\ \text{pīfchnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfchnūn} \\ \text{pīqñchsnūn} \\ \text{pīfchnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfchhūn} \\ \text{pīqñtshūn} \\ \text{pīfchhūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pīfstūn} \\ \text{pīqñtstūn} \\ \text{pīfstūn} \end{array} \right.$
	their	$\left\{ \begin{array}{l} \text{Sing.} \\ \text{Dual} \\ \text{Plur.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăt} \\ \text{pīqkēt} \\ \text{pēt} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēătă} \\ \text{pīqkētă} \\ \text{pētă} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēătnē} \\ \text{pīqkētnē} \\ \text{pētnē} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēătnūk} \\ \text{pīqkētnūk} \\ \text{pētnūk} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēătnūn} \\ \text{pīqkētnūn} \\ \text{pētnūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēăthūn} \\ \text{pīqkēthūn} \\ \text{pēthūn} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pēătstūn} \\ \text{pīqkēgstūn} \\ \text{pētstūn} \end{array} \right.$

679. Pēkākākā is the prospective form = *it is for mine*. As the endings are always the same, there is no need of a paradigm.

ūnā pēkākākā	Neg.	ūnā pēkākīnrātākā
ūkūk pēkākāqkā		ūkūk pēkākīnrātāqkā
ūkūt pēkākānkā		ūkūt pēkākīnrātānkā

The above means *this, both these, these are for me, to be mine*, and the negatives.

The interrogative would be as follows :

ūnā kā pēkākākā	is this for me? is this to be mine? etc.
nūnākākākā	it is for my residence
chōrōkākākā	it is for my bed

680. In the same manner, the past and future forms are to be used (90).

Intrans.	Trans.	Loc.
pīlthkā	pīlthmā	pēthlīmnē, etc.
pīlthkākā	pīlthkāmā	pīlthkāmne, etc.
pēthlūk	pēthlūrm	pēthlūrmē, etc.
pēthlūqkāk	pēthlūqkām	pēthlūqkāmē, etc.
pēthlūqkākā	pēthlūqkāmā	pēthlūqkāmne, etc.

681. The transitive of pēūgnā (686) gives a corresponding set. Two examples are shown, meaning *my doing* and *it is my doing*.

Intrans.	Trans.	Loc.
pēākā	pēāmā	pēāmnē, etc.
pēākākā	pēākāmā	pēākāmne, etc.

MISCELLANEOUS EXAMPLES

682.

- 1 pīk, pēm, pīgmē (214)
- 2 pēpīk, pēpēm, pēpīg'mē (215)
- 3 pēnōk, pīnrhūm and the negative pīnrētnōk (159)
the doing
- 4 pēchēk, pēchēm
pēchākā, pēchmā
deed (152)
my deed
- 5 pēchēriyārāk, pēchēriyārām
pēchēriyārākā, pēchēriyārāmā
way of doing (217)
my way

6	pēwīk, pēwēm, pēwīg'mē	place of doing (117)
	pēwēkā	my place of doing
	pēwēkākā	it is my place of doing
7	pēchālthkā, pēchālthmā	my game
8	pēāqkāk	what ought to be done, duty (203)
9	pēāklīk, pēāklēm	one big enough, fit to do (162)
	pēāklīgōk, pēāklīgūm, pēāklīg'mē	big enough to work
	pēāklīgōākā	I am fit, etc., to work
10	pēyūn, pēyūtūm (108)	
	pēyūnōk, pēyūnrhūm and its negative pēyūnrētnōk (161)	
		this is used to express action, as, to walk, etc.
11	pēkāun, pēkāūtūm	a thing intended for something (116)
	pēkāuthlūk, etc.	a thing which was intended for something
	pēkāūtāk, etc.	a thing to be intended for something
	pēkāūtākā	a thing which is to be mine
	pēkāūtūn	a thing which is to be thine
	pēkāūtē	a thing which is to be his (and so on, through all the persons and cases) (148)

NOTE. — This ending can be added to any noun, as, *nūlūqkākā*, *it is my cord*; *nūlūqkāūtākā*, *cord intended for me, which is to be mine when made*. (See Mode LXXIII.)

Pēnōk (No. 3); *pēchēk* (No. 4).

One of the most interesting philosophical attributes of the Innu language is displayed in these two endings. They merit particular attention from the fact that the suffix *nōk* expresses the substantive when viewed objectively, while that in *chēk* shows it as considered subjectively.

<i>Objective</i>	<i>Subjective</i>	
kēmlūtnōk	kēmlūchēk	loneliness
kēpūtnōk	kēpūchēk	purchase

Pēūgnā, *I do*, and its various inflections, afford a great number of idioms, many of which exactly resemble our own use of this verb, as, *did you go? I did*.

pīlrāārōūghā	kūskōfāg'mūk	I am from the Kuskokwim
kēyā	pīlrāātñ	now you have done it
pēōk		he is dead (a curious idiom)
pēōk		he saw, he said
yūt	thlū pēlūkē	and he told the people

Pēūgnā, in Mode LXVIII, becomes *pēūgwōā*, *I am, exist*, etc., and from this form is derived *pēūsūn*, *pēūsūtūm*, *existence*.

683.

mine { thou art
you² are
you are

pēkāmkin
pēkāmtūk
pēkāmchē

mine { he is
they² are
they are

pēkākā
pēkāqkā
pēkānkā

thine { I am
we² are
we are

pēkāqpūgñā
pēkāqpūkūk
pēkāqpūkūt

thine { he is
they² are
they are

pēkākān
pēkāqkān
pēkāthñ

his { I am
we² are
we are

pēkāgñā
pēkātkūk
pēkākūt

his { thou art
you² are
you are

pēkāthñ
pēkāqtūk
pēkāchē

his { he is
they² are
they are

pēkā
pēkāk
pēkī

Paradigm of Pēkākā

ours² { thou art
you² are
you are

pēkāmūqtñ
pēkāmūqtūk
pēkāmūqchē

ours² { he is
they² are
they are

pēkāhpūk
pēkāqpūk
pēkāpūk

yours² { I am
we² are
we are

pēkāqpñtñgñā
pēkāqpñtñqkūk
pēkāqpñtñqkūt

yours² { he is
they² are
they are

pēkāhtūk
pēkāqtūk
pēkāhtūk

theirs² { I am
we² are
we are

pēkān'gñā
pēkātkūk
pēkātkūt

theirs² { thou art
you² are
you are

pēkāqtñ
pēkāqtūk
pēkāqchē

theirs² { he is
they² are
they are

pēkāk
pēkāqkūk
pēkīk

ours { thou art
you² are
you are

pēkāmtññ
pēkāmtstñk
pēkāmtsche

ours { he is
they² are
they are

pēkāhpūt
pēkāqpūt
pēkāpūt

yours { I am
we² are
we are

pēkāqñcheā
pēkāqñchekūk
pēkāqñchekūt

yours { he is
they² are
they are

pēkāhchē
pēkāqchē
pēkāchē

theirs { I am
we² are
we are

pēkātgñā
pēkātkūk
pēkātkūt

theirs { thou art
you² are
you are

pēkāthñ
pēkāstñk
pēkāstñche

theirs { he is
they² are
they are

pēkā
pēkāqkūt
pēkīt

Interrogative Aspect (Transitive)

684.

Sing. {
piksěă
piksěū
pikăū

Present Tense

Dual {
piksnŭk
pikstghwū
pikānghwū

Plur. {
pikstă
pikšchēū
pikătghwū

First Aspect (Transitive)

685.

Present Tense

I {
thee
you²
you
pikmĭkĭn
pikmĭtŭk
pikmĭchē

we² {
thee
you²
you
pikmŭqtŭ
pikmŭqtŭk
pikmŭqchē

we {
thee
you²
you
pikmĭthŭ
pikmstŭk
pikmstchē

I {
him
them²
them
pikă
pikqkă
pikŭkă

we² {
him
them²
them
pikfŭk
pĭqpŭk
pĭkpŭk

we {
him
them²
them
pikfŭt
pĭqpŭt
pĭkpŭt

thou {
me
us²
us
pikŭgŭă
pĭkvŭkŭk
pĭkvŭkŭt

you² {
me
us²
us
pikfŭgŭă
pĭkfŭkŭk
pĭkfŭkŭt

you {
me
us²
us
pikfŭchēă
pĭkfchēkŭk
pĭkfchēkŭt

thou {
him
them²
them
pikŭ
pĭqkŭ
pĭktŭ

you² {
him
them²
them
piksŭk
pĭqtŭk
pĭqtŭk

you {
him
them²
them
piksi
pĭqchē
pĭkchē

he {
me
us²
us
pikkēgŭă
pĭkkēkŭk
pĭkkēkŭt

they² {
me
us²
us
pikkēgŭă
pĭkkēkŭk
pĭkkēkŭt

they {
me
us²
us
pikētŭă
pĭkkēkŭk
pĭkkēkŭt

he {
thee
you²
you
pikkētŭ
pĭkkētŭk
pĭkkēchē

they² {
thee
you²
you
pikkăqtŭ
pĭkkăqtŭk
pikkăqchē

they {
thee
you²
you
pikkăqtŭh
pĭkkăqstŭk
pikkăqstchē

he {
him
them²
them
pikkă
pĭkkăqkŭk
pĭkkĭ

they² {
him
them²
them
pikkăk
pĭkkăqkŭk
pĭkĭk

they {
him
them²
them
pikkăt
pĭkkăqkŭt
pĭkkĭt

686.

Sing. {
pēūgñā
pēūtñ
pēōk

Intrans.

Dual {
pēūkūk
pēūtūk
pēūk

Plur. {
pēūkūt
pēūchē
pēūt

687.

Trans.

I {
thee
you²
you
pēāmkñ
pēāmtūk
pēāmchē

we² {
thee
you²
you
pēāmūqtñ
pēāmūqtūk
pēāmūqchē

we {
thee
you²
you
pēāmtñ
pēāmtstūk
pēāmtsčē

I {
he
them²
them
pēākā
pēāqkā
pēānkā

we² {
him
them²
them
pēāhpūk
pēāqpūk
pēāpūk

we {
him
them²
them
pēāhpūt
pēāqpūt
pēāpūt

thou {
me
us²
us
pēāqpūgñā
pēāqpūkūk
pēāqpūkūt

you² {
me
us²
us
pēāqptñgñā
pēāqptñqkūk
pēāqptñqkūt

you {
me
us²
us
pēāhpchēā
pēāqpchēkūk
pēāqpchēkūt

thou {
him
them²
them
pēān
pēāqkñ
pēātñ

you² {
him
them²
them
pēāhtūk
pēāqtūk
pēātūk

you {
him
them²
them
pēāhchē
pēāqchē
pēāchē

he {
me
us²
us
pēāgñā
pēātkūk
pēātkūt

they² {
me
us²
us
pēāngñā
pēētkūk
pēētkūt

they {
me
us²
us
pēātñā
pēētkūk
pēētkūt

he {
thee
you²
you
pēātñ
pēātūk
pēāchē

they² {
thee
you²
you
pēāqtñ
pēētstūk
pēētstchē

they {
thee
you²
you
pēātññ
pēētstūk
pēētstchē

he {
him
them²
them
pēā
pēāk
pēē

they² {
him
them²
them
pēāk
pēēqkūk
pēūk

they {
him
them²
them
pēāt
pēēqkūt
pēēt

688. In Innuît, as in the majority of languages, the article is lacking.

yūm kēmūqtā tānghă	the man sees the dog
kēmūqtūm yūk tānghă	the dog sees the man

Nevertheless, it may be expressed as follows.

For the definite article :

kēmūqtā kēpūtākă	I buy the dog
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For the indefinite article :

kēmūqtīmūk kēpūtōă	I buy a dog
--------------------	-------------

689. The rule may be expressed thus :

A verb in *ākă*, used with the agentialis intransitive, represents the definite article.

kēmūqtā kēpūtākă	I buy the dog
tākūkăm iqtē tānghăkă	I see the bear's den

A verb in *ōă*, used with the modalis case, represents the indefinite article.

kēmūqtīmūk kēpūtōă	I buy a dog
tākūkăm iqtēnūk tānghătōă	I see a bear's den

690.

kăăqtōă mällimnūk ūnwăkōăkăn	I am expecting a companion of mine daily
kăăqtōă illămnūk ūnwăkōăkăn	
kăăqtōă iēpămnūk ūnwăkōăkăn	

kăăqtōă ekămrănūk ěřrērnūqpăk	I expect a sled to-day
kăăqchēhkōă pălăhwütămūk ūnwăkū	I expect a steamer to-morrow
kăăqtlhōūgnă āngiyămūk ākkwăwăk	I expected an angiak yesterday
kăăqtākă mällēkă ěřrērnūqpăk	I expect my comrade during the day
kăăqtākă ekămrăk hwătōă	I expect the sled right away
kăăqchēhkăkă ekămrăk ātă ātă	I expect the sled after a little while

ūnwăkōăkăn ĩkētniyūkkłūkū ūmyūörtōkkōă	I think he may come any day
ěřrērnūqpăk tōkūyūkkłūkū ūmyūörtōkkōă	I think he may die to-day

691. As the adjective does not appear as a distinct part of speech in Innuît, its place is supplied by various forms of the verb.

As a general rule the following may serve :

692. I. *When the adjective is used as a predicate*, it is to be rendered by a verb in the first aspect intransitive.

ingrīk kŭqtōk	the mountain is high
kwīq ūtōk	the river is deep
ākōqtā t̃vīrtōk	the sun sets

693. II. *When the adjective is used as an attribute*, express it by the appropriate third person of the verb in rāāgnā.

kŭqtŭlrāā ingrīk	a high mountain
ŭtŭlrāā kwīq	a deep river
t̃vēthlēnīlrāā ākōqtā	the setting sun

694. III. *When the adjective occurs as a question*, the interrogative aspect of the verb must be used.

kithlŭn tāktā	how long is it?
kithlŭn āngtā	how big is it?
kithlŭn ūtūtā	how deep is it?
kithlŭn yākshīqtā	how far is it?

695. IV. *When the adjective is qualified in any way*, then the form māūgnā (Mode LXXIII) is to be used.

hwātñ tāktāuk	it is so long = it is this long
hwātñ āngtāuk	it is so big
hwātñ ūtūtāuk	it is this deep

NOTE. — These may be made interrogative by adding kā: hwātñ kā tāktāuk, *is it this long?*

696. The coördinate *and* is expressed by thlū, which is always placed as a suffix.

hīnthlū	and he	kēnāthlū	and who
hīnthlūhōk	and he	tōāmtāthlū	and then

697. *And* may also be expressed by chēlā.

698. In interrogative sentences chēlā is usually placed at the opening.

699. *And* is expressed also by using both thlū and chēlā, either separated or combined, as:

kiyāqpāktōk mōqrhāgāmūk chēlāthlū nīmūqkāmūk ākfātsklūnē
he called out to bring him a splint and a bandage

700. Tōāmtāthlū may be used for *and so*.

tiskāḡñă tōāmtāthlū iyăḡ'lōă he calls me, and so I am going

701. *And* is expressed in a variety of other ways, such as by *taūqkūn*, *tōānē*, *tōātlū*.

702. As a general rule, *and* is not to be used with the frequency with which it is employed in English, etc. Innuits possess the power of joining words and clauses by means of its numerous verb forms, which constitutes one of the distinctive features of this language.

hwānkūtă kă thlōātūwăqkaūwăkūt kīmtă ēkiyōrqkaūnătă
can we alone, (and) without aid, do good? (Mode LXVII and 668)
yūk āthlāmūk tāgūtăqkaūnrētōk kăssūchēmăvēmē iyăqtšhăr'lūkū
a man may not send away his wife (and) take another (Mode LXVII)

703. *And*, or *chēlă*, sometimes can be rendered as *still*.

mānchăhkōk chēlă kīngḡnūmūḡ'nē
it will be here still after we are gone = dead

704. On how to express *why*:

1. The simple direct question is expressed by *chēn*, with the verb in the interrogative aspect.

chēn āpchēă	why do you ask me?
chēn tīnrēchēt tāmă	why did you not come at once?
chēn pēyēt kănrūchēmăfkōnăk	why do you act without being told?
chēn tăkkāyēt	why do you change your mind?

2. In complex sentences the form is *chēnmē*.

705. 3. A person answering a question will say *chēnmē hwănē hwă* or *chēn hwănē hwă*. This corresponds to *for this reason*, *because*, *this is why*, etc.

706. 4. The expletive *hōk* is very often added: *chēn hōk* and *chēnmē hōk*.

707. Very frequently *mē* is added for the sake of emphasis. This only occurs in continued narration.

chēnmē	and why!
kīthlūnmē	yes; how else could it be!
hwānkūtălūmē	and we!
kăkūmē	and when! (in the future)
kăngvăr'mē	and when! (in the past)

708. The addition of this syllable, *mē*, often causes some euphonic change, as :

kittūyēt	becomes	kittūyēzmē	and who are you !
ūkkūt	"	ūkkūzhmē	and these !

709. These are followed by various expletives, as, *hwă tănŭm*.
kāngvăr'mē tănŭm pīlthhūyěă and when in the world did I do it !

710. *Where*, interrogative, is expressed.

By *naūhwă* :

naūhwă năngtăkīlrăă	where is the sick person?
naūhwă nŭn	where is your house?

711. *Mē* is often added for emphasis, and also *hŭm*.

naūhwămē Agīyŭn	where is God?
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* 712. When an active verb follows, *nănnē* is to be used.

nănnē kēpŭchēū	where did you buy it?
nănnē chăllīlthhūyēt	where have you been working?
nănnē yŭrqtłhōă	where was he born?

NOTE. — The appropriate cases must be used.

nătmŭn iyăkchēt	where = whither are you going?
năhŭn tiyēt	by where did you come?
năkŭn klŭlthhōă	from whence did he ascend?

713. *Where* is also expressed by the interrogative verb.

Văskă năntă	where is Basil? = Basil, where is he?
năntăt chăngērīt	where are the blackfish?
năntłhōă kŭnrhăk nēpŭnrănē	where was he when the lamp went out?
nănchēt	where are you?

714. *Năntăzmē, where are they?* (708).

NOTE. — *Nătōkfănē* (368) is often used for *nănnē*.

715. *Nătŭtmōqtă, whither does he go?* (i.e., *whithers he?*). This is a brief way of expressing :

nătmŭn iyăqtă	where is he going?
nătŭt mōqtłhōă	where has he gone?
nătŭt mōqchěhkă	where will he go?

716. The possessive form is :

my	nătkă	nătmă, etc.
thy	nătn	nătfüt, etc.
his	nătē	nătēn, etc.

This form is used as follows :

nătmă pīnrīlthkăġhă chăllēyăqtōă = if I were not sick I would work
 nătn pēă and nătlēkutn kă = are you sick?

717. For nănlūchăkă see 408.

Kă Interrogative

718. All unqualified interrogation is to be expressed by kă.

kăpīk kă	is it so?	hwătn kă?	this way, eh?
īlūmūn kă	is it really?	ūnă kă?	this one, eh?
tăugwăm kă	only that?	īpēnghūtn kă?	is it you?
măhūn kă iyăqtōk		was it this way he went?	
ătaūchēkūn kă iyăqtūk		did they both go together? (i.e., as one)	
lūchēnăng kă		do you understand?	
iyărēkīnrătăn kă ūnă		does this not suit you?	
ūnă kă pēyūnrătăn		this don't do, eh?	

719. All qualified interrogation, and all questions in which any interrogative particle is introduced, must be expressed in the interrogative aspect. (See 461.)

720. The interrogative particles are :

kēă and kēnă	who	kăkū and kănvăk	when
kīthlūn	how	chēn	why
năllēăk	which	nănnē	where

and many others.

721.

Sing.	{	kīthlūn	pēyēă
		kīthlūtñ	pēyēt
		kīthlūnē	pēă
Dual	{	kīthlūnăk	pētsnăk
		kīthlūtăk	pētstăk
		kīthlūtūk	pēăk
Plur.	{	kīthlūtă	pētstă
		kīthlūchē	pētschē
		kīthlūtūng	pēăt

This equals *what is the matter with me? with thee?* etc.

kīthlūtñ hwānehwā pēyēt here, now, what have you done?

722. Kīthlūn . . . kīthlūn is used in the sense of *as . . . as* or *as . . . so*, etc.

kīthlūn pēyūkūfchēā tōi kīthlūn pēchāā
as you wish to do to me, so do to me

EXAMPLES

723. On the use of kīthlūn :

kīthlūn tūmā iyōkā how is the trail? = how is of the trail its condition?
kīthlūn iyōksēt how are you? = what condition are you in?

kīthlūn chēlā what next?
kīthlūnthlū pēchāēnē nāthlūlūkū how it happened I do not know
kīthlūn tākākāmā tāumūk pēlāqtā having done that, what does he do?
tāum kīnggñōākūn kīthlūn pēlāqtā after that how will he do?
kīthlūtūk pēlāqtāk what happens to them both?

kīthlūtūng pēlāqtāt tāmākūt āngthlūthhrūt
what do those who are baptized become?

kīthlūkū chā-kāmīnā tkēchēū
how did you bring that thing which is by the entrance?

kīthlūmē chāqthlūēlgnūt ūnggñwērchēhkāt
how will the good (sinless) arise?

kīthlūmē ūnā iyōkā what does this mean?
tāum kīnggñōākūn kīthlūnē pēchēhkā after that how will he do?

tāukūt rūnrēt kīnggñōāthūn kīthlūnē pēā
after that time (those days) how did he do?

kīthlūkūmē pēchēksēā how shall I act?

724. In certain districts, as around St. Michael's Island, kīyūhwā is more frequent.

kīyūhwāmē pēchēksēā how shall I do?

725. Kīyūmē, which is equivalent to *I do not know*, is a very common expression around St. Michael.

726. hwātkāpik. The following examples will show the use of this term.

Used alone:

kāpik kā is it, really?

727. Used with verbs:

hwēḡñă hwătkăpîk pētōă	I have absolutely nothing
hwēḡñă hwătkăpîk tăḡḡḡrētōă	I do not see anything at all
hwătkăpîk kēpūtñrētōă	I am not buying anything
hwătkăpîkthlū chătītōk	and there is nothing whatsoever there

This is a much stronger expression than :

hwătpîk chătītōk	there is nothing of it there
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728. Used with năuthlū:

năuthlū hwătkăpîk kūvyūētăt	there was no one at all who could lift it
năuthlū hwătkăpîk tăḡḡḡñītăt	no one will see it at all

729. Used with nouns:

mōqkăpîk	real water
yūkăpîk	true man
yūpîk, (plural) yūpēt	the race
nūñăpîk	solid ground (not tundra)
nūñăpîgmē nūñērlēyūḡ'yăkōă	I want to build on solid ground

730. Verbal form:

mōqkăpîktōk	it is water indeed
mîkkăpîktōk	it is indeed small

731. Hwătnkērchă = hwătkăpîk, as, nothing whatsoever.

hwēḡñă hwătnkērchă pētōă	I have nothing whatsoever
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732. To express or:

Vănkă hwăthlōkă Văskă pēchēhkōk	John or Basil will do it
tōăthlū pēă hwăthlōkă kăzhgîllē	then he said, "All right; I'll go to the kăzhga"

733. This is often abbreviated to hwăthlōk.

łpît hwăthlōk hwē pēkîlăuk	either you or I must do it
łpît hwăthlōk ħn măllēḡiskîlăă	either you or he will accompany me

734. This is again abbreviated to hwălth.

hwălthhwē pēkîllē	or I'll do it (<i>you</i> is understood)
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735. *tōātñ*. Very often, in narratives, a sentence will terminate in *tōātñ*. In this case it corresponds to *away* in English, as, *and so there he sat singing away*.

tōi tōātñ ūētaūt

and so they lived along this way

736. To express *before*:

I. *Before me*, etc., with motion, is expressed by *chēūmittōk* and its derivatives.

chēūminē or *chēūmikūn ilraūqtōk* he walks before = ahead of me

II. *Before me* (i.e., *in front of me*), etc., is expressed by *chāōkām'nē*, etc.

III. *Before me*, etc., meaning "in my presence," is expressed by *tākūmnē*.

IV. *Before*, in the sense of "prior to an act," is expressed by *pīlīg'mā*.

737. To express *likely* and *unlikely*:

I. By *tōā kā*.

tōā kā thlōārēnātōk

it is not likely that he will get well

tōā kā iyāg'nātōk

it is not likely that he goes

tōā kā tkētnāuqtūt hwātōā

it is not likely that they will come now

738. 2. By means of Mode CXII.

iyāqchīkshūg'nākōā

I am likely to go

tāmānchīkshūg'nākōk

he is likely to be there

NOTE. — This mode expresses *unlikely* by its negative, without using *tōā kā*.

mānchīkshūg'nākōk

he is likely to be here

mānlgñishūgnākōk

he is not likely to be here

pēchēkchūg'nākōk

he is likely to do it

pīnggñichūg'nākōk

he is not likely to do it

thlōārēchīkchūg'nākōk

he is likely to recover

thlōārēgnichūg'nākōk

he is not likely to recover

739. *Tōāqpēāk*, *just as*, *like*, *as if*.

tōāqpēāk hōk taūgwām kāfchīrkōnūk āmthlīr'lūnē

just as he had made a few steps

NOTE. — *Kānkūn* has the same signification.

740. *Tōāthlūnē*, *therefore*, *that is why*.

tōāthlūnē ūnā āwākshilāvgnē gñilthkēūchūnrātōk

because you do not take off this, that is why it does not fit

741. From *kīlligāntōk*, *it is out of place*. This expresses *in vain*.

ūēt.ūk	kīlligānē	it is in its nothingness = it is there out of place
mīyōrqtākā	kīlligānūk	I picked it up from where it was
ūnētākā	kīlligānūn	I left it as useless

tāmātñ kīlligākūn āpōrāākōnākū ātrā Agiyūtftūtpīt
thou shalt not take the name of the Lord in vain

742. *Chīlthkāk*, *chīlthkām*, *chīlthkāmē*, etc., has about the same force as the above *chīlthkāmīōā*.

743. *nākmēn*. This expresses *own*. The use of this term presents no difficulty, as the following examples will show.

nākmēthlākān	kā	is it your own?
nākmēthlānkūn	pīlthhōākā	I did it with my own

Nākmēn coalesces with a number of forms, as follows (676):

nākmēthlākā	my own
nākmēthlākākā	it is my own
nākmēthlānrētākā	it is not my own
nākmēn pēkākā	it is my own
nākmēn īllākākā	it is of my own

744. *Nūttūm* has about the same sense as *nākmēn*.

nūttūm	nūkkā	his own house
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745. How to express *on account of*:

Sing.	{	pētīkklōā	Dual	{	pētīkklūnūk	Plur.	{	pētīkklūtā
		pētīkklūtñ			pētīkklūtūk			pētīkklūchē
		pētīkklūkū			pētīkklūkū			pētīkklūkē

Pētīkklōā, used in connection with the forms explained in 75, expresses *on account of*, *by reason of*, etc.

ārrūliyūqtōā mōqsūlthkā pētīkklūkū

I want to stop on account of my thirst (Mode LXII)

āgiyūgnā hwāngnūk pētīkklōā chāqthlūqtōāmā

I pray for myself on account of my sins = on my account I having sinned (257, 439, and 530)

hwānkūtā yūgnē pētīkklūtā, chēlā hwānkūtā ānērtūlūqkāpūt pētīkklūkū
propter nos homines et nostram salutem

746. There are various other ways of expressing *on account of*, such as by *tōihōk tāunā iyāgnōkklūkū*, also by *tāunā gnūthlūkkklūkū*, or by *pēlūkū*. (See also 748.)

747. To express *for instance*, etc.:

kēpūtthlēnēkūmä	for instance, I buy
kānthlēnēkūmä	for instance, I say
tōātñ pēthlēnēkūmä	I do that way, for instance

This may be abbreviated into tōātñāthlēnēkūmä.

748. To express *through*, in the sense of "by means of" or "on account of," as 'propter' in Latin, use ūgwānē with the transitive.

ālēgñūm ūgwānē pīlthhōākā	I did it through fear
nākklikkūm ūgwānē pīlthhōākā	I did it through love
nīnglīm ūgwānē ūlgārāqtōā	on account of the cold I shiver
ākkāthlaūqtūm ūgwānē ūlūqtōā	I tremble from old age
āllingnāqkūm ūgwānē ūlūqstchēkātñ	it will make you quake with terror

749. *Hand*. This is expressed by "fingers."

Finger

<i>Sing.</i> ūnān, ūnātūm	<i>Dual</i> ūnātūk	<i>Plur.</i> ūnātīt
ūnātkā	my finger	
ūnātītñ	thy finger	
ūnātī	his finger	
ūnātūkā	my hands = my fingers	
ūnātmā īnglūēt	my one hand = my fingers half	
ūnātmā iēpīt	my other hand = my fingers their others	
ūnātūfchē īnglūēt thlēyārānkā īnglūētā āqtōqyūgnilthkētnūn		
I put one of your hands where the other cannot touch it		

750. The following is an idiomatic way of expressing *day* and *night*.

kānnūqtōk pūknēlūnē ūr'nūqpāk ūnūqtūmān	he says he travelled day and night
ūr'nōk thlū ūnūqtūmān pūktlāqtōā	I travel day and night
ērālūmē pūktlāqtōā ūnūqtūmān	I travelled the whole month day and night
ātātūmārāmā tīgōā	I come, having my father with me
ātātūmāqpīt tikēnā	come with your father
ātātūmārāmā tikillē	let him come with his father
ōchōr'nāqtūmārāmā tilūnē	he coming with majesty

751. On the use of *pūlīngtāk* :

<i>pūlīngtāk</i> <i>kēpūtākāmā</i>	as often as I bought
<i>pūlīngtāk</i> <i>pēwākōqtūtñ</i>	you do too often
<i>pūlīngtāk</i> <i>pēyūētūtñ</i>	you do not do often enough
<i>pūlīngtāk</i> <i>kā iyālthhōūtñ</i>	did you go often ?

NOTE. — *Tūvvwēnāk* has the same meaning and takes the verb in *lāqtōā*.

<i>pūlīngtāk</i> <i>or</i> <i>tūvvwēnāk</i> <i>mīngklāqtōā</i>	I sew often
<i>pūlīngtāk</i> ' <i>lōā</i>	over and over

752. On the use of *hōrātā* :

<i>ūnā</i> <i>hōrātā</i> <i>tūntūgwōk</i>	suppose this is a deer
<i>ūkūk</i> <i>hōrātā</i> <i>tūntūgwūk</i>	suppose these are two deer
<i>ūkūt</i> <i>hōrātā</i> <i>tūntūgūt</i>	suppose these are three deer

753. On the use of *chāknōk*, *very* :

maūqhūlōq'lōā tāunā āfrērñāqkōq'lōqthlūnē chāknōk
that grandmother was a very old woman

<i>chāknōkkānrātōk</i>	it is not very much
<i>pātssnārtōk chāknōk</i>	it is excessively cold

mānā chāknōk chāllēūghā lē tāuqkūn kachēqlūnē
here I am working very hard and he resting

754. *tāmā*. This is used sometimes in the sense of *at once*.

<i>chēn tinrāchēt tāmā</i>	why do you not come at once ?
<i>kānrūzhkātñ tāmā kēūkēñā</i>	when he addresses you answer at once

755. To express *payment* :

<i>Sing.</i>	<i>ākkēā</i>	his <i>or</i> its pay
<i>Dual</i>	<i>ākkēāk</i>	
<i>Plur.</i>	<i>ākkēāt</i>	

These must agree in number with the object paid for.

<i>hwānēhwā ākkēāk kēmūqtūk</i>	here is the payment for the two dogs
<i>hwānēhwā ākkēāt kēmūqtūt</i>	here is the payment for the three dogs

Examples of the verb :

<i>ūnā ākētōk</i>	this has no value, this is worthless, etc. (Mode VII)
<i>ūnā ākētōvākānrātōk</i>	this is not worth so much

756. Various expressions concerning *debt*:

ākkēlētākā ākkēlġnōkā	I pay my debt
ākkēlētānkā ākkēlġnūnkā	I pay my debts

EXAMPLES OF THE VERB

ākkēlġnōqtūmaūġnā	I am still in debt (Mode LXXIII)
ākkēlġnūērūtōā	I am out of debt (Mode IX)
ākkēlnīr'yūnrētōā	I do not want any debt (Mode LXII)
ākkēlīthākē ākkēlġnōrtñ	first pay your debt
īllit ākkēlġnūmā ākkēlētānkā	I pay some of my debt

ūnā ākkēlġnōqpñn ākkēkūfkāchēkākā

I take this for your debt

kāzhġnūēpāthlū īpinnē ākkēlġnōrqtnmālrāāmē ākñnūn ākkēlētāksaūnākē
(628)

it is shameless in you, not to pay a debt you owe for so long

757. Nāklīng hwē, nāklīng īpīt, nāklīng tē, etc. This expresses *poor me*, etc.

nāklīng īpīt nāklīng is also said

A still more sympathetic expression is:

nāklīng īpīt nāklīg'nāqkūtñ	poor fellow! you are poor
nāklīg'nāqklūr'mā nāthlēnē	in the time of my poverty

758. Aklīng has the same meaning.

āklīngnākfā īpēnē how poor you are!

759. On the use of *tiyēmā*:

kēmūqtīmā īllēt tiyēmā	one of my dogs is missing
yūt tiyēmā	the folks are away
nāu tiyēmā = nāuhwāmē	where is it?
tiyēmātūn kānrā	say it by memory

Nūnāt ūētālraēt, ūētāllūtūng ākñnūn. Ataūchīmē ātāākōmē īllēt tiyēmā
kāzhgēmūk. Unwākōākñn īllit tiyēmġnōqtāklūtūng nūkālpēārātāk
hōk kīlthtāklūnē yūērūtnāārñ, etc.

There was a village which had been (inhabited) for a long time. One evening one of them was missing from the kazhga. Every day some disappeared; the chief was watching, for there was going to be no more people left

yūt ĩmkūt tiyēmātūt	those folks disappeared
nállēt kēmūq'mā tiyēmāuwāt	which (ones) of my dogs are missing?
tiyēmāntōk	it is away
tiyēmārēskān	when it is away
tiyēmānlīgnōk	invisible away
tiyēmgnōqtōk	he is still absent
tiyēmānlhōk	it was away
tiyēmānlhūnrānē	during its being away
tiyēmāqtōk	it is absent

760.

nāmēthlēn	nāthlōāgñā	he knows nothing whatever of me
nāmēthliātā	nāthlōātgnā	they know nothing whatever of me
nāmīthpīt	nāthlōāmkin	I know nothing whatever of thee
nāmēthlēn	nāthlōākā	he knows nothing whatever of it
nāmēthliātā	nāthlūētkūk	they know nothing whatever of us both
nāmīlthpītūk	nāthlōāmtūk	I know nothing whatever of you both
nāmīlthlkīnkā	nāthlōāqkā	I know nothing whatever of them both
nāmēthliātā	nāthlūētkūt	they know nothing whatever of us
nāmīlthpēchē	nāthlōāmchē	I know nothing whatever of you
nāmēthlit	nāthlōānkā	I know nothing whatever of them

761. *Nāmīlth* is the abbreviation ; it is used very much like '¿quién sabe?' in Spanish.

nāmīlth pēchēkklēūgnā	{ perhaps I'll do
	{ perhaps I'll go
nāmīlth slāngthlūqchēkklēōk	perhaps it will rain

Nāmīlth *īpīt* is a common expression equal to *do as you like, I don't know*.

762. *Anybody or any one, any person:*

tāngrētōā kīttūmūk	I do not see anybody
yūktitōk kā	is anybody there?
chīkkārkēū yūgūnūn	give it to anybody
pēnāqkīlāā hwā	anybody can do it

763. *Everybody:*

yūt tāmrāmūng iyāqtūt	everybody has gone
yūt tāmlthkwētā kāthlāūchūwānkā	I want to address everybody

764. *Nobody:*

yūm nāthlōā or kēā nāthlōā	nobody knows
yūm pīnrētā	nobody did it

yūm pēyūrētā
pillēākānrātōk kēnā iyōkēnūk
yūktītōk

nobody wants it
nobody can make one like it
there is nobody

765. *Somebody:*

yūt illētā pēā
yūk tāng āmīnā
yūt illētnūn tūnnēū
yūqtāngkātōk
nāuthlūlrāātāngkātōk nūm illōā

somebody did it
somebody is over there
hand it to somebody
there is somebody
there is somebody sick in the house

766. *Anything:*

chāmūk tānggñīngrātōk
chāmūn thlū āttāfkēnānē
chāmūk kā pēyūqtūtñ
hwātkāpīk kēpūtñrētōā

he does not see anything
without being fastened to anything
do you want anything?
I do not buy anything whatever

767. *Everything:*

chā tāmārāmā mǎntōk
chāt tāmārāmūng yāntūt

everything is here
everything is yonder = all things
are yonder

768. *Nothing:*

chātītōk chēlā
kīthlūn pīnrētōā
nākūn pīfkēnākē
hwēgñā hwātkāpīk pētōā

there is nothing yet
nothing is wrong with me
from nothing
I have nothing whatever

769. *Something:*

chāhār'mūk kānrā
chāt illit mīktlāqtūt
chātāngkātōk chāmīnā

say something
some things are small
there is something under there

770. *A few (602):*

kāfchīrhrāt yūt ākfākē

bring a few men

771. *One of these, illēt ūkūt; some of these, illit ūkūt.*

772. *Anywhere:*

pēchēātūn thlēkēū

put it anywhere

(See also 353.)

773. *Nowhere:*

nākūn pīkkrīlūnē

from nowhere

774. *Everywhere* (352):

tāmēntōk	it is everywhere
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775. *Sometime* (646), *any time*:

tāmītnē ṭkētlāqtōk	he comes any time
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776. *Now and then*:

pēlārākā illēkūm taūgwām	I do it now and then
chākāmā illēkūm pēlāqtōā	I do it very seldom

777. *Here and there* is expressed by nānnē mǎnē.

778.

āgiyūskūt hwānkūtā chāqthlūqtūlēnē	pray for us sinners
āgiyūtñ ṭpēnūk chāqthlūqtūlēnē	pray for yourself, a sinner
āgiyūtōā hwāngnūk chāqthlūqtūlēnē	I pray for myself, a sinner
ūqchārātūlēnē āgiyūkēlēt	let the sorrowful ones pray
tōānē lētnāurī yūgūnē hwānkūtā	then he taught us men

ēnūqkūṭlhōāk ṭskīnkā nāthlūnrētsklūnē ṭskūgnūm ātānrūchēnē
 he forbade them two that they might know he was their master

hwānkūtā nūnām kiēnāngñṭlgnōr'nē	we on earth, we mortals
ēkiyūrskūt hwānkūtā tākfēāṭlgnōr'nē	help us blind ones

pākmūm ōchōr'nā kānrūtūk kwētōk hwānkūtñē
 the glory of heaven is indescribable

779.

tāmāntūksilgnūt hwāngnē	I who have not yet been there
tāngnūksilgnūt ṭpīnē	you who have not yet beheld
nētūksilgnūt ṭēnē	he who has not yet heard
nūrrūksilgnūt ṭpētsnē	you who have not yet eaten

780. The negative is employed very extensively in Innuít, as is shown in 451. Furthermore, it is used in many cases where in English the positive would be employed.

781. Again, Innuít will use a positive where English ordinarily uses a negative.

nāthlōākā	I ignore it = I do not know
nāthlūnrātākā	I do not ignore it = I know

kāssātstūn kā kāthlātnūk nāthlūnrātān

do you know English? (lit., like white men, eh! their speaking, thou dost not ignore it?) (452)

782. Many examples are derived from the privative Modes VI and VII.

āshētōk	it is bad (i.e., it lacks goodness)
nīngliātōk	it is warm (i.e., it lacks cold)
kūnnūēlgnōk	a generous person (i.e., one without stinginess)
āvvaūksitākā	I remember it (i.e., I have not yet forgotten it)
	(Mode XVIII)
āuqtākīnrātāmkin	I trust you (i.e., I do not distrust you)

783. The negatives of *nōk* (159) are often used idiomatically.

tūzhētīrētnōk ātāuhwāugōk	unlameness is good
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784. The negative occurs in many idiomatic expressions.

The common term for *good by, farewell*, is *tōīgnūnrātōk*, *au revoir* (*it is not the end*), from *tōīgnōk*.

785. Such expressions as *it does not fit me, it is too small*, etc., are to be rendered by *tāstōrākā*, *I exceed it*, and *mīkīlthkākā*.

ātkūkā tāstōrākā	my coat is too small
ālēmātīqkā tāstōrāqkā	my mittens are too small
ūnā ātkūk ātām ānāvnūn āugūzghwū, kānrūthlūkūthlū tāstōr'nēlūkū	take this parki back to your mother, and tell her I say it is too small
	for me
chēlā tāstōqtōrākā	it is still too small
ūnā ātkūk mīkīlthkākā	this parki is too small for me

786. *Too large*:

ūnā ātkūk nōkkōūtūkākā	this parki is too big for me
ūkūk kāmūkshēk āngkāqkā	these boots are too large for me
tāng tānglūqkñ gñīlthkākīnrātāqkñ	hello! your snowshoes are not large enough for you
nōkklētnrētōā	nothing is wanting to me = I do not need anything
nōkklētsnrātāgnāñin	he saves me from wanting anything

787. *Yūkīlrāēt* signifies *the whole family*, and *īllākīlrāēt*, *the entire gens*; however, this distinction is seldom observed in conversation.

īllākīlrāānē kāfchēūchē	how many are you in your family?
īllākīlrāānē ār'vīnīrūkūt	we are six
kāfchēūhwāt īllākīlrāētūkūnē nūnānē	how many families in this village?

788. There is also *tūḡñilthkōkīlraēt*, *those who are near to one another*, which is often used to express *family* or *relatives* (660).

789.

yūnkā	my parents
aṅlēḡñūtñkā	my relatives
īlānkā and tūḡñilthkūnkā	my kindred

All these words are given in the possessive, as above.

āppaūhōlūkā	grandfather	māuqhōlūkā	grandmother
ātākā	father	ānākā	mother
ātākswēlētākā	dear father	ānākswēlētākā	dear mother
īr'nēākāḡnā	father	chākōūtā	mother

This is, literally, *my begetter*, from *īr'nēāk*, *child*. The term *chākōūtā*, *my mother*, signifies *my container*. Almost any receptacle can be expressed by *chākōūtē*. *A bag of blubber* is termed *ōkūm chākōūtē*.

ātā'tākā	uncle	ānān'nākā	aunt
āḡñīḡārōākā	cousin (male)	nīyāḡārōākā	cousin (female)

This is, literally, *as or like a brother, as a sister*. (See Mode LXXXIV.)

āmōkklīrkā	brother (eldest)	ālthkākklēk	sister (eldest)
kūkākklēk	brother (younger)	nīyāḡākūkākklēk	sister (younger)
kīḡḡñōklēk	brother (youngest)	nīyāḡāklēk	sister (youngest)

kātūnrākā	my son
pānnēkā	my daughter
īr'nēākā	my child
kātūnrāḡkātōā	I have a son
pānnīḡkātōā	I have a daughter
īr'nārētōā	I have no children, I am childless (Mode VII)

āmōkklīḡkātōā	I have an elder brother
āḡḡñitōā	I have no brother, I am brotherless (Mode VI)

kīḡḡñōklīḡkātōā	tāḡaūhōlōr'mūk	I have a youngest brother
kīḡḡñōklīḡkātōā	nāzzaūlōr'mūk	I have a youngest sister
kūkākklīḡkātōā		I have a younger brother
nīyāḡāḡkātōā		I have a younger sister
ālthkāḡkātōā		I have an elder sister
ālthkitōā		I have no sister, I am sisterless (Mode VI)

790.

ūēkā	my husband
ūēltkā	my former husband
ūēthlūq	one who discards a wife
nūlēātōk	he is a widower
nūlāākā	my wife

In cases where a man is a polygamist, the first wife is called *nūlērqpāk*, and the second is termed *nūkārāk*.

ūēlgāk	a widow
ūēnētōk	she is a widow (Mode VII)
nūliqklākīn	I marry you (man speaking)
nūliqtōqtōā	I am married (man speaking)
ūēkklākīn	I marry you (woman speaking)
ūēgñōā	I am married (woman speaking)
nūliqtūmaūtñ kā	are you married? (asking a man)
ūēnkātūtñ kā	are you married? (asking a woman)
nūllāāqkīlrāēk	a married couple
ūēkskōā	said by a man proposing marriage
iyākātulē	a runaway wife

791. Among the Innu it who are Christians the term for *marriage* is *kāssūchārāk*, a derivative of *kāssūtākā*. The word for *my wife* is *kāssūchēmāwēkā*, *kāssūchēmāwēn*, *kāssūchēmāwēā*.

kāssūchūg'yākūkūk	we two wish to marry (Mode LXII)
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792. From the verb *ātālīrākā*, *I act as a father* (i.e., *support and protect him*), is derived the possessive, *ātālīqtākā*, *ātālīqtān*, *ātālīqtē*, signifying *my quasi-father*, which serves to express *godfather*.

793. *Chākiqkā* expresses *my parents-in-law*.

ālthkākā chākīkā	my sister-in-law
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794.

āvāchākā and also illākā	my friend
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795. *Aged* is expressed by a suffix. (See 184.)

ātāug'lōkā	my old father
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796. *Deceased* is also signified by a suffix. (See 188.)

ātīrūtākā or ātālūērūtākā	my deceased father
āngnīrūtākā	my deceased brother
ālthkīrūtākā	my deceased sister

änärūtċă	my deceased mother
ūēgñūtċă	my deceased husband
nūlāhūtċă	my deceased wife
pēūrūtċă and ūnēstċă	my deceased parents

Pēūrūtċă signifies *my no longer ones*; it is from pēūtōă (Mode IX).
 Ūnēstċă from ūnētākă, *I leave him*.

797.

<i>Sing.</i> {	I līgñōă	<i>Dual</i> {	we both līgñūkūk	<i>Plur.</i> {	we līgñūkūt
	thou līgñūtñ		you both līgñūtūk		you līgñūchē
	he līgñōċ		they both līgñūk		they līgñūt

Neg. —nrīlğñōă

mīkkillīgñōă	mīkkillīgñūgñāmă
mīkkillrāăgñă	mīkkillīgñūwākāmă
mīkkillthhōūgñă	mīkkillīgñūnggñūr'mă
mīkkillhūlrāăgñă	mīkkillhūnlrāăgñă
mīkklēchēhkōă	mīkkillīgñūkūmă

NOTE. — The third persons only are used. For the others, various forms, such as mīkkōă, etc., are employed. However, in the locative verbs the first person is used, as, pēkănlīgñōă, etc.

mīkkillīgñōċ	baby, he who is small
pīkănlīgñōċ	he who is up
tūkūnrīlğñōċ	he who is not rich
tămlthkūnrīlğñōċ	that which is incomplete
pēyūnrīlğñōă	I being unwilling

Idioms

798.

1 hwănkūtă nūnăm kiēnăngñīl- gñōr'nē	we mortals, we on the earth
2 năthlūnăkchăr'lōă pŭktōă	I go secretly
3 chămmŭk pēlăqtăthñ	what is your name? (what do they always do to you?) (one of the many idioms of the verb <i>to do</i>)
4 chămmē iyăktă	when did he go? (idiomatic use of chă for <i>when</i>)
5 mătñ pīkkrēlūnē	suddenly
6 kwīqtōă	I go to the river = I river
7 ūnēstċă, ūnēstmă	my dead parents (from ūnētākă, <i>I leave him</i>)

- | | | |
|----|--|--|
| 8 | māmchěkōk | it will heal up (lit., it will flatten) |
| 9 | pēūrūtķă | my departed ones (from pērūētōă) |
| 10 | tōătn pīngrālingrăn | it is of no use to do that |
| 11 | īfrērnēăkăġnă | he is my father (lit., he begot me) |
| 12 | ītġătñ slăkklūkē yūkūtămŭn | keep your feet dry (your feet, keep them carefully from dampness) |
| 13 | ămtăthlū ķă ūētău'lūchē | is everything all right with you? (the answer is, ūētăukūkūt chăġķēnătă, we are all right) |
| 14 | tōi ķă | is it all right? (this is onē of the many examples of the use of tōi) |
| 15 | hwănēhwă tāugwăm | is this all? (i.e., is this all you are going to give or pay?) |
| 16 | kīthlŭn tŭmă iyōķă | how is the trail? (i.e., how is the road, its state?) |
| 17 | kīthlŭtn pēt | what is the matter with you? |
| 18 | năuhwă nŭn | where is your place? (lit., where is thy house? but used to ask, where do you bunk?) |
| 19 | kīthlŭn pŭnrētōă | there is nothing the matter with me |
| 20 | kīthlŭn iyōķă | how is he? |
| 21 | kīthlŭn chēlă | what next? |
| 22 | chămkŭk chēlă | what next? |
| 23 | ŭnă âkētōk | this is worth nothing (lit., this is without payment) (Mode VII) |
| 24 | īlăkŭmkŭ ķă pīngġnītăn | if I add this, will you accept? (639); īlăkŭmkŭn ķă can be said also |
| 25 | pŭnrētōă | no (also, I did not) |
| 26 | ķănkŭmănrētōă | |
| | I am busy (an example where the Innuït uses the negative when in English the positive is used; this means, I am not thinking of anything but my own affairs) | |
| 27 | kīthlŭnthlū pēchēnē năthlŭlŭkŭ | how it happened I do not know |
| 28 | măllīqġnīyŭklōă thlĕnŭn | I thought he would go with me, I thought to be a comrade to him |
| 29 | ňnŭqķēŕ'răķă | I make a frame (i.e., for canoe, etc.; lit., I make bones) |
| 30 | nŭttīq ēmăngķătōk | the gun is loaded (lit., it has filling; the negative is, it has no filling) |
| 31 | slămpăġŭm âkklŭē | the sun, moon, stars, etc. (the belongings of the universe) |

- 32 nūnām āklūē all the things of earth
 33 ākōqtā nāllaūk eclipse = the sun dies
 34 thlīmēkūn ūētaūk
 he is dying, he is by himself (this also means doing nothing).
 Naūhwā Vāsķā? kāmāntōk thlīmēkūn ūētaūk, *where is Vaska?*
 he is inside there doing nothing
 35 yūchāā kāmōk he is dead, his life is extinguished
 36 pēōk he is dead (third singular of pēūgnā) (686)
 37 kēnāngkātūt
 they have one face (this is from kēnāklū, *one face*, i.e., *one person*; for example, the above could be said of a number of posts in a straight line)
 38 hwānēhwā āmārkāk tāgūlthlīmāchīmēā
 here is a skin in exchange for the one I got from you = here it is,
 the skin, my taken one, its exchange
 39 tōāthlē tāunā let it be as it is
 40 kēkē kāthlāchēmāllē let him scold ahead (490)
 41 chākyōrchēt what are you making for yourself?
 42 nākūn kīngghūnēr'lūtñ ĩkēchēt where do you come from? = from
 whence behind you comest thou?
 43 nāthlāōkā nānlūchāā
 I do not know where he is (lit., I ignore his whereness). This is
 another example, as in No. 26. (For the full form see 408.)
 There are many other similar expressions, as, I ignore your
 whoness = I don't know who you are, etc.
 44 ērālūm kēmūqtē the star close to the moon = the
 moon's dog
 45 nātn pēā where do you suffer? (716)
 46 yākūlgūt tāmarāmūng iyōkīnrīlgñōr'mūk chūhwūnkātūt
 every bird has a different beak = all birds are beaked with
 dissimilarity
 47 nākūn pīkkrélūnē from nowhere
 48 nākūn pīfkēnākē from nothing
 49 nūnāvūt kēmē nūnānrātōk, īllāngkātōk mālrōnlīg'nūk ānggñūr'mēnūk
 our world is not a world alone; it has companions, seven bigger
 than it
 50 lētnāukātārāmchē kīthlūn thlēthlūqkānūk kīstōk kīmtnūn
 I am going to teach you how to make the sign of the cross
 = putting the cross on your body

- 51 tĩngmāām tiēvyā the source of the geese = where
they come from
- 52 ĩrrūmā ĩnglōā ũkkānĩmkũn just as I had one leg in (i.e., canoe)
- 53 ũnā chākāũnrātōk this is no use
- 54 chāmũk ũnĩfkāũ has he news?
- 55 ātākē chēũmũtũngnākũfkēnātā ũtrāqtlā
well, let's go back = without our trying any more to go ahead,
we will go back
- 56 kāthlātĩngnāpũt chātũknĩētāmkĩn I do not mind what you say
- 57 nāpāchāōqtĩt sailors = mastmen
- 58 kānnĩlthhrā pēchēũnrātōk what he says is not true = his say-
ing it is not true
- 59 kēmēlũchĩn nāthlōākā
I did not know that you were alone (this belongs to the same
group as 43) = I ignore your loneliness
- 60 tũlũkārũk ākkwāwāthlũk
the crow which was killed yesterday (this is, the yesterday killed
crow) (59)
- 61 pētāchāhāmtũn pēākōā I did all that I could do
- 62 mālũk ālthrākũk plũgākāg'nũk
slāthlĩrqthlinār'lāqtōk every second summer is wet
- 63 ũkshũm pātrā brain = of the head its marrow;
pātōk, marrow
- 64 āqchā tōi pĩlgñōāmchē I have done enough for you
- 65 chākũtkā, chākũtĩ, chākũtē
my mother, thy mother, his mother (this is from the vialis of chā,
i.e., chākũn, that which holds, envelopes, etc.); a bag made of
the skin of a seal, and filled with oil or blubber, is called
ōkũm chākũtē.
- 66 nũkkāngkātōk kā ũnā is there room for this? nũkkā, his
house
- 67 ākōmōk āmēgũm kũlēnũn
he sits above the door (i.e., he is poor); above the door, or
entrance hole of the kazhga, is the least desirable part, as
it is colder and darker; hence the place is allotted to the
poorer members
- 68 lētōk it is tame, etc. (from lētōā, I learn)
- 69 ēmāqpēm kāppōā foam of the sea (term for pumice)
- 70 slām nāngñĩlthhrānũm till the end of the world
- 71 nētũksitākā kānũqslũkũ I never heard him say = I have not
yet heard him saying

- 72 iyālrāēm ām tiyēmă tkētñrātök
the man who went away did not come back again = the went
person, having gone, comes not again
- 73 āngrākă I say yes to him = I yes him
kānggñārākă I say no to him = I no him
- 74 ālththrākũnkă āmthlěrtūt mănē I have been here many years = my
years here are many
- 75 pñrātăqtūkūt we are pretty near there
- 76 tñglūwākă I hit him with the fist = I fist him ;
tñglūk, *fist*
- 77 ātănē kũpkăpĩktă he is the very image of his father
= he splits his father
- 78 chĩkmāōmāuk he is blind = he is shut
- 79 āggyāk chĩkũmyăqtök the star twinkles = it winks
- 80 kikkătām năskōă, pămyūă the head of the island, the tail of
the island

NATIVE STORIES

799. The Western Innuït, both old and young, are exceedingly fond of listening to stories. When all the inmates of a *kazhga* have settled themselves down for the night, usually some one will say, "Tell us a story." This request is immediately seconded by some one else, and some volunteer will begin a long narration, which is always listened to with great attention. Every village has some popular story-teller, whose thrilling tales serve to beguile the long winter evenings.

As a rule, the Innuït have very soft, melodious voices, and while relating a story the speaker always talks in a very low tone. At the close of a sentence the narrator takes a deep breath and adds *tōi*, with a long-drawn falling inflection on the last vowel. The audience have a peculiar habit of frequently interrupting the speaker by repeating his last sentence in an interrogative form. This never appears to disturb the speaker in the least, who simply reaffirms his statement with an additional *tōi*, and keeps on with his subject. Generally the audience have all dropped off to sleep before the end of the story. As this seems to be the chief object the story-teller has in view, these interruptions are simply intended to encourage him to keep on, by letting him know that there is some one upon whom the desired soporific effect has not yet been produced. In many stories songs are introduced (see 841). These verses are without rhymes and, moreover, they often contain archaic words the meaning of which has been lost. Very seldom does a story contain any description of natural scenery. A rare example of this may be seen in the Story of an Old Village. It is also very unusual to find any reference to distant regions or to historical events. Many stories contain accounts of sorcerers, ogres, giants, dwarfs, and mermaids. There is frequent mention made of the sea serpent, and of a mysterious monster like a half man, a man divided down the median line. References to cannibalism are continually mentioned, and also the ghoulish trait

of eating dead bodies. In one story there is an account of how the fox became red through shame at being overmatched in strategy by a ptarmigan.

Some story-tellers make great use of abbreviations and are fond of expressing themselves in a very condensed style. The Story of the Invisible Daughter-in-Law is a good example of this class. Others, on the contrary, prefer the more expansive (see, for example, *Tōātliūhōkhwī*, etc., in the Stickleback Story).

In nearly all stories the orphan boy is the hero, who surmounts all obstacles and triumphs in the end.

Generally all stories close with the word *ētaūgwēūk*. This is evidently an archaic term, the meaning of which I have never found any one who could explain. Many at the close of the story use *nāngnōk*, meaning *it is the end*.

The Story of an Old Village

Tūtghārauhōlōqkīl'rāek ūetāl'rāek kwēchū'ghām pī'ghānē ēmaq'pīg'mūn ānūmālū'nē. Tāngāuhōlū'nē tāu'nā tūtghārau'hōlōā, ēnūqkūnāu'rā ē'vūt ākkā'ēmūg'nūn ōātmūqskūfkēnā'kū. Tōā'thlū chāt-illēt'nē ēnūqkūng'rānā ūnwā'kōmē kāuwān'nē māuhūlōq'lūmē ān'ghāmā iyāg'lūnē ēmū'mūn ēnūqkū'tlhrānūn ōāt'mūqtōk ōr'lūvchōā'thlūq'mēnūk tāgūmāā'lūnē ōāt-mūq'stchūkēr'lūnē nūnā'thlūr'mūk īkē'tōk. Tōā'thlū īkē'chāmā kittē'nē thālthkōpāg'mūk hwā'tñ ktūtālū'nē tūzh'ghā gñilthkā'thlūkū. Tāu'nā thālthkō'pāk illūngklēnē'lūnē. Tāu'nā i'trauthlūkū māuqhūlūmē'nūn īkē'chāmā āmīg'mūn pātū'lūkū tāu'mūk i'trātōk. Mā'tñ chā-ū'nā māuqhō'lōā maktīksāu'nānē kānnūksāu'nānē ūetauq'tōk kānrūchūqpūk'kēnākū itīng'rān. Tōā'thlū tōkklō'rā "māuq'hūlū chēn kānnūqyūnrāpākā'chēt"? Tōā'thlū māuqhūlō'ān kē'yūghwā "tūtghā'rauhūlū nāu'hwāhūm ēnūqkū-lā'rāmkin kī'thlūkū chā-kām'nā īkē'chēu killō'ānūk kā chā'mūk tāngīng-rātū'tñ"? Tūtghārau'hūlōān ē'mūm kē'yūghwā "tōi'yūhwā nūnā'thlūr'mūk killō'ānē tāngīlthrāā'ghā, māuq'hūlū chālth'hōā"? Tōi'yūhwā kēmītlhūn-rāchākīl'rāā'kūk nūnāu'nūr'mūqnē yūt pēnīqtārūtūksā'kākāt nāu'thlū hwāt'kāpīk kūvyūē'tāt. Hwē'ghā tāu'gwām ūē'thlīmā nūkālthpēā'lthhātā nūnāu'nūr'mūqnē kē'mē kūvchūkāq'kā tūtghārau'hūlū pēnēthlīnēū'tñ āghnūā'tā hwānē'hwā ēnūqkō'rāmkin nūnā'lthlūm tā mā'hūn killō'ākūn snēqchākō'nāk." Ang'rā pēgñitnē'lūnē ūetauq'tūk tāum-kīnggñō'ānē. Tōā'thlū chām-illē'nē ēnūqkūngrā'nā ām ākām' snēq'tōk ē'mūm nūnā'lthlūm killō'ākūn ēmū'hūn ēnūqkū'tlhrākūn snēqtūk'kēr'lūnē kōkā'nē pūlliyārāqpāg'nūk īkē'tōk ātōq'lūkē tīgōk sūvāq'tōk nān'vāhāg'mūn

mikkilrāā'mūn kănikchăchōārăng'kătōk, ūnūq'păk kănikchūkăthlīnnēā'mē. Mă'tn im'ina nănvăhăchūgñăk tâng'hă mŭqtă'răvīk kōkă'nē, yŭg'mŭkthlū māuqhŭ'lōăn ē'mūm kănrŭchū'năkū, kē'ăkīk mŭqtă'răvī'kau! ūthlă'gă mătñ ikē'tōk, yŭk ū'nōăk hwănē'hwă chēu'gñănē mŭqtăthlēnil'răă; tauq'kŭn mī'thlū tăg'thlēnē'lunē ing'rīk ūthlăg'lŭkū iyū'mēăn mālīq'thlŭkū tūmī'kŭn tī'gōk tŭv'vōk tau'hŭn. Mă'tn năt'stōk pāmălir'nēră'nŭn chă-kă'nă nă pŭyir'lunē kēnēthlēnēā'mē, krăchūgñăqtăng'kăthlūnēthlū. A'trăqtōk ūthlăg'lŭkū, mătñ ikē'tă chăōk'kăkŭn ūkfē'găt năuthlēnēlŭ'tŭng yŭkpŭk-tŭksaŭ'nănnē im'ina thlū mŭq'tăthlŭk tūmirhŭthlŭ'nē řăl'rănŭn miyōq'tōk, mătñ ūyăng'tă chă'kă'nă măl'rōg'nŭk mōrhăg'nŭk kēnēthlŭng'kăthlūnē chŭngñănŭmă'thlŭtŭk ghăksō'ăyăq kăthlŭr'văg'lunē ūnăt'nŭk yīnrhăg'nŭk ūqtñ'kăthlūnē. Kăăq'tōk il'lōă tāmă'nă kăăqchăkil'răă chă'mŭk tângŭng'rătōk. Mă'tn ūqkō'ănē âřrērnăkkău'hōlōqpăk mătă'rămă pălŭg'năurăl'răă kăuwăg'lunē, ēmŭ'mŭk mŭqtă'thlŭr'mŭk kăăqchă'kōk tau'nă kăuwăl'răă mŭqtăq'gñī'lăn. Tōă'thlū tōqklō'rhă "măuq'hŭlū kăuwăqpŭrk'năk ikē'tōă âthlă'nēgñă" tŭpăn'rătōk kiyăgălŭ'kū wēgyă'kă kētō'ănē mōrhăg'nŭk tāmă'kŭn iēmkiilŭ'nē kă'nă'vŭt mīlqpăqtă'r'yă'kă tŭpăg'yŭnră'păkăn kētō'ănē âtrăg'lunē it'rătōk it'rămă ūthlăg'lŭkū chēu'tī'kŭn tăgŭ'lŭkū niyă-gñă'tă tŭpăqtsăg'lŭkū. Tōă'thlū niyăgñă'chănē âchē'ănŭk chămă'kŭn âřrērnăkkărau'hōlŭm ūmă'tōk ūnē'ăqtă âllēnthlăg'lunē tōăm'tăthlū nŭpī'răn ūthlăg'lŭkū chēlă' tŭpăqtŭngnă'kă nŭ'tăn tŭpăq'tōk tŭpē'mă măk'tōk "hwă'kă tŭtghărau'hŭlū! ikē'tŭtñ kă?" Kēyŭ'ghwă ē'mūm tângău'hōlŭm "kăuwăqpŭrk'năk măuq'hŭlū kētă'kē âthlă'nēgñă." Tōă'thlū im'ina âřrērnăkkărau'hōlŭk kăn'nŭqtōk "tăthlŭr'năpē'tlē nŭrrŭksil'gñŭt hwăng'nē nŭr'lōqkătăq'pă" tōqklō'rhă "măuq'hŭlū nŭk'mŭk ikēūtŭră'tămkŭn" kē'yŭghwă âřrērnăkkărau'hōlŭm "ŭpēnŭk' tângău'hōlŭk nŭkkătă'tōă." "Ă'kă-kă'kă ŭpēnē' âřrērnăkkărau'hōlŭk tōă'hŭm nŭr'gñităq'pŭgñă." "Kăng! nŭrchēh'kămkŭn." Kăngñē'rămŭn âřrērnăkkărau'hōlŭk im'ina nŭng'gñōk nŭnggñōk'chăqtōk âtrăh'tă ūlōăq'păk slē'lŭkŭthlū. "Tōi'mē kē'nă slē'chēu ŭpēnŭk'hwă tōi' slē'ŭtñ." Tōă'thlū ē'mūm âřrērnăkkărau'hōlŭm im'ina tângău'hōlŭk ôg'nēu'tă ēmŭ'mŭk ūlō'ămŭk, ôg'nēu'chănă ūētăuq'tōk ôg'nēu'tkēr'lŭkū pŭkchilth'thlēn lăf'kătōk mă'kătōk âtăm' im'ina măuq'hŭlōă kăn'nŭqtōk "ikkēkē'kă nău'hŭn pēărălthbăng'kătă?" Tōăm'tăthlū âthlă'mŭk ūlōă'mŭk tăgŭ'thlūnē âkăm' mīlthkă'ghă lăfkă'tōk âm nŭ'tăn ūthlă-găq'tă im'ina âřrērnăkkărau'lōqpăk tăgŭ'lŭkū mătă'nēn thlū tŭnglŭ'wă ūksō'ăkŭn măuq'hŭlōă im'ina tōkō'kătōk, itŭm'tă im'ina nŭq'yŭg'nē, itŭm'tă řăl'lōqkŭn tōă'tñ ūqkăk'klŭkū. Kŭnggñō'ănē ūētăk'kătōk, â'nōk tāmă'kŭn nŭm'mŭk im'ina âřrērnăkkă'rau'lōqpăk tōkōchēmărăă'mēu ū'trăq-tōk ēmŭ'mŭn măuq'hŭlŭpēă'mēnŭn â'kă kŭnggñŭn'ră nŭptă'gñōk tŭtghă-raŭ'hŭlŭthlŭqkă ūnggñŭvăltthlŭqchēh'kŭtŭk măuq'hŭlŭn thlū ēnŭqkŭng-năksită'tñ kă măuq'hŭlŭqpŭt. Mă'tn kŭngyă'ră chă'ŭkk'nă kē'nōk âllaŭrŭ'tlhrăă im'ina tōkŭ'tlhră. Ētăugwēŭk.

NOTES ON THE STORY OF AN OLD VILLAGE

tūtghārāuhōlōqkilrāēk, a grandmother and grandchild. The two together are expressed by this word, just as nūl-lāāqkilrāēk means a man and wife. Agentialis dual. (166.) Tūtghārāk, tūtghārām = grandchild.

ūētālārāēk. Third dual of ūētālārāēghā, were both living, from ūētāughā.

kwēchūghām, of a little stream. Agentialis transitive of kwēchūghāk, diminutive of kwīq, river.

pīghānē, at the mouth. Localis of pīghā, its mouth, the possessive form of pī. (832.)

ēmāqpīg'mūn, to or into the sea. Terminalis of ēmāqpik, ēmāqpēm. (29.)

ānūmālūnē, (it) flowing. Third singular of lōā. (473.) Ānōā, I go out; ānūmāuk (Mode LXXIII).

tāngāuhōlūnē, (he) being a boy. Third singular lōā, from tāngāuhōlūgwōā, I am a boy (Mode LXVIII).

tāunā, that one. Agentialis intransitive singular. (274.)

tūtghārāuhōlōā, (her) grandson. Third singular possessive. (184.)

ēnūqkūnāurhā, (she) often warned him. Third singular of ēnūqkūnāuqkā (Mode XLVII).

ēvūt, to the other side. Ēnē, on the other side. (352.)

ākkāēmūg'nūn, along their opposite shore. Third dual terminalis possessive. Ākkāā = ākkāāk, bank; ākkīmūn, ākkiūnūn, ākkēmēnūn, etc. (386.)

ōātmūqskūfkēnākū, (she) telling him not to walk down the bank. Third singular of ōātmūqskūfkēnē (505), through ōātmūqskūnrātākā. Transitive of Mode XXXIII. The simple is ōātmūqtōā = (future) ōātmūqchēhkōā, (past) ōātmūqūhōūghā, I walk down the bank.

tōāthlū, so, so then, and so, etc. (701.)

chāt-illētnē, one time. (646.)

ēnūqkūngrānā, although she forbid him. (538.)

ūnwākōmē, in the morning. (618.)

kāuwānnē, in her sleeping. Kāuwāqtōā, I sleep; kāuwām'nē, kāuwāqpnē, kāuwānnē. (678.)

māuhūlōq'lūmē, of his grandmother, from māuhūlōq'lūkā. (184.)

āngnāmā, he having gone out. Third singular, from ānōā. (534.)

īyāg'lūnē, he going. Third singular lōā, from īyāqtōā. (473.)

ēmūmūn, to that. Terminalis singular of iminā. (281.)

ēnūqkūthlānūn, (to the place to) him forbidden. Third singular terminalis possessive. Ēnūqkūthlīmūn. (90.)

ōātmūqtōk. Third singular of ōātmūqtōā.

ōr'lūvchōāthlūq'mēnūk, his little old bow. Third singular modalis possessive.

Ōr'lūvūk, a bow; ōr'lūfchōā, a little bow. (230.) Ōr'lūfchōāthlūk. (204.)

tāgūmāālūnē, he taking. Third singular lōā. Tāgūmāākā.

ōātmūqstchūkēr'lūnē, he just wanting to go a little down the bank. Third singular lōā, of ōātmūqstchūkākāqtōā (Mode CXVIII; see also 485).

nūnāthlūr'mūk, an old deserted village. Modalis singular of nūnāthlūq. (204.)

tkētōk, he comes. Third singular of tkētōā. (See also 842.)

tkēchāmā, he having come. Third singular of āmā. (534.) From tkētōā. (535.)

kīttēnē, in front of him = in his frontness. Locative third singular possessive. (390.)

thāthkōpāg'mūk, a big stone. Modalis singular of thāthkōpāk, the augmentative of thāthkōk, a stone. (223.) Use of modalis to express a. (689.)

hwātū, so or thus. (359.)

ktūtālūnē, (it) being high. Third singular lōā, of ktūtāuk. (695.)

tūzhghā, his shoulder. Third singular possessive. Tūzhkā, tūzhgūn, tūzhghā. (66.)

ghīlthkāthlūkū, reaching (it) = to the end. Third singular lōā. (474.) Ghīllā = end, ghīllūk = the two ends of a thing.

illüngklēnēlūnē, *it proves to be hollow*. Third singular lōā, from illüngkātōā (Mode I) in the mode illüngklēnēōk (Mode LXXII).

itrāuthlūkū, *he bringing it in*. Third singular lōā, from itrātākā (Mode LXXV).

māuqhūlūmēnūn, *to his grandmother*. Third singular terminalis possessive.

āmīg'mūn, *to = over the entrance*. Terminalis singular. Āmēk, āmēgūm, *entrance, doorway*. (819.)

pātūlūkū, *he covering it*. Third singular lōā, from pātōākā, *I cover it*.

tāumūk, *that*. Modalis singular tāunā. (274.)

itrātōk, *he enters*. Third singular itrātōā.

mātū chā-ūnā. (See 308 and 359.)

māktiksāunānē, *(she) not yet up*. Third singular māktiksāunē. (508.) Māktiksītōā (Mode XVIII); māktōā, *I rise*.

kānnūksāunānē, *(she) not speaking yet*.

Third singular kānnūksāunānē. Kānnūksītōā, kānnūqtōā, *I speak*.

ūētāuqtōk, *she stayed*. Third singular of ūētāuqtōā, same as ūētāuḡnā.

kānrūchūqpūkēnākū, *she without wanting to speak to him*. Third singular pūkē. (502.) Kānrūchūnrātākā (Mode LXII), from kānrūtākā, *I talk to him*.

ītingrān, *although he being in*. Third singular ētingḡnūr'mā. (536.) Ītrātōā, *I enter*.

tōkklōrhā, *he called her*. Third singular. Tōkklōrākā, *I call, address him*.

chēn, *why*. (704.)

kānnūqyūnrāpākāchēt, *why dost thou not want to talk?* Second singular interrogative aspect (Mode XCII) of kānnūqtōā.

kēyūḡhwā. Third singular transitive. Kēyūḡākā, *I answer him*.

nāuhwāhūm, *where is it now?* (an expression of scolding).

ēnūqkūlārāmkin, *I have often forbidden you*. Ēnūqkū'lārākā (Mode LX).

kīthlūkū, *how*. (721.)

chā-kāmīnā, *the thing at the entrance*. (308.)

tkēchēū, *did you bring it?* Interrogative

aspect. Tkētōā, tkētākā, present used for past.

chāmūk tāngingrātūtū, *did you not see anything?* Negative of tāngērtōā, *I see* = tāngingrētōā.

ēmūm. Agentialis transitive of imīnā. (281.)

tōiyūhwā, *of course, certainly*. (357.)

tāngilthrāḡnā = tāngḡulthhōḡnā. Past, *I saw*.

chālthhōā, *what was it?* Third singular past of chāhwā. (330.)

kēmītlhūnrāchākīlrāākūk. First person dual of kēmītlhūnrāchākīlrāāḡnā, *we two were not alone*. Kēmēchākōā. (668.)

nūnāunūr'mūqnē, *in the time of its being a village*. Third singular. (78.)

pēnīqtārūtūksākākāt. Third plural of pēnīqtārūtūksākākā, *they were accustomed to play often with it*. Pēnīqtārūtūksākākā, *I play with it, testing my strength at lifting*.

nāuthlūhwātākāpīk, *alas, not at all*. (726.)

kūvyūētāt, *none ever lifted it*. Third plural kūvyūētākā (Mode VII).

ūēthlīmā. Agentialis transitive of ūēlthkā, *my then husband*. Ūēkā, *my husband*. (91.)

nūkālthpēālthhrātā. Nūkālthpēālthhrāt, *their chief*, past of nūkālthpēā.

kēmē, *he alone*. (668.)

kūvchūkāqkā or kūfchūkāqkā, *I lift it just a little*.

pēnēthlēnēūtū. Second person singular of pēnēthlēnēūḡnā, *I am strong*.

āḡnūātā, *again*. (626.) Term used in scolding.

hwānēhwā, *here now*. (355.)

tāmāhūn, *by down there*. Vialis of tāmā.

snēqchākōnāk, *go thou not by the shore* = imperative negative of snēqtōā. (486.)

āngrā. Third singular of āngrākā = *I say yes to him* = *I yes him*. Kāngḡnārākā, *I no him*.

pēḡhītnēlūnē. Third singular of lōā = pīngḡhītōā.

tāum kīngḡnōānē, *after that time*. (619.)

chām illēnē, *one time*. (646.)

ēnūqkūngrānē ām. (See same word above.) Ām = *again*.

ākām, reduplication = forbidden again, again he goes along the shore.

ēnūqkūthlirākūn. Third singular vialis of ēnūqkūthlimkūn (95), by the way forbidden him.

snēqtūkkēr'lūnē. Third singular lōā, of snēqtūkkāqtōā, I go a little along the bank.

kōkānē, in its middle. Third singular localis of kōkākā, kōkāmā. (396.) Kōkāmne, kōkāqpne, kōkānē.

pūlliyārāqpāgmūk, a large wood path. Augmentative pūlliyārāqpēt. (19 and 223.)

ātōq'lūkē, following them = it. Third singular lōā, of ātōqtōā. (845.)

tīgōk. Third singular tīgōā, I come. (842.)

sūvāqtōk, he emerges from. Third singular of sūvāqtōā (often pronounced soft, as sūfāqtōā).

nānvāhāg'mūn, to a lake. Terminalis of nānvāk, nānvāhām.

mikkilrāāmūn, little (agrees with preceding). (166.) From mikkōk, it is small.

kānikchāchōārāngkātōk, it has a little snow on it. (230 and Mode I.)

ūnūqpāk, during the night. (618.)

kānikchūkāthlinēāmē, kānikchūkāthlinēōk, it snowed a little (Mode LXXII).

nānvāhāchūgnāk, little lake. (234.) Nānvāk, a lake.

mūqtārāvik, water hole. Mūq, water; vik. (117.)

kānrūchūnākū, and that one, his grandmother, had never spoken about people there. Kānrūchūētākā, I never speak of it (Mode VII and 511). Kānrūchūnē.

kēākik mūqtārāvikāu, whose water hole is this? (299.)

ūthlāgā, he drove near it. Third singular ūthlāgākā.

yūk, ūnōāk, a man, early that morning.

chēūgnānē, before him. Third singular chēūmnē. (399.)

mūqtāthlēnēhrāā, who evidently came for water. Third singular. Mūqtāthlēnēūgnā, mūqtāqtōā.

taūgkūn, mithlū, and by from here. (274, 361, and 696.)

tāg'thlēnēlūnē, he has been going up. Third singular tāg'thlēnēlōā of tāg'thlēnēūgnā, tāggōā. (861.)

iyūmēān, and so.

māliqthlūkū, he follows him. Third singular lōā. Māliqtākā.

tūmikūn. Vialis of tūmā, by the trail.

tūvvōk. Third singular tūvvōā, I make the crossing, i.e., go up one side and down the other.

nātstōk. Third singular nātstōā, I view, meaning to look from a high position.

pāmāli'r'nerrānūn, to down that side of him.

Third singular possessive terminalis pāmāli'r'nūkā. (410.)

ñnā, nūm, house (this is always a winter house). (810.)

pūyir'lūnē, smoking. Third singular lōā.

Pūyōk, smoke; pūyirqtōk, it smokes.

kēnēthlēnēāmē, cooking. Kēnēthlinēōk, he cooks.

krāchūgnāqtāngkāthlūnē, having a little storehouse. Third singular lōā. Krāchōā and krāchūgnak. (230.) Krāchōāqtāngkātōk or krāchūgnāqtāngkātōk (Mode I).

māth tkētā, as he comes to it. Tkētōā.

chāōkkākūn, by the front of it. Third singular vialis of chāōkāmūn, from chāōkākā, chāōkāmā, chāōkkāmne. (399 and 736.)

ūkfēgāt, trees. Plural of ūkfēgāk.

nāuthlēnēllūtūg, growing. Third plural lōā. Nāuthlēnēt.

yūkpūktūksāunānē, no one moving about.

Third singular yūkpūktūksāunē. (508.)

Yūkpūktūksitōk (Mode XVIII), from yūkpūktōk.

mūqtāthlūk, water carrier. Past form. (58.) Mūqtālirāā. (164.) Mūq, water. (26.)

tūmirhūthlūnē, there were no more tracks of the water carrier. Third singular lōā, from tūmirūtōk (Mode IX and 19).

fhālōk, the smoke hole or ventilator. (See 811.)

māth ūyāngtā, as he looks down. Third singular of ūyāngtōā, ūyāngtākā.

mōrhāgnūk, two logs. Modalis dual of mōrhāgāk.

kēnēthlingkāthlūnē, *in the cooking place* (i.e., *fire place*). Kēnēthlingkātōk (Mode I). chīnggñāumāthlūtōk, *embracing each other, kissing*. Figurative. Third dual lōā, from chīnggñāumāthlōā.

ghāksōāyāq, *a little pot*. Ghāksōā and ghāksōāyāq are diminutive forms of ghān, ghātūm, ghātmē, etc. (230.) kāthlūr'vāg'lūnē, *boiling fiercely*. Third singular lōā, of kāthlūr'vāqtōk (Mode LXXVI).

ūnātūk, *some human hands*. Ūnātūt yinrāt, singular. (749.)

ūqtātkāthlūnē, *having in it*. Third singular lōā, of ūqtātkātōk.

kāāqtōk, *he looks about*. Third singular kāāqtōā.

illōā, *inside*. (391.)

kāāqchākīlāā, *he looks in vain*. Kāāqchākōā (Mode CXIX), of kāāqtōā.

chāmūk tāngīngrātōk, *he does not see anything*. (766.)

ūqkōānē, *in the back of the house*. Nūm ūqkōā. (41 and 386.) Ūqkūmtōk, *it is in the rear*. (371.)

āñrēmākkāuhōlōqpāk, *a big old woman*. (223.) mātārāmā, *undressed*. Third singular of āmā. (530.) Mātāqtōā, *I undress*.

pālūg'nāurālrāā, *stretched out on the floor*. Third singular pālūg'nāurāāgñā, from pālūg'nāuqtōā.

kāuwāg'lūnē, *sleeping*. Third singular lōā. Kāuwāqtōā, *I sleep*.

mūqtāq'ghīlān. Third singular negative of mūqtāq'ghīlāmā, *because I would not be water carrier*. *He sought for that water carrier, as that sleeper could not have been the one*. (531.)

tōqklōrhā, *he hailed her, called her*. Third singular of tōqklōrākā.

kāuwāqpīrkānāk. Imperative negative, *do not sleep so much, grandmother*. (492.)

āthlānēgñā, *entertain me, treat me to food*. Āthlā = *another*; āthlānētōk, *there is a guest, an arrival*; āthlānēākā, *I entertain him*. (Food is always offered when one arrives at a house.)

tūpānrātōk, *she did not rise*. Third singular negative of tūpāqtōā.

kīyāgālūkū, *yelling at her*. Kīyāgāuwākā, *I yell at him*.

wēyākā, *he tries*.

kētōānē, *then*.

iēmkillūnē, *breaking (a bit of wood)*. Iēmkeūgñā.

tāmākūn, *by where he was*. (276.)

kānāvūt, *to down there*. (352.)

mīlpāqtār'yākā, *he threw it hard towards her*. Third singular mīlpāqtārākā, augmentative of mīlthkārākā, *I throw at him*.

tūpāg'yūnrāpākān, *as she did not seem inclined to get up*. Third singular kāmā. (525.)

chēūtīkūn, *by the ear*. Third singular possessive vialis of chēūtīkā, *my ear*; chēūn, *ear*.

nīyāgñātā, *he shook it*. Third singular of nīyāgñātākā.

tūpāqtsāglūkū, *trying to wake her*. Third singular lōā. Tūpāqshāgākā (Mode XXVIII).

nīyāgñāchānē. Third singular āmā. (534.) Nīyāgñāchāmnē, from nīyāgñātākā.

āchēānūk, *from down below, beneath her*. (390.)

ūmātōk, *there is a groan*. Ūmātōā, *I groan*.

ūnēāqtā. Third singular, *he darts back*. Ūnēāqtākā, *I move off quickly from it* (Mode LIII of ūnētākā).

āllēnthlāg'lūnē, *greatly frightened*. Āllēnthlāqtōā, *I am much alarmed*.

nūpīrān, *and then after she was quiet*. Third singular āmā. Nūpīātōk, *it is still*.

tūpāqtūngnākā, *he tries gently to wake her*. Tūpāqtūngnākākā.

nūtān, *all right*.

tūpēmā. Third singular āmā, of tūpāqtōā = *when she woke she got up*. *She said, "Hello, little grandson! you have come, eh?"*

ēmūm tāngāuhōlūm, *that boy*. Transitive form of iminā tāngāuhōlōk. *He answered, "Do not sleep so much, grandmother. Hurry up! give me something to eat." Then that old woman said.*

tāthlūr'nāpētīlē, same as kwēyāgñāpētīlē = *this is fine*. (629.)

nūrrüksīlghūt, *I who have not yet eaten* (Mode XVIII).

nūr'lōqkātāqpā, at last I am going to have something to eat. (628.)

nūkmūk, any food. Modalis of nūkā, nūkām, nūkmē. He cried to her, "Grandmother, I have not brought you any food."

nūkkātātōā, I am going to begin to eat (Mode XXI). The old woman answered, "Boy, I am going to eat you."

ākākākā. Exclamation. There is a variety of these, as, ikkēkēkā, ōkākōkō, ūkākūkā, etc. (See 626.) Oh, you old woman! indeed, you will not eat me.

kāng, no (used interrogatively). Yes, I will eat you. (780.)

kāngñērāmūn, up in the corner. Terminalis of kāngñērāk, corner.

nīngñōk, she reaches up in the corner, she reaches right up and brings down.

ūlōāqpāk, a big knife. Augmentative of ūlōk = the semilune-shaped knife, used generally by the women. (865.)

slēlūkūthlū, and she whets it. Third singular lōā, of slēgōā, I whet; slīn, whetstone.

tōimē kēnā, for whom now. (357.) Tāuhwā kēnā can be also said. (293.)

slēchēū, are you whetting it? Second person singular interrogative aspect transitive of slēgōā. (461.)

īpēnūkhwā, it is for yourself you are whetting. (257 and 359.)

ōg'nēūtā, she threatens him. Third singular of ōg'nēūtākā, he stood being threatened.

ōg'nēūtākēr'lūkū, she making a rapid thrust. Ōgnēūtchūkārākā.

pūkchilthlēn, from pūkchēthlāqtōā, I move quickly.

lāfkatōk, he dodged down. Third singular lāfkatōā.

mākātōk, he rose up. Third singular mākāqtōā.

nāuhūn = how did he avoid the danger = in what way? (710.)

pēārālthhāngkātōk, pēārālthhāngkātōā, same as pēārāngkātōā. And then taking another knife, she threw it at him again; he dodged again all right. He approached that big old woman, grabbed her.

mātānēn, being naked. Mātāqnāugnā, I am naked; mātāqtōā, I strip.

tinglūwā, he hit her with his fist. Third singular tinglūwākā. (468.)

ūksōākūn, on the head. Vialis of ūksōā, by the head. (55.)

tōkōkātōk, she dies at once. Third singular tōkōkātōā.

ītūmtā, he cut her up. Third singular of itūmtākā.

nūq'yūgnē, his one wanting to eat him = idiom, the one who wants to eat him. (See Mode LXII and 146.)

řālōqkūn, by the smoke hole. Vialis of řālōk.

ūqkākklūkū, pitching out. Third singular lōā, of ūqkākākā, I throw it.

ūētākkātōk, he remained for a little while. Ūētākkātōā.

ānōk, he goes out. Third singular ānōā, by down there.

tōkōchēmārāāmēū, after his having killed her (Mode XLVI). Third singular transitive of āmā. (534.) Tōkūtākā, tōkōchēmārāāmā.

ūtrāqtōk, he returns to. Ūtrāqtōā.

māuhūlūpēāmēnūn. Possessive third singular localis = to his own grandmother. (181.)

ākā, already.

kīngñūnrā, behind him. Third singular possessive plural of kīngñōkā, kīngñūnkā. (391.)

nūptāgnōk. Third singular, sounds. Nūppā, a noise, sound.

tūtghārāuhūlūthlūqkā, my bad grandson. (204.)

ūngñūvālthlūqchēhkūtūk, you both will have a bad end. Second person dual future of ūngñūvālthlūqchēhkūtūk.

māuqhūlūn, thy grandmother.

ēnūqkūngnāksitātū, did she not warn you?

kīngyārā. Third singular, he looks behind. Kīngyārākā, I look back.

chā-ūkñā, there behind. (380 and 308.)

kēnōk, fire. Kēnōk, kēnrhūm.

āllāurūtlhrāā, appearing. Third singular rāāgnā, of āllāurūtōā.

tōkūtīhrā, his murdered one. Third singular possessive of tōkūtīkā. (146)

The Ptarmigan Story

Ākizhgērhaū"lūk nūliq'klūtūk ūētāl'rāēk. Ātaū'chīmēhōk ūi'nūr'mē ūē'nā slōqtārīyā'tōqtōk, āk'ānūn slōqtār'ilūnē, kākmi' kiyāq'pāktōk mōqrhā'gāmūk chēlā'thlū nīmūq'kāmūk ākfāt'sklū'nē. Mā'tñhōk nūlā'hā ā'nōk chā'hāk ū'nā īr'ghōā āzmāthlēnīl'rāā. Tōā'tlūhōk tāu'nā nūlā'hā itkān'rākūn, kā'kūm'nā ām kiyāq'pāktōk mōqrhā'gāmūk chēlā'thlū nīmūq'kāmūk ākfāt'sklū'nē. Mā'tñhōk nūlā'hā ān'ōk chā'hāk ū'nā tā'thlēā āzmāthlēnīl'rāā. Tōā'tlūhōkām ī'trālūnē, īm'īnā nūlā'hā tāman'tāqtōk nū'mē, ūē'nēthlū ūmyūākūksāu'nākū ā'kānūn. Tōā'tlūhōk pūngghāq'thlūnē ān'tlāēm, mā'tñhōk ūē'nē tān'ghā, chā'hāk ū'nā ūksūiqthlēnīl'rāā. Tōā'tlūhōk ī'trālūnē, kēyā'lūnēthlū, kēyākān'rākūn sē'yūk īhā'lāqkūn ūyāng'thlūnē ūēksklū'nē, tōā'tlūhōk tāum' āi'rhanām pē'ā "ūēkīnritnē'lūkū." Tōā'tlūhōk chēlā' tūn'tū īhā'lāqkūn ūyāng'thlūnē ūēksklū'nē, kān'rān tāum' ā'kizhgīm pē'ā "kānnāghātūvākā'vūt pēyūnrā'tāmkin." Tōā'tlūhōk pālōk'tāk īhā'lāqkūn ūyāng'thlūnē chēlā' ūēksklū'nē pēyākil'rāā chēlā' pēyūqkēnā'kū mōqrhā'gānūk kāng'kthlā'nē'lūkū Tāum'tā'tlūhōk kān'nūq klāk ūyāng'chāmā pē'ōk ūēksklū'nē, chēlā' tōā'tlūhōk tāum' ā'kizhgīm pē'ā pēyūnritnēlū'kū tūpēgākā'nūk nūr'lāgnē'lūkū. Tōā'tlūhōk īqhi'yūlē ūyāng'thlūnē pē'ōk chēlā' ūēksklū'nē tōā'tlūhōk tāum' ā'kizhgīm pē'ā pēyūnritnēlū'kū illām'nūk tōkōchēlāq'nēlū'kū Tōā'tlūhōk ā'kizhzhīgik īhā'lāqkūn ūyāng'chāmā kān'nūqtōk "Hwē ūē'kāpūgnā kāng'kūg'nūk nūkkīn'kātōā." Tōā'tlūhōk tāu'nā ā'kizhgīm nūlā'hā rhā'lāqkūn tīngvāthlāg'lūtūk tōi' nūliqkūmā'lūtūk.

NOTES ON THE PTARMIGAN STORY

- ākkizhzhīgik, a *ptarmigan*. (See suffix, 184¹ dual.) (27)
 nūliqklōā. (See 470.)
 ūētāl'rāāghā.
 ātaūchimē. (See 581 and 619.)
 hōk. (354.)
 ūi'nūr'mē. (618.)
 ūēnā, *her husband*. (790.)
 slōqtāqtōā, *I slide*. (See Mode XX.)
 ākānūn, *for a long time*. (620.)
 kākmi. (361.)
 kiyāgāūqtōā, *kiyāgākā, I shout*. (See Mode LXXVI.)
 mōrhāgāmūk. *Modalis of mōrhāgāk, wood splints*.
 chēlālū, *and*. (701.)
 nīmūqkāk, *bandage*.
 ākfātsklūnē. (473.)
 Ākfātskākā (Mode XXXIII), *asked her to bring to him*.
 mā'tñhōk. (359.)
 nūlāhā, *his wife*. (66.)
 ānōk, ānōā, *I go out*. (457.)
 chā'hāk ūnā, *what is this?* (320.)
 īr'ghōā, *his leg*. (66.)
 āznūqtākā, *I break it*. (458.)
 tōā'tlūhōk, *and so then*. (356.)
 tāunā, *that*. (274.)
 ītrtōā, *I go in*. (See itkānimkūn, 78 and 83.)
 kākūm'nā. (379.)
 ām, *again*.
 tāthlērākā, tāthlin, tāthlēā. (66.)
 imīnā. (281.)
 tāmantāqtōk (Mode XXIII), *of tāmantōā*. (371.)

nūmmē. Locative ṇṇā, nūm. (45.)
 ūmyūrkūksitākā (Mode XVIII), *she remained in the house and thought no more of him.*
 pūnggāqtōā, *I am anxious.*
 ānōā, *I go out.* (457.)
 tānghākā, tānghān, tānghā, *I see it.* (469.)
 ūksūiq̄tōā, *I am headless* (Mode VII).
 kēyālūnē. (473.) Kēyāuḡṇā, *I mourn.* (543.)
 kēyākānrākūn, *just while she was mourning.* (525.)
 sēyūk, sēyūn, *a small bird.*
 fhālōqkūn, fhālōq, *smoke hole.* (810.)
 ūyāngthlūnē. (473.) Ūyāngtōā, *I look down.*
 ūēksklūnē. (473.) Ūēkāmkin and ūēkinrātāmkin, *to propose marriage.*
 ārrērnāk, *woman.*
 pēā, *said.* Pēūḡṇā. (686.)
 tūntū, *deer.*
 kānrān, kānrāmā. (532.)
 kānnāghāqtūvākāvūt. (514.) Kānnāgāk,

long legs (Mode I), *because you have long legs.*
 pēyūnrātāmkin, *I do not want you* (Mode LXII).
 pālōqtāk, *a beaver.*
 pēyākilrāā. (166.) Pēyākōā.
 pēyūqpūkkēnākū, *without wanting it.* (502.)
 kāngkthlātōk, *to gnaw.* (474.)
 tōām̄tātū. (356.)
 kānnūkkīlāk, kānnūkkīlēm, *muskrat.*
 tūpēgāhkāk, *mat straw.*
 nūqrhōā, *I eat* (Mode CL).
 īqhīyūlē, *owl.* (174.)
 illām̄nūk. (639.)
 tōkūtākā, *I kill.* Tōkūchēlāqtōā, *I usually kill.*
 kānkūk, *willow catkins.* (The ptarmigan feed on them.)
 nūkkīngk̄tōā (Mode I), *I feed on.*
 tīngvāthlātōk, *it flies away.*
 nūlīqkūmākā. Third dual, *they were long married* (Mode LXVI).

The Lost Needle

Tūtghārāu'lōkkīl'rāēk ūētāl'rāēk. Tūtghārāu'lūng'kāthlūnē tānggāu'hōlōr'mūk, mīngkūtīng'kāthlūtūkhōk. Tāuq'kūn ātāu'chīmūk mīngkūtīng'kāthlūtūk tāmākāufkēnā'kū. Tōā'thlūhōk chāt-illēt'nē māuqhūlōq'lōā slām̄kā'chēōk, tōā'thlūhōk slām̄kāchēnān'rānā tūtghārāu'lōā ātkūlth'hrānē ālthhōh'pākān, māuqhūlōq'lūmē kākē'wē tāgū'lūkē, ātkūlth'hrānē mīng'kā. Tōā'thlūhōk mīnk̄nēnā'nūr'm̄nē mīng'kūtūm ē'mūm thlē'chēā nāthlūyāgū'tā, yūā'yā'kā nātākīnrē'tā nātākīnrālā'mēu tūtghārāu'lōā im'īnā mānūsūq'tōk, mānūsūg'nēnān'rānā māuqhūlōq'lōā ī'trātōk tōā'thlū tūtghārāu'lūnē pēā mānūsūqpākā'chēt? Tōā'thlū kēyū'ghwā, "Tōiyū'hwā āllinēōkpākā'mā mānūsūqtīrāā'ḡṇā." Tōā'thlūhōk ūq'tōk, ūq'chāmā kām̄mūksālth'hrāgnē yū'wāk, kān'nūq'lūnē kām̄mūksālth'thlūqkā kā'nā ālthhōhpā'kātōk mīngkūkkūr'yā'kākā. Tōā'thlū kākē'venē tīg'gōē, tōā'thlū tīgḡōā'mēkē āngḡnē'tī āngḡnēkōr'yā'ki mīngkūtūq'lōā im'īnā tiyē'mā! Tōā'thlū kān'nūqtōk: "Tūtghārāu'thlūgā mīngkūtūq'lōpūk im'īnā nāu'hwā? ā'ḡṇū! chāgmāqyākō'nākū nāu'hwā? kēkē' tīzh'ghwū!" Tōā'thlū kēyū'ghwā ātkūlth'thlūqkā ālthhōh'pākān mīng'kākā mīnk̄nēnā'nīm'nē thlē'chēā nāthlūyāgū'tākā. Tūtghārāu'lūmkūtā'gāk! ā'ḡṇū chāgmāchēhkin'rātōk kē'ḡṇān mīnkūt'kāpūk, nāt'mūn chāgmāq'chēu? chāgmālth'p̄nē īkkēkē'kā yūā'ghwū! Tōā'thlū yūā'rāk yūārīyākūk'kēk

nātākīn'rātāk ūēgyā'kūk tōā hwā'nērpāk nātākūtīn'rātūk. Tūtghārāu'lōq'lūnē im'īnā kētō'ānē nūnū'gñā kēkē! pātāg'āmūk! nātāksklū'kū, ūēgyā'kūk kētō'ānē im'īnā tǎnggāuhōlōq'lūnē tǐnglū'rǎh nātākōchūgnirō'chāmūk. Tūtghārālōq'lōā nūkā'yūtōk kēālōg'lūnē ā'nōk. Mǎ'tñ ā'nōk ātākulū'nē, mǎ'tñ nēchūg'nēōk āmā'kūn kǎzhgē'mūk ātūlrāā'mūk nē'tōk. Ūthlā'gǎ mǎ'tñ kǎzhgē'mūn ūyāng'tōk chāt-kām'kūt ātūl'rāēt im'īnā mǐngkūtūq'lōāk āppāthlūq'thlūkū. (*Song.*) Mǎ'tñ ūyāng'tōk kǎzhgēm' nǎ'trānē yūchōā'yāgāt ūn'kūt pōāthlā'rāēt, mǐng'kūtnūk iyā'rōlūtūng, āknīr'nīlē'tānūk nāchāngkǎthlū'tūng ām'thlūq'thlūtūng. Tōā'thlūhōk ī'trātōk āqpāutūk'klūkū yūchōāyā'gāt im'kūt klūt'mūn chūkchāu'tūt im'kūt iyā'rōtūng mǐng'kūtūt ūnēā'thlūkē. Mǐng'kūtnūk āuq'tōk knē'nē mwēr'thlūkū tāmāthkwē'tā tōī' nāngāmē'kē ā'nōk, māuqhōlōq'lūnē ūthlā'gǎ. Mǎ'tñ ī'trātōk chēlā' ū'nā māuqhōlōq'lōā ēmū'mūk mǐng'kūtmūk tāmāth'thlūr'mūk yūāl'rāā. Tōā'thlū pūgūchēā'tūn pē'ā: tūtghārāulūchēthlūr'rāh! mǐng'kūtpūk im'īnā pātā'gāmūk nātā'kāu kē'gñān pēkā'pūk. Tōā'thlū tūtghārā'lōā kēāvāq'tōk māuqhūlōq'lōā'mēthlū kittē'nūn mǐng'kūtūt im'kūt kātālūq'thlūkē. Māuqhūlōq'lōā im'īnā ārrēnkā'āthkīllē kwēyā'lūnē im'kūnūk mǐng'kūtnāmūk tōī'. Mīnksā'klūgūt mǐng'kī tāmārāākā'mūk āthlā'nūk chimērāk'klūkē tōī' mǐngkūt'gnāmūk tōāntāk'klēūk. Ētau'gwēūk.

NOTES ON THE LOST NEEDLE STORY

tūtghārāu'lōkkīlrāēk, *there lived a couple.*

Third dual. (166.)

tānggāu'hōlōr'mūk. *Modalis singular of tānggāuhōlōk, boy.* (184.)

ātaūchīmūk, *one.* *Modalis.* (581.)

mǐngkūtīngkǎthlūtūk, *they both had one needle.* Third dual (*Mode I*).

tāmākāufkēnākū, *without letting it get lost (i.e., carefully).* Third singular. (505.)

From tāmārākā, *I lose it.*

chāt-illētnē, *so then one day.* (646.)

māuqhūlōq'lōā, *his grandmother.* Third singular. (184.)

slāmākāchēōk, *she went out of doors.* Present third singular. Slā, *the weather.* (439.)

slāmākāchēnānrānā, *while she was out.* Third singular. (539.)

tūtghārāu'lōā, *her grandson.* Third singular. (184.)

ātkūlthhrānē, *his old fur coat.* From ātkūk. (204.)

āthhōhpākān, *because it was torn.* (535.)

kākēwē, *her needle-case.* (117.) Used in the plural. (19.)

tāgūlūkē, *taking it, he sewed his old coat.* Plural of lūkū. (474.)

mīnknēnānūr'īnnē, *while he was sewing it.* (537.)

ēmūm. From im'īnā. (281.)

thlēchēā. Third singular of thlēchākā. (153.) From thlēākā, *I put it.*

nāthlūyāgūtā. Third singular nāthlūyāgūtākā, *I forget it.* (458.) *He forgot where he put the needle = of that needle, its putting place, its position, he forgets it.*

yūā'yākā, *he seeks it.*

nātākīnrētā, *he does not find it.* From nātākākā. (780.)

nātākīnrālāmēū, *because he does not find it.* (532.)

mānūsūqtōk, *he grieves. That one, her grandson, he grieves.*

mānūsūg'nēnānrānā, while he is sad his grandmother enters.

pēā, she says. (687.) Then she says to her grandchild, "Why are you so sad?"

kēyūghwā, he answers her. (468.) Because of my being so lonesome I was grieving. (462.)

ūqtōk. (812.) Then she sat down, and having seated herself.

yūwāk, she drew off both her boots. (535.)

kānnūqlūnē, (she) saying. (480.)

kāmmūksālththlūqkā, that old boot of mine down there. (58 and 204.)

kānā, down there. (362.) It is so torn that I must sew it up.

kākēvēnē. (117.) Then she took her needle-case, and having taken it (them, 19), she untied it.

tiyēmā. (759.) She untied it slowly and that old needle of hers was not there. (184.)

tūtghārāthlūgā. (710.) Then she said, "Grandchild, that needle of ours, where is it?"

āgnū. (626.) An exclamation used in scolding.

chāgmāqyākōnākū. (486.)

kēkē. (626.) Hurry up! hand it over. (483.) Then he answered, "Because my old coat was torn I sewed it; while I was sewing I forgot where I put it."

tūtghārā'lūmkūtāgāk. (242.) You good-for-nothing fellow! it will not be lost = it must not be lost.

kēgnān. (673.) It is the only needle we have. Where did you lose it?

chāgmālthpnē. Here, quick now! look for it in the place you lost it. (90.)

hwānērpāk. (616.) They both looked and they looked carefully. They did not find it, so they both tried all day and they could not find it.

kētōānē. (619.) Then she scolded the grandson. "Hurry! make haste (626), find it!"

tīnglūrhā. (468.) Then she beat him because it seemed as if they never would find

(that needle) again. (535.) (See Modes XLI and CXIII.)

nūkāyūtōk, her grandchild got sulky and went out crying. (478.)

mātñ. (359.) As he went out night was coming on.

āmākūn. (352.) As he listened he heard music from the kazhga over there.

ūyāngtōk. As he drew near to the kazhga he looked down (i.e., through the smoke hole).

chāt-kāmūt. (308 and 380.) Their rascally old needle was leading the chorus.

nātrānē, on the floor of the kazhga. (238.)

iyārölūtūng, they were using needles for canes (they caned with needles). İyārök, 'a cane, walking-stick.

mīngkūtuūk iyārōqtōā, I use a needle as a walking-stick = I cane with a needle, and they had thimbles for caps. (209.) Āknir'nīlētānūk nāchāngkātōā, I cap with a thimble.

āmthlūqthlūtūng, they being very numerous. (285.)

āqpāutūkkklūkā, āqpāqtōā, I yell (Mode LXXVI). He went in yelling loudly.

klūtūm, they rushed to a corner dropping their needle canes.

āuqtōk. (652.) He gathers the needles, filling his apron. When he had gotten the whole of them he went out. (It is a custom for the natives to gather up the front of the fur coat or blouse and use it to carry things in just as a woman uses an apron; this is expressed by knēnē).

chēlā, as he enters again this, his grandmother, was looking still for the lost needle.

pūgūchēātūn, pūgwōā, just at his entrance she said. (84.)

kēāvāqtōk, he went around behind her.

kittēnūn, and scattered those needles out in front of her. (390.)

tōāntākkklūk = tōāntōā. (371.) And probably they are both living there still.

The Story of the Kwāhūk

Tōā'thlūhōkhwi ū'kūk ā'p'nāqkārāuhōlōqkil'rāēk ūētāchéhka'ālrāēk, tōā'thlū ūētāngnēnān'rāg'nē chāk'mākūn chīng'gnēm āmātē'nē ūētāl'rāēk. Tōā'thlūhōk nē'tūk ātūlrāā'mūk. (*Song.*) Tōā'thlū chīng'gnēm āmātē'nē āllīngnēō'lūtūk, ūp'tūk chā'tūk, ūkkūrākūk ānggiā'rāthlūq-mūg'nūn tōi' chāt ānā'hātūk tūmyārā'hātūk mōrāqchārā'tūk mōqtāg'yārāhā'tūk ēmūqtōg'lūkē. Chāhā'tūk tāmāthkwē'tā tākūchēmārāā'mūk nū'tān, ānggiā'thlūqtūk pūq'tāqtāk, pūq'tāqtāk nū'tān, ūkkūrākūk ākkūlūth'hrātūk tōā'tñ chākū'mīnā ūkāksē'gēnūr'lūnē ārrēnkāā'nātūk āllīng'lūtūk tōi'; iyā'nīnrān ūk'kōk, ūk'klūnē iēpā'nē ūgis'kā, tōā'thlū irrū'mē īn'glōā ūkkātā'rā, tōā'thlū ūkkātānān'rānā kān'nūqtōk: "Āh kākēvēchōāthlūr'ānkā nāthlūyāgūthlēnēān'kā ātā'kē ā'p'nāqkārāuhōlū'thlūgā ākfāg'lā'kēr'lūkē ūtākā'kēā pātāgāchēk'kōā, mūllūgnī'tōā!" Tāk'tōk ākfākōktālū'nē ā'p'nākkārāuhōlōq'chāmāthlū chir'lāuq'chāmā nūthchōā'thlūqtūk ēt'ktā ītrāyākīl'rāā chā'mūk tāngīng'rētōk, tāngīng'rālā'mā ātām' ātrāq'tōk, tōā'thlū ā'p'nākkārāuhōlūthlō'ānē kānrū'tā: "Tāng'ūq-thlūkū kākēvīth'hānkā chātil'gnūt." Tōā'thlū ūgis'kā irrū'mē ām īng'lōā ūkkātāk'nē, mā'tñ mūk ū'nā tāng'hā kwā'hūk ū'nā āzūktārā-rāl'rāā tōi ātōr'lūnē. Pāugūlth'hrām chūnāu'hwā āllīngchīrrārālthhēk'kūk, tōā'thlū āgnōārūt'mēnūk tūqkā'rā, ū'thlūrām chūnāu'hwā āllīngs-stākē'kūk nūq'thlūkū āsēpē'yūthlūkū chākētārā'rārāk ītūmnūqchār'lūkū nū'tān ītūmchēmārāāmūg'gēnnīghwū mūr'mūn ūq'tāk nū'tān pēmārāā'mūk ātām' nūnāchōā'thlūqtūk īmē'gāk, nūthchōā'thlūr'mūg'nūn ī'trātūk nū'tān, ītrāmārāā'mūk tōāntārā'klēūk.

NOTES ON THE STORY OF THE KWĀHŪK

kwāhūk, 'pygosteus pungitius,' *stickleback*.
(The run of this fish occurs in March, and it ranks as one of the important food fishes of the coast region between the Yukon and Kuskokwim.)
ā'p'nāqkārāuhōlōqkil'rāēk, *these two poor old women*.

ūētāngnēnān'rāg'nē. Localis third dual.
(541.) *While they were both living there.*

chākmākūn, *by down there*. Localis vialis.
chīng'gnēm. Transitive of chīng'gnēk, *a sharp bend in a river*.

āmātēnē, *beyond*. Localis. (41.)
nētūk. Third dual of nētōā, *I hear*.

ātūlrāā'mūk. Modalis singular ātūlrāā.
(166.) *They both heard some one singing*.

āllīngnēōlūtūk. Third dual. Mode form of āllēngnēōā, *I fear*. *They were both terrified*.

ūptūk. Third dual of ūptākā, *they both packed up*.

chātūk, *their little effects*. (See chā, 311.)

ūkkūrākūk, ūkkōā, *I embark*.

ānggiārāthlūq-mūg'nūn, *into their poor old boat*. Terminalis dual. (204.) Ānggiāk is the open boat made of walrus skin over a frame. (The anggiak carries a small mast. In some works

on Alaska it is always described as the woman's boat to distinguish it from the kiyak.)
 ēmūqtōg'lūkē, ēmūqtōrākā, *I efface it. They obliterated their tracks on the path leading to the water hole and the path which they used in going for wood.*
 chāhātūk, *their household effects.* Chāhākā. *tāmalthkwētā, all.* (650.)
 tākūchēmārāāmūk, *after (their things) they were all ready.* Tākkōā. (Mode XLVI.)
 nūtān, *all right.*
 pūqtāqtāk, *they launched; their old boat, they launched it all right and loaded it.*
 ākklūthhātūk, *with their old clothes.* Ākklūthhānkā, *clothing, bedding, etc.*
 chākūminā, *the thing down below there.* (308.)
 ūkāksēgēwūr'lūnē, *it was approaching nearer all this time.* Ūkāksēgēyūgūnā. *I draw nearer.* (316.)
 ārrēnkāānātūk. Third dual ārrēnkāātōā, *they were in a panic, they were alarmed.*
 īyānīrān, *the elder one.*
 ūkkōk, ūkkūnē. Third singular ūkkōā, *I embark, enter a boat. She embarked, she embarking.* (Note the omission of "and.")
 iēpānē. Possessive third singular of iēpākā, *her friend, i.e., her other one.* (648.)
 ūgiskā, *she told her to embark.* Ūkkōā in the mode of commanding (Mode XXXIII).
 irrūmē inglōā ūkkātārā, *just as she had one leg in (the boat).* Irrūkā = irrūqkā, *my leg, my legs.* (66.)
 kānnūqtōk, *she said.*
 kākēvēchōāthlūrānkā, *my little old needle-case = kākēvēnkā, my needle-case.* (This word is used in the plural. Here it is combined with the suffix chōā, *small* (230), and thlūq, *old* (204).
 nāthlūyāgūthlēnēānkā, *I have forgotten where I put it.* Nāthlūyāgūtākā, *I forget.* Thlēākā, *I place it.*
 ātākē. Exclamation. *hold on! wait! here!* etc. *Wait a minute, old woman! let me run and get it (them).*
 ākfāg'lākērlūkē, *let me run and get them.*

(488, 3.) Imperative ākfākōrtōā. *I run.*
 ūtākākēā, *wait for me.* Imperative ūtākākā, *I wait for him.*
 pātāgāchēhkōā, *I will hurry.* Future of pātāgāgūnā, *I hasten.*
 mūllūgnitōā, *I will not delay.* Future negative of mūllūgūnā, *I delay.*
 chir'lāuqchāmā, *because she was weak, on account of her weakness.* (330.) From chir'lāuqgwōā, *I am weak.* (Mode LXVIII.) *She went, trying to run fast, (but could not) because she was a very old woman and because she was weak.*
 nūtcōāthlūqtūk, *their little old house.* Nnā, *house, combined with chōā and thlūq.*
 chāmūk tāngīngrētōk, *she did not see anything. She entered their little old house. Going in slowly, she could not see it, and because of not seeing it again she went down.* Ātrāqtōk. (S61.)
 chātūgnūt. Third plural chātūgnōk, *expresses a lost thing. Then she said to her old woman, "See here! my needle-case (past), the needle-case which I had, is lost!"* (Mode VI.)
 kākēvīthhānkā. Past form of kākēvēnkā. (85.)
 ām, *once more, again. So then she told her to embark, and just as she put her leg in the boat again she looked down at the water and saw a stickle-back.*
 āzūktārārālāā, *which was swimming along up and singing.*
 pāngūthhāram, *ah, you good-for-nothing one down there! so it is you then who has been causing us terror.*
 tūqkārā, *she jabbed at it with her oar, the thing which was scaring them.*
 nūqthlūkū, *she got it up.*
 āsēpēyūthlūkū, from āsēpēyūtākā, *meaning to place an object on some flat surface so that it can be readily chopped.*
 chākētārārāk. A mode of chākētākā, *I chop. They two chopped it up.*
 itūmnūqchār'lūkū nūtān. Mode of itūmtākā, *I cut it. They cut it up fine.*
 itūmchēmārāāmūggēnnīghwū, *their two, after having been all chopped up*

thing, they threw it into the water.
Nūtān is used continually in these stories.

pēmārāāmūk, expresses and after that was done. (Mode XLVI.)

īmēgāk, they both resumed. They both returned to their little old house, and they entered their little old house all right, and after their entrance they both remained there.

Chĭgvĭg'nūk Kōlārā = The Nose-bead Story

Tōā'tlūhōk nūllēōqkīl'rāēk ūētāl'rāēk. Nūlā'hă chĭgvĭng'kăthlūnē. Kīl'lōāk nānvāhăchōātāng'kăthlūnē, kō'kă nānnīlōāqpāng'kăthlūnē, tōā'vūthōk mūktārānāu'tūk chānnī'ānūk. Kīttek' kwīqtāng'kăthlūnē tōi', kūvyēttūrā'klūnē nūk'klūnē. Ātāu'chīmē ēr'rērnūr'mē īlhrāā'mūk nē'tūk, mǎ'tñ hōk pū'gōk, chă'hōk ūg'nă ār'rērnāk kă'nūqtōk, kām-mūksēg'nūk tīgūmāā'lūnē, kēpūchūg'lūkūk īm'kūk chĭg'vēk. Tōā'tlū ē'mūm nūlā'hăn pē'ā: "Hwē'gñă tūngñī'tāqkă ū'kūk chĭgvēq'kă," tōā'tlū tāu'nă ār'rērnāk kănkăpūk'nānē ān'nōk. Tōā'tlū tām'ār'rērnām chĭgvēq'nē chăfchă'kūk, tīyē'mă! tōā'tlū kīnggñōā'kūn mǎlīqkă'ghă tāmă'hūn kwīq'kūn kīp'tākān thlīn'thlū kīptă'klūnē, tōā'tlū kīp'kēr'lūtūk nū'năt īvghār'hă'kūk, tāu'nă hōk chăōk'klēā īkkūkklēāt'nūn ī'trāhăn nūm'mūn, thlīn'thlū ī'trā'lūnē. Mǎ'tñ hōk pū'gōk, chă'hōk kēānklēnīl'rāā kēāt'mē mī'hōk mǎ'kūt ār'rērnăt mǎ'nē ūētāl'rāēt, ūmhōk ōā'klīm ākūmīs'kă chānnī'mēnūn, tōā'tlūhōk chānnī'ānūn ākō'mōk. Tōā'tlūhōk tām' ē'mūm ār'rērnām pē'ā, "kēyū'gūm tāng ār'rērnām chĭgvēq'kă tīgū'kūk," "tōi'yūhwă," tāu'nă ār'rērnām kē'yūghwă, "hwān'kūtnūn pēlăq'tōk." Tōi'hōk tāu'nă ār'rērnāk tāmān'tāqtōk, ūnwă'kōān yūk řāl'ōkūn ūyāng'chāmūk kă'nūrqtūk "ūnwă'kūhōk nūkălthpēā'rătām ākūtăq'şki." Tōā'tlūhōk tāună īm'īnă ār'rērnāk ūtīt'mūn āk'vōk, ūkē'chāmă thlū ēmū'mūn nān'vāhăg'mūn, tāk'kthlūnē īm'īnă nānnīlōāq'pāk chiyūwăq'thlūkū, mǎ'tñ hōk pē'ōk āmēk', ū'nă tōā'tlūhōk ī'trătōk, mǎ'tñ hōk pū'gōk, chăkhōk kŭq'kūk yūr'lūk, tōi'hōk tāu'nă ār'rērnāk kă'nūrqtōk: "Tāng'thlūkū nūkălthpēā'rătām ūnwă'kū ākūtăk'şski." Tōā'tlūhōk tām' ātāug'lōān tūnū'mūk chīkkă'ră. Tōā'tlūhōk āng'kthlūnē, īm'īnă nānnīlōāq'pāk nne'nūn thlēhăg'lūkū, řră'nūn mīyōk'kthlūnē āt'sānūk tīgūtīlăg'lūnē, ēmū'hūn kwīq'kūn ākkūv'lūnē nūnă'nūn thlū ūkē'chāmă, ēmū'mūn ī'trālūnē nūm'mūn, ēmū'mūn thlū hōk nūm'mēnūn ākōm'lūnē, tōi'hōk ūnwă'kōān ākū'tūt. Tōā'tlūhōk ākū'tkēr'lūtūng kăzhgēt'stit, tōā'tlūhōk ātāuchēūkăk'klūtūng kăzhgēt'stit. Tōā'tlūhōk thlīn tāu'nă kăntă' nūkălthpēā'rătām kwēyă'tŭkkūkū ākōqtō'ră. Tōā'tlūhōk ūnwă'kōān nūkălthpēā'rătām chūris'kī. Mǎ'tñ kăuwă'thlūn'nūk tūpē'mă,

mă'tñ āwă'tnē kāāq'tă, chăt'-hök im'kūt āk'kā iyāthlinnil'rāēt. Tōă'-tlühök thlīn māk'klunē, năn'vāhăg'mūn nū'năt killō'ātnūn tăg'lunē kiyyikfiyāk'tök. Tōă'tlühök kēthlūqtăq'chāmā ū'trāthlunē chūgñă'thūn ātrăh'tök, ēmū'mūm thlū nūm'mūn i'trăg'lunē, tūpēgē'lunē, il'lithlühök im'kūt ĩkē'chāmūng chēlā' tūpēg'lūtūng, tākū'chāmūng thlū ātă'kōān chēlā' kăzhgē'slūkē, tōă'tlühök ē'mūm tāum' ā'r'rernām nūkălthpēă'rătām tīg'gūē. Tōă'tlühök mūm'mūg'nūn i'trăg'lūtūng ātă'kōān chēlā' řălō'kūn yūk ūyăng'thlūtūk kăn'nūrqtūk, "Nūkălthpēă'rătāk āt'kiskök, āshlīrăă'mūk ā'r'rernāk pē'kăn nūlīqnaunē'lūkū."

Tōă'tlū im'īnă tāu'nă ā'r'rernāk ūnwă'mē kīnggñū'nūg'mēnūn iyăg'lunē ēmū'mūn thlū nūnă'mēnūn ĩkē'chāmā tăqkă'thlunē tōă'vūt năn'vāhăg'mūn, im'īnă thlū hök nănnilrōăq'pāk ām chiyūwăq'thlūkū. Tōă'tlühök tāu'hūn ēmū'hūn āmē'kūn i'trăg'lunē, mă'tñ hök pūgök, chăk'hök im'kūk kûq'kūk ūētāl'răēk. Tōă'tlū hök kăn'nūrqtök, "Nūkălthpēă'rătāk ātkiskil'răă ūnwă'kū." Tōă'tlū hök tāum' ātaug'lōān chăgīn'rāmūk chīkkă'rhă tākūmălrăă'mūk.

Tōă'tlū hök āng'gñāmā, im'īnă thlēhăg'lūkū im'kūnūn nūnă'nūn i'trătök, ĩkē'chāmā thlū im'īnă āt'kūk i'trūthlū'kū.

Tōi'hök tāu'kūt ā'r'rernăt ātkēthlēnī'răēt, tākū'chāmūng thlū kăzhgē'slūkē.

Tōă'tlū hök im'īnă chăgīn'ră tăgūthlī'nēă nūkălthpēă'rătām. Tōă'tlühök nūkălthpēă'rătām tāu'nă ā'r'rernāk nūlīqthlēū'thlūkū. Nănnök.

NOTES ON THE NOSE-BEAD STORY

chigvingkăthlunē, *his wife has a set of nose beads.* (864.) (Mode I.)

killōāk, *in the rear of their house.* Third dual possessive. (390 and 391.)

nănvāhăchōătăngkăthlunē, *there is a small pond.* Nănvāk, *lake.* (230.) (Mode I.)

kōkă, *in the centre (of this pond).* (391.)

nănnilrōăqpăngkăthlunē, *there is a great lamp stick.* (223.) (Mode I.) nănnilrōăk, *a support or block upon which the stone lamp rests.*

tōăvūt, *thither.* (352.)

mūktārănăutūk, *they two were wont to go for water.* Mūk, *water.* (See mūktārăvīk.) (117.) (Mode XLVII.)

chănniănūk, *near by.* (399.)

kittēk, *before them.* Third dual possessive. (391.)

kwiqtăngkăthlunē, *there was a river*

where he used to set nets and caught fish.

ătăuchīmē ēřrernūr'mē, *one day.* (581.)

ītlhrăāmūk nētūk, *they two heard some one coming in.*

mătñ hök pūgök, *then as (the person) entered.* (820.)

chă-hök ūg'nă. (308 and 419.)

kēpūchūg'lūkūk. Dual lōă. (474.) Kēpūtōă, *I trade,* in Mode LXII.

imkūk chigvėk. Dual. *The pair of nose beads. She wanted to trade a pair of boots she had in her hand for the nose beads.*

pēă. Third singular. (686.) Used idiomatically for *saying.* *Then that one, his wife, said.*

hwēgñă, *I.* (254.) Used for emphasis. *I do not sell these two my nose beads.*

kānkāpūknānē = (she) without speaking went out. (502.)

tiyēmā, then that woman felt for her nose beads (and) they were gone. (759.)

kīnggñōākūn. Vialis third singular. (391 and 392.) She followed behind her, after her, by down there along the river; when the river curved she followed around the curve. Having rounded the curve, they two were in sight of the village. That woman (the thief) went into the first house at the edge of the village and she also entered.

ākūmiskā, bade her sit down. Ākōmōā, in Mode XXXIII.

chānnimēnūn, near her. (399.) And so she sat near her. Then that woman said.

tāum ēmūm. (290.)

pēlāqtōk, "Certainly," answered the woman; "she often does the same way to us." (Mode CLIV.)

tāmāntāqtōk, she stayed there. (Mode XXIII.)

ūnwākū, to-morrow the chief orders them to make akutak. (625 and 852.)

ūtītūn, then that woman ran back (i.e., home).

chiyūwāqthlūkū = she went to that lake and pulled up that big lamp stick, and when she did it there was a door. (819.)

kūqkūk. Dual, kēyūg'nā. (419 and 811.) There were her old parents back there, and that woman said, "See! to-morrow they are ordered to make akutak."

ātāug'lōān, then her old father gave her some back fat. (184.)

ñnēnūn, going out and putting that big lamp stick back in its place. (821.)

ātsānūk. Modalis plural. Some berries, taking them hurriedly.

ātauchēūkākklūtūng. (592.) So they passed them into the kazhga one by one. (809.)

chūriskī, they were ordered to weave bed mats.

āwātne, when she rose from sleep and looked around her the other (women) had already gone. (390.)

kīyīkfīyāktōk, going to the lake behind the village, she gathered grass.

kēthluqtāqchāmā, having made it into sheaves, she brought it back. She got back first and entered that house and set to weaving bed mats. When it was evening and they were finished and sent into the kazhga, the chief took (selected) the one of that woman.

ātkiskōk, orders to make him an atkuk (i.e., the native fur blouse) and the chief will marry the woman who makes the best one.

āmēkūn. Vialis of āmēk, going in by that entrance.

chāginrāmūk, a summer deerskin already dressed.

ānggñāmā. Third singular of ānōā, I go out. (530.)

itrūthlūkū, she brought in that atkuk = blouse (Mode LXXV). Then the chief selected that deerskin atkuk, and the chief married that woman. (182.)

How a Village was Depopulated by a Dwarf

Tōā'thlū-hōk-hwi ū'kūt nū'nāt ūētāl'rāēt, tūtḡārāuhōlōqtāng'kāthlūtūng āmē'gūm kūlē'nē ūētāurāu'lōqkīl'rāā; nūkālthpēārātāng'kāthlūtūng chēlā', nūkālthpēārāk tāu'nā tūkū'lūnē tūn'tūnūk āngnāqtākīl'rāā. Tōā'thlū chāt-illēt'nē yūt-illēt' kwīq'kūn āchērūt'mūqtghūn āzgūl'rāēm īkētñ'rātōk. Tōā'thlū chēlā' illē'tā kīnggñūnrēqtōr'lūkū iyāl'rāēm ām tiyē'mā. Ūēg'yā'kūt hwāt'kāpik īkētūngrātōk'klūtūng tiyē'mā.

Kētōā'nē yūē'rūtōk tūngri'l'yākīl'rāēt thlū chā'mūk tānghūtūksi'tūt. Kētōā'nē nū'nāt im'kūt yūērūtākāpik'tūt, tūnggrāāk'klūtūng ātā'ātā'kōā'kān. Ūnwā'kōmē kētōā'nē kāfchīrhāuq'tūt kāzhgēm' illōā'nē tāmā'nē kētōā'nē

nūkālthpēā'rātāk kēm'thlirqtōk thlērārau'hōlōk nāklikkā'kūkkē taūm piyūqtākātne' thlū chikkēkthlinār'lūkū.

Nūkālthpēā'rātāk iyākātāq'tōk, thlērārau'hōlōk iyā'kātān nānnēkōā'gōk kētōā'nē tōi' iyāqtōrināq'tōk thlērārau'hōlōk nānnēkōā'gōk iyāl'rāēm ām tiyē'mā īkētñ'rātōk thlērārau'hōlōk ūmyūār'q'tōk "hwē'tōk tā'nūm kīnggñū'mūk pīngkēōg'lōā īkētīngsēōr'lē īkētīng'rālān Thlērārau'hōlōk iyāq'tōk āppaūlūē'rūtme kiyā'kūn āzgōq'tōk, mā'tñ āzgōr'lūnē pē'ōk kiyālth'hrāt mā'kūt tūpūmak'klūkē. Kētōā'nē chānnīksēgēnālth'hrā māliq'lūkū nūtārau'gñēnāq'tūt. Mā'tñ āzgōr'lūnē pē'ōk pūliyarāpālth'hrāt pīng'kūt kānnāmālū'tūng kwīg'mūn, nūkālthpēā'rātām kiyā' mā'nā mān'thlūnē, tōi' yū'gwōk, ōr'lūvchōā'tlhrānē tāgū'kēr'lūkū yū'gwōk, pūliyarāpāq'tghūn tāggōq'tōk, mā'tñ killōksēgē'kēr'lūnē nūkālthpēā'rātām āt'kōā ū'nā āgōng'kālūnē, kētōg'lūkū killōā'nūn tāg'gōk kwē'gōāk, mā'tñ kwē'gōām īkkōā'kūn kān'nātōk, ā'kānūn-pīfkēnā'nē mā'tñ kānā'mā kīt'mūn snāk tān'ghā yīn'rāt ū'kūt nřēt. Nāngīngkākān'rātōk tōā'thlū kān'nā nān'vām kō'kā kil'gñōk, kilīngkān'rākūn pūgyēthlāq'tōk chā-kān'nā mā'tñ pū'gōk yūchōā'yāk kān'nā pū'gōk īqpāyāgāu'lūnē kānnūq-pāyāgāu'lūnē ūkāt'mūn chāu'lūnē, chāu'tūkkūkū kān'nūqtōk 'kātā'kē pīngyū'rhā!' tūtgarāu'hōlōk ātōq'kūmā yūārū'tkā thlōā'thlūkū nēchūg'nī'kēū" — ātōq'tōk. (*Song.*)

Tōā'thlōkā thlōā'thlūkū nētīng'rātān, tōā'thlū kēyū'ghwā tūtgarāu'hōlōk. Kētā'kēmē ātōq'ghwū! Ātōq'yā'kūkkē thlōā'thlūkū ātūnrē'tā. Ā'kā! lētñritthlinnē'kīn. Ātām' kētā'kē ūkkāk'fākānēr'lūtñ ātō'kā yūchōā'yāk killūvākānēr'tōk kētā'kē tōā'nē ūkkāk'fārānē i'tāqlūtñ ūkāt'mūn chāulūtñ ātōq'pē! Tūtgarāu'hōlūm piskūchēā'tūn i'tāq'lūnē ātōq'tōk chikūmpā-gālū'nē, ātōggñēnān'rānē kātgi'kūn pītpā'ghā chēnēlūchōā'thlir'mēnūk, kātgi'nūn nāpāts'kāqtōk, īm'īnā yūchōā'yāk chūkhinnā'tōk āngthlōq'lūnē tiyē'mā, pīk'krlūnē pūgyēthlāq'tōk, mā'tñ tān'ghā mōrhā'hāk īnnū'gwōāk, pīk'krlūnē ūkāt'mūn nūqchēū'hrā mā'tñ tāq'tā īnnūgwōā'chōā ū'nā ātrāu'thlūkū tāgū'lūkū ātrāq'tōk kiyāmē'nūn īkē'tōk, īkē'chāmā štōk māūqhūlōq'lūmē'nūn tāg'gōk īkē'chāmā tōā'thlū māūqhūlōq'lūmē'nūn nāzvā'ghā "tūtgāthlūq'wā īnnūgwō'ālthkā nāskwāulū'lōā tāng'ūqthlūkū ām'thlilthhūyākīl'rāā'kūt nūnāqpāyākīl'rāēt ū'kūt, tōā'tñ nān'gīl'rāēt kāūwā'vūt iyāgākā'mūng ūtūqtūksāu'nātūng. Kētā'kē kāzh-gēmē'ūnūn nāzvā'ghwū tōkōnēr'līk hōk tāū'nā īkē'ūtān." Kāzhgē'mūn āq'kātōk īt'krthlūnēthlū ītkrchīmē'tūn kān'nūqtōk: "ūtrāggñil'nōk hwānē'hwā! ūtrāggñilnōk'chāmā ūētāuraū'lōqkil'rāēk" — hwākūn nāth-lūyāgūtākā.

NOTES ON THE DWARF STORY

tōāthlū-hōk-hwī, *well, then, or so then.* (The usual preface to all stories.)

ūkūt nūnāt. (20.)

ūētālraēt. Third plural of ūētālraāgnā, from ūētāugnā, *I am.*

tūtḡārahōlōqtāngkāthlūtūng, *there is an orphan boy.* Third plural (472) from Mode I. tūtḡārahōlōq. (184.) Is about the same as thlērāruq'lōk, from thlērāruḡwōā, *I am destitute* (Mode LXVIII). (In all native stories the orphan is the hero.)

āmēgūm. Transitive of āmēk, *doorway*, governed by kllēnē, *above.* (810.)

kllēnē, from kllmītōā, *I am above.* (383.) *Above the door means one is poor.* The poor sit there, as it is the least desirable part of the kazhga.

ūētāurāu'lōqkilrāā. (462.) From ūētāurāu'lōqkōā, *I am (in a destitute condition).*

nūkālthpēā, *a man of full strength, prime of life.* (182.) (Such as these only are capable of enduring the hardships and risks which attend sealing and the procuring of food in the Arctic.) Yūk is *man in general*; āḡnūn is *man or male.*

tūkūlūnē, *he being rich.* Tūkūḡwōā (Mode LXVIII).

āngnāqtākilrāā, *who surpasses the rest in skill in hunting deer.* (574.)

yūt-illēt, *a certain one.* (645.)

āzgūlrāēm. (166.) From āzgōqtōā, *I go up stream.* A certain man who had gone up the river below the village did not return. (400.)

illētā, *and then one of them.* (644.)

kingḡhūnrēqtōr'lūkū. From kingḡhūnrēqtōr-ākā, *I go after one who is missing.*

īyālrāēm. (166.) Īyāqtōā, *I go* (of the went person, of the one who had gone).

ūēgyākūt, *they try.* Ūēgēākōā.

tkētūnrātōkklūtūng, *never succeeding in getting back.*

kētōānē, *after a while there are no more men left in that village.*

yūrūtōk (Mode IX), *there are no more men (i.e., able-bodied).*

tūngril'yākilrāēt. From tūngrillāriyākōā (Mode XL), *they practise sorcery, but they never discover anything.* (308.)

yūrūtākāpiktūt (Mode LXXX), *after a while the village is completely depopulated and they use incantations (sorcery) every little while.* (616.)

kāfchīrhāuqtūt, *one evening there were just a few there in the kazhga.* (602.)

kēmthlīrqtōk, *the chief was left alone.* (668.)

nāklīkākūkkē, *he always loved the orphan.* (192.)

piyūqtākātne, *whenever they brought him his meals.* (867.)

chīkkēkthlīnār'lūkū (Mode XXXI), *he always gave him some bits.*

nānnēkōāḡōk, *the chief was about to start; the orphan grieved at his going.*

ūmyūārqtōk, *the orphan thinks to himself, "I am the last one to go and I'll return."* (486.)

āppāulūrēutmē, *the orphan goes in his late grandfather's canoe.* (188.)

kiyālthhrāt, *old canoes.*

tūpūmākkūkē, *drifted ashore.*

chāmīksēgēnālthhrā, *his nearing on his approach.* (416.)

nūtārāugnēnāqtūt, *they kept getting fresher. The higher he went up the stream the never the wrecked canoes appeared.*

kānnāmālūtūng, *the old trail led to the river, or ended up at the edge of a stream, and here was the canoe of the chief.* (858.)

ōr'lūvchōātthhrānē, *his little old bow. He landed and taking his little old bow he went up the trail.* (204.)

killōksēgēkēr'lūnē, *after he had gone up some little distance.* (417.)

āḡḡngkālūnē, *there was the coat of the chief hanging.*

kwēgōāk, *a slough (i.e., like a river).*

ākānūn-pīfkēnānē, *soon; having emerged, there on the shore were human bones.*

nāngīngkākānrātōk, *he had hardly stood a moment gazing at the bones, when down there in the centre of the lake it grew rough.*

kīlīngkānrākūn, *just as it grew rough something down there came up.*

yūchōā'yāk, *a dwarf. (237.) Bobbed up down there.*

īqpāyāgaūlūnē, *he has immense eyes. Īqpāyāgaūgwōā. (223.) (Mode LXVIII.) kānnūqpāyāgaūlūnē, he has an immense mouth.*

ūkātmūn chaūlūnē, *facing him. (265.)*

pīngyūrḥā, *you fellow up there!*

ātōqkūmā, *when I sing my song, you listen to it well. (518.)*

ātōqtōk, *he sings. (845.) Then follows the dwarf's song.*

tōāthlōkā, *well, now! Did you hear it well? The boy said, "Yes."*

kētākēmē, *well, then, sing it. He sang, but he did not sing it well.*

ākā. (626.) *An exclamation of disgust and impatience.*

ūkkākāfākānēr'lūtū, *here, draw nearer and sing again. (Mode LXXXVI.)*

killūvākānērtōk, *the dwarf came nearer to the shore.*

ūkkākāfārānē. (370.) *When near by, "Open your mouth wide, face me, sing loud."*

piskūchēātūn. (158.) *He did as the orphan told him: opening his mouth wide, he sang with his eyes shut tight.*

ātōqgḥēnārānē, *while he was singing. (541.)*

kātgīkūn. *through the breast. (55.)*

pītpāghā, *he shot him with his cute little arrow.*

chūkchinnātōk, *that dwarf splashed; diving down, he was gone.*

pīkrlūnē. (480.) *Suddenly something bobbed up; as he looked it was a wooden doll.*

nūqchēūrḥā, *he drew it towards him. To draw a thing in the water by working a paddle or stick.*

innūgwōāchōā, *doll. (196, 230, Mode LXVIII.) He got the little doll and picked it up; taking it along, he went back and came to his canoe.*

štōk, *to drift, go down stream. Having come, he went down stream and came to his grandmother, and then he showed it to his grandmother.*

tūtḡāthlūqwā, *grandson, little grandchild!*

innūgwōālthkā, *my former doll, when I was a young girl. (89.)*

kāzhgēmēūnūn, *here, show it to the kazhga people. (102.)*

tōkōnēr'līk, *the thing having the power of death, the deadly thing. (124.)*

āqkātōk, *he runs to the kazhga, entering quick.*

ītkrchimētūn. (84 and 532.) *Just as soon as he rushed in he cries out, "Here is."*

ūtrāqgñilnōk, *that which prevents a return = the thing which prevented our people from returning. (133.)*

ūtrāqgñilnōkchāmā, *having captured the return preventer.*

ūētāurāu'lōqkīlārēk, *they both lived along poorly.*

hwākūn, *from hence. (352.)*

nāthlūyāgūtākā, *I forget it (i.e., I have forgotten the rest of it).*

The Stolen Wife

Nūlāāqkil'rāēk ūētāl'rāēk kwē'gūm snē'nē kāhāq'mūk tōi', hwā'tñ athlā'mūk thlū yūg'mūk illāu'nātūk. Ēmāqpīg'mūn tāuq'kūn ānūmā-lū'nē tā mā'nā kwīq tōi. Īm'īnā ūē'nā ēmāqpīllārāq'klūnē ūnā'vūt, ūnggñūngsē'nūk pēshōg'lūnē. Ťkētākā'mā tāuq'kūn īm'kūt pītā'nē pīkā'hūn fhā'lōkkūn kālvātāq'klūkē, nūlā'hān tāuq'kūn chēūgñēr'lūkē chāmā'kūn nūm illō'ānūk, nūm illō'ānē thlū āmārāk'klūkē. Tōātrthlin'ā tōi' īm'īnā ūē'nā pēchēr'yārāng'kāthlūnē. Tōām'tāthlū ēmāqpīllēun-rātā'kāmā, pāuwā'kūn thlū ūnggñūngsē'nūk tūn'tūnūk pētāk'klūnē. Kētō'ānē hōk īm'kūk nūlāāqkil'rāēk īr'nā'ānūk. Īm'īnā ūē'nā ām'thlēr'mūk pīssōgnānrēr'lūnē chā'mūk tōi', īm'īnā nūkklētsstūf-

kěná'kū ānglēchǎ'rāk thlōǎ'thlūkū. Tōi' tōǎ'tñ ūē'taut. Tōǎ'thlū chāt-illēt'nē im'ina ūē'nā ēmāqpillēōyāqtōg'lunē iyāq'tōk. Tōi' chāmā'nē ēmāq'pīg'mē kiyǎ'nē ūchēg'gñēgñān ū'trāthlunē tōi' nūnā'mēnūn ikētkātār'lunē, kiyū'hwāhōk im'ina nūlā'hǎ nūm'thlū chāōkhrǎ'nē chātau'nānē, tōi' chūlōq'chāmā nū'tān yū'lunē pītā'mēnūk tōi' kūg'lunē tāg'lunē, ihǎ'lōkkūn thlū im'ina kālūf'thlūkū pītā'nē kālūf-chǎ'kūkkē kiyū'hwǎ kā'mūm tāgūyūnrē'tǎ. Tōi' ān'thlūkū, mǎ'tñ hōk ūyāng'tōk, nūlā'hǎ chātau'nānē, i'f'nāǎ'rǎ kē'mē im'ina tōǎ'nē ūētālū'nē. Tōi' ātrǎ'lunē it'rlunē nū'tān. Mǎ'tñ hōk it'rtōk i'mīnǎ ākē'tē mō'rhāk iēmchēmǎ'lunē. Yūm tōi' hwǎ'nū ēnāngkālth'hrānē chi'yūthlēnē'kē āngñūthlēnē'lūkū thlūmī'. Mǎ'tñ hōk ā'nōk mī iyaūthlēnē'kē ēkām'rāg'nūn ūk'thlūkū. Tōi' nū'tān it'rlunē, ūp'thlunē kām'mūkshāg'lunē iyāg'lunēthlū tūmī'kūn yūm mǎllīq'thlūkū, chǎskū'nē thlū āgñāk'thlūkē. Kētō'ānē hōk ilraūnēnǎ'gñēr'mnē ūkshō'āqtōk, mǎ'nǎ pūk'tlhrǎ kāāg'mē iyāg'yǎ'klunē hōk āmǎ'kūn nūnā'mēnūk. Īngriqpǎ'thlūg'mūn thlū hōk mī miyūthlēnē'lūkū sūqtūlrǎā'mūn. Mǎ'tñ hōk kāske'tōk ing'rīmūn ēmāq'pīk ū'nǎ chēlǎ' ā'thlǎ. Nū'nāthwǎ hōk kǎn'kūt ēmāq'pēm snē'nē. Mī im'kūk ātrāthlēnē'lūtūk. Mǎ'tñ hōk tōǎ'vūt nūnā'nūn im'kūnūn ikē'tōk āgñūkārāu'hōlōk ū'nǎ chākēt'lhǎā slǎ'mē. Tōi' āp'thlūkū ēmū'mūk nūlāā'mēnūk nāt'mūn iyaūchē'ānūk. Āk'māvūt ēmāq'pēm inglō'ānūn iyaū'tǎ hōk nū'tān, im'ina āgñūkārāu'hōlōk tārayōkfāg'mūk pillē'lunē chākē'thlūkū, il'lōǎ thlū kām'ina krmǎ'lunē nū'tān tāk'gñān mōq'mūn ātrāq'thlūkū nū'tān im'ina āgñūkārāu'hōlūm ūkkish'kǎ illō'ānūn, ūk'nān thlū hōk kīng'gñōǎ pātū'lūkū, nū'tān iyāg'lunē chāmā'hūn mōq'rhūm illō'ākūn, tū'chāmā tāuq'kūn nū'tān pūg'lunē āk'māhūn. Nū'nāt kittēt'hūn nū'tān yū'gnāmā āshīq'nē im'ina kīt'mūn chāu'thǎr'lūkū tāg'lunē. Mǎ'tñ hōk tā'gōk yūrǎl'rāēt kām'kūt kǎzhgē'mūk. Nūlā'hǎ hōk tāuq'kūn ā'thlǎ kāhǎr'mā nū'mē ūētālū'nē ūmgūmālū'nē āmē'gǎ. Ām'ēk tōi' nāvghōr'lūkū itr'lunē nūlā'ānē thlū im'ina tāgū'lūkū, ātrāu'thlūkū ēmū'mūn thlū āshīq'īmūg'nūn ūk'klūkū iyaū'thlūkū. Ēmū'mūn tōi' āk'māvūt tū'thlūtūk chēlǎ' nū'tān yū'lūtūk, yū'gnāmūk thlū im'ina āshīq'sēk kīt'mūn chīng'krē'lūkū tōi' tārayōk-fāu'klunē iyāg'lunē. Ū'trāqthlūtūk thlū tūmū'mēkūn. Mǎ'tñ hōk ikēkātāq'tūk nūnā'mūg'nūn ūnggñūng'sēt chāt-tāmāt' ānōrǎl'rāēt nñē'nūk. Chūnau'hwǎ hōk im'ina i'f'nā'ārāk ūnggñūng'sēt ānglēchǎthlēnē'kēt kīnggñō'āgñē. Ūnggñūngsēōrqthlēnē'lunē tōi' im'ina i'f'nā'ārāk kīnggñō'āgñē. Ĭkīn'kǎ thlū hōk kīnggñō'ānē i'f'nā'āmūk ūē'tāyūnrǎ-lǎ'mūk iyāg'lūtūk ūnggñūngsēōrq'thlūtūk trākānnāāraūq'thlūtūk hōk tōi' tāu'kūk iyāg'lūtūk nūlāāqkīl'rāēk. Ētaūgwēūk.

NOTES ON THE STORY OF THE STOLEN WIFE

- kāhāq'mūk, a married couple were living alone on a river bank. (674.)
- illāunātūk, so this way (it was) another person not with them both. (510 and 639.)
- ēmāqpillāōrāqklūnē, he works on the sea down there hunting animals. (214; combined with the verb "to work.")
- tkētākāmā, whenever he comes from thence. (525.)
- imkūt pitānē, those his game. (281.)
- kālvātāqklūkē, lowering them down by the smoke hole up there. (810.)
- chōūghēr'lūkē, his wife from thence receiving them by down there in the house.
- āmārākkūkē, and in the house she skins them.
- tōātrthlināq, thus that one, her husband, had the habit of doing. (197 and 358.)
- ūchēgghēghān, so down there on the sea, his canoe being loaded. (541.)
- kiyūhwā. (724.) How is it this time his wife was not in front of the house? = she was not watching out for his return? (736.)
- chūlōqchāmā. (532 and 848.)
- kālūfchākkūkē. (190.)
- kāmūm. (281.) Kāmānā, how is it that one inside (the wife) did not appear to take his lowered things, the game he lowered down into the house?
- ānthlūkū, so taking it out, when he looked down his wife was absent and his child was in there alone. (510 and 668.)
- ākētē, the head-board was broken. (811.)
- īyāuthlēnēkē, here he seems to have taken her away, putting her in his sled.
- ītrlūnē, so going in, getting ready, putting on his boots, he followed the man's trail, carrying his weapons with him. (478.)
- īlraunēnāghēr'mnē, he travelled along till winter; it was summer when he set out from his home back there. (539.)
- sūqtīlrāāmūn, here he had taken her to a high mountain, a steep one. (691.)
- kāskētōk, when he scaled the mountain there was another sea down there.
- kānkūt, and there was another village down there on the seashore. (19.) Those two had evidently passed this way.
- chākēthlāā, there was an old man whit-ling (chopping) outside. chākyūn, native axe.
- āpthlūkū, so he inquired of him about that, his wife, whether she had been taken.
- ākmāvūt. (352.) Ākmānā, to over there, on the other shore of the sea, he took her.
- tārāyōkfāg'mūk, a king salmon. Its inside was hollow; when done he brought it down to the water.
- ūkkishkā (Mode XXXIII), that old man bid him enter into it, and having entered he shut it after him.
- chāmāhūn, he going by below by in the water, he landed from thence by the other side, having landed all right in front of a village. (380.)
- āshiqnē, his container. He turned the wooden salmon around with its head to the sea after he landed.
- kāhār'mā, his wife was in a house down there by herself alone, the door being fastened. (674.)
- āmēk, he breaking it, the door, going in and taking his wife, bringing her down (seawards), putting her into that, their container (vessel). (27.)
- ēmūmūn, to that (place) over there they two reached again all right. They landed, and they having landed they turned their vessel, and pushing it forward, it went off, becoming a salmon. (281.)
- tūmūmēkūn, they both returned by his trail. When they began to get near their home all kinds of animals were coming out of their house. (54.)
- chūnāūhwā, and so it was the animals were rearing their child while they were away; during their absence their child had become an animal.
- īkīnkā, and they both in the absence of their child not wishing to remain there, they both go away, becoming animals. Those two married ones go away, becoming wolverines. (257.)

The Story of the Invisible Daughter-in-law

a. Nū'năt ūētāl'rāēt, ēmăq'pēm snē'nē, nūkălthpěărătăng'kăthlunē thlē-rărahōlūng'kăthlūtūngthlū, măuhōlūng'kăthlunē thlē-ră'rahōlōk, im'ina nūkălthpěărătăk kătūnrăng'kăthlunē tăngăuhōlōr'mūk. Kăzhgēm'kăthlūtūng ēmăq'pēm tūgñē'kūn. Yătē'nē hwă kăzhgē'tūn ăngtăl'răă ktūm'riyūk.

b. Tōă'thlū nūkălthpěărătăm im'ina kătūn'ră chi'yăklēr'lunē ăng'lēōk, ăng'lēăn thlēmōqtōr'yă'kă ē'mūm ătēn' nūlqtūsklū'kū, tau'gwăm pēyūn'rătōk. Tōi'.

c. Ūnū'văkăn kăuwăyūē'rūthlunē nūkălthpěărătăm kătūn'ră nūt chănnēr'lūkē, illă'nē kăuwăq'kătă, ăn'lunē nūt chănnēr'q'thlūkē.

d. Tōă'thlū chăm-illē'nē thlē-ră'rahōlūm kănrū'tă tōkklōr'lūkū: "illō'ra-chūng ūnūq'păk ăn'kōvūt, yăklēt' nūt pīnggñi'yūn chănnēr'kēkē, pīnggñi'yūătnūk ăn'kōvūt, nēchūg'nēkē'nă ūtă'kălthhrăn tăngērqtstchē'h'kōk." Tōă'thlū kēyū'ghwă: "Hwē'gñă ūtă'kăthlīm'nūk nūkkăkgñi'tōă." Tōă'thlū pē'ă thlē-ră'rahōlūm: "Kăng! illō'răchūgñ ătămēkē'kă ūtă'kălthhrăn năthlūnūq'pghwū, tăngērquv'ghwū ūllōqgñi'tăn, kētă'kē nūkkăk'kēă tăngērquv'ghwū." Tōălth' ăng'ră.

e. Tōălth' ēnăq'tūt, ēnăq'chătă nūkălthpěărătăm kătūn'ră kăuwăr'nē'tōk, tōă'thlū kăuwă'tă ă'nōk, im'ina thlū thlē-ră'rahōlōk kăuwăn tau'gwăm. Ūk'shūmē ěrrălir'lūkū, tōă'thlū ăg'gōk im'kūnūn nūn'nūn pīnggñi'yūăt-nūn, it'răqtōk tōă'thlū ăng'nămă tau'kūn nēchūgnēōriyă'kōk, chă'mūk nēt'nrătōk. Tōăm'tăthlū iēpă'nūn chēlă' it'ră'lunē, tōăm'tăthlū ăng'nămă nēchūg'nēōriyăkil'răă chă'mūk nēt'nrătōk. Tōă'thlū chēlă' pīnggñi'yūăg'nūn it'rătōk it'rămă chănnēr'ră nū'tăn, tau'kūn ăng'nămă nēchūg'nēōq'tōk, nēchūg'nēkăn'răkūn pămă'kūn killō'ănūk illăurăă'mūk nē'tōk.

f. Mă'tñ kă klūt'mūn tăkkū'yătōk, nūvăăq'chă ūk'nă, kăn'tănūk tăgū-măă'lunē tūntūyăgăg'nūk ătōr'lunē. Tōă'thlū ūthlă'gă ūnă'hūn, nū'năt kittēt'hūn pītmoq'thlunē kăn'tăt im'kūt tăgūmăă'klūkē. Tōă'thlū tkē'chămēū pē'ă tăng'hă chăvăq'tă ū'nă nūvăăq'chă tăngvă'gă tăngvăg'nēăn'rănē ē'mūm kănrū'tă "hwă'kă nūkălthpěărăuhōlōk ū'yōk chălrăă'yūyēt?" Tōă'thlū kēyūnrē'tă ē'mūm nūkălthpěărăm. Tōă'thlū ă'wī pītmoq'tōk nū'tăn. Kētō'ănē ūmărkăr'slūkū kīnggñhūn'răkūn pītmoq'tōk, yūăyă'kūkkē tiyē'mă, kăzhgēmēthlū yūă'yă'klūkū tiyē'mă, ūmyōrkín'lūkū kētō'ănē ģnē'thlū yūōr'yă'kă ăwăkínră'tă, ăwăkínrălă'mēū ūqnă'ărăn, kăzh'gēōk kăzh'gēăn thlē-ră'rahōlūm măk'kōr'lunē tōkklō'ră "illō'răchūng kē'yă ăm kănrūchă'kkūmkín tōi' ūtă'kălthhrăn tăng'hrăn năthlūyăgūzhgñi'tăn."

g. Tōă'thlū kēyū'ghwă "illō'răchūng hwă'tñ tăngērqpilūq'tōă nă'tūt-mōqtă tiyē'mă?" Tōă'thlū thlē-ră'rahōlūm kēyū'ghwă "tpēnūk' ăwăkă-

chěh'kǎn nǎthlínrǎchá'kǎkǎ ít'lhǎ, kětǎ'kē chělǎ' ūnwǎ'kū niyōr'kēū āǵñ'ū'ātǎ kǎnrūzh'kǎtñ tǎm'mǎ kēyū'kēnǎ."

h. Tōǎ'thlū ǎn'grǎ, tōi' ēnǎq'klūnē, mǎ'tñ tūpǎq'tōk ǎk'kǎ tūpǎthlīnīl'-rǎēt ēi'"nūqpǎk ūmyūōrnǎōq'tōk ēmū'mūk. Tōǎ'thlū chiýǎkklēr'lūnē ūnūq'tōk, ū'nōǎn nūkǎlthpēǎ'rǎuhōlōk nū'tǎn kǎuwǎr'nē'tōk, ēmū'mūk ūmyūōrnǎō'rǎmǎ, tōǎ'thlū ēlgōq'chǎtǎ kǎuwǎ'tǎ tǎu'gwǎm, ǎ'nōk ǎng'-nǎmǎ chǎnnērqpūk'nǎnē niyō'rǎ ēmū'mē ǎmǎ'nē tǎng'thlūr'mēnē nūm chǎōkhrǎ'nē.

i. Tōǎ'thlū ǎk'kǎnūn ūētǎn'rǎtōk. Tōǎlth' nē'tǎ. Mǎ'tñ ǎm tǎkkū'yǎqtōk chǎ'ūk'nǎ kǎn'tǎnūk ǎm tǎgūmǎ'ǎlūnē. Tōǎ'thlū ūthlǎgǎq'tǎ, tōǎlth' t'kē'chǎmēū tīg'gōǎ tǎthlǎ'kūn. Tōǎ'thlū pēǎ' tōkklō'rǎ tīg'gōǎ'mēū "nūlǎ'ǎts ūkkūzh'mē kǎn'tǎt nǎ'tūtmōrōtǎq'chikē?" Tōǎ'thlū kēyūnrē'tǎ ē'mūm nūvǎǎq'chǎ'rǎm kǎthlǎu'chǎkǎ kēyūksi'tōk. Īm'ínǎ nūvǎǎq'chǎrǎu'hōlōk chīýǎkklēr'lūnē tōǎlth' kēyū'ghwǎ "nūkǎlthpēǎ'hōlōk ū'yōk ǎkkwǎ'wǎk kǎthlǎu'tīg'rǎmkīn kēyūksilǵñū'tñ, ǎthlǎu'kūmǎ kēyūnrǎchǎrǎm'kīn, tǎgūmǎǎkūf'kēnē pūh'gūzh'ǵñǎ."

j. Tōǎlth' nūkǎlthpēǎ'hōlūm kēyū'ghwǎ, "tǎgūmǎq'rǎōlūtñ pūh'gūzh'ǵñi'tǎmkīn." "Īkkē'kǎ pūhtǎqkǎnrǎ'līngǎqpūǵñǎ ū'kūt ǎggū't'kēr'lǎkē ǎmǎk'klīnkǎ nūqrūksi'tūt." Tōǎ'thlū kǎzh'gēm kītē'nūn thlīrq'tūk. Tōǎ'thlū pēǎ' "nāu'hwǎmē ǎmǎk'klīrthñ?" Tōǎ'thlū pēǎ' "pēi'tǎng!"

k. Nūkǎlthpēǎ'hōlōk klūt'mūn tǎkkū'yǎqtōk, mǎ'tñ tǎkkū'yǎqtōk ĩm'ínǎ ktūm'riyūk, kǎzhgēm' yǎtēn'līǵñōk tǎnkīǵ'lūnē. Mǎ'tñ tǎ'gūk kǎzhgēū-thlēnīl'rǎǎ, nūvǎǎqchǎrǎu'hōlōk ít'kǎtǎn, nūkǎlthpēǎ'hōlūm pūq'thlūkū chēūǵñǎnē ít'rǎtōk. Mǎ'tñ kǎ ít'rǎmǎ pē'ōk yūǵ'yǎǵ'lūnē yūnkhrǎ-thlī'nūr'nūk. Kēyūǵ'ínǎ hwǎ ūq'kōmǎ nūkǎlth'pēǎk ūētǎl'rǎǎ, ūg'mǎǎn kǎǎvǎq'tōk chǎnnē'ǎnūn thlū ūq'thlūnē ūqtǎn'rǎkūn ĩm'ínǎ nūvǎ'ǎqchǎ pū'gōk kǎn'tǎt ĩm'kūt tǎgūmǎǎ'klūkē, tōǎ'thlū kǎǎvǎǵ'lūnē kǎnǎ'vūt thlē thlēǎ'mēkē ǎrrōkūt'kī ĩm'kūnūn kǎzhgēmē'ūnūn.

l. Tōǎ'thlū nǎng'ǵñōk kǎn'tǎk ūkkǎtmōrō'tǎ ū'mūm thlū chǎnnēk-klēǎ'nūn tūnkǎtǎ'ghwū nūkǎlthpēǎ'hōlūm ē'mūm tǎgūthlǎǵ'lūkū ĩm'ínǎ nūkǎlthpēǎqpǎ'thlūq chēūthlūǵ'lūkū chēūthlū'ǵǎnē ǎt'kūtōk ǎtkō'ǎmǎ kūt-kkēr'lūnē ǎ'nōk tiyē'mǎ. Tōǎ'thlū kīngǵñō'ǎnē ǎ'ǵñǎn nūkǎlthpēǎ-rǎu'hōlōk nūqrōq'tōk nǎngǵñū'chǎmǎ thlū, ĩm'kūt thlū kǎzhgē'mēūt nǎngǵñū'chǎtǎ kǎn'tǎt ĩm'kūt kōyūr'q'thlūkē ǎn'lūnē ĩm'ínǎ nūvǎǎqchǎrǎu'hōlōk ǎn'ǵñǎn, nūkǎlthpēǎrǎu'hōlūm mǎllīq'tǎ.

m. Tōǎ'thlū tūǵ'gōǎ, tūǵgōǎ'mēū pēǎ' "pūqǵūzhǵñi'tǎmkīn, kǎn'tǎt tǎu'kūt tǎmǎ'vūt thlē'kē, ĩtrnāuq'tūkūk tǎu'gwǎm kǎk'mǎvūt ǎnūm'tnūn." Tōǎ'thlū nūvǎǎqchǎrǎu'hōlūm pēǎ' "nūkǎlthpēǎ'hōlōk ū'yōk

uē'kă aū'gīnă iyăq'stăn ăk'kă kīnggñūnītāă'răqtōk." "Tōi' iyăg'lē" kēyū'ghwă nūkălthpēă'hōlūm, "īrk'klūnūk kăthlătūf'kēnăk, ītrnăuq'-tūkūk tău'gwăm ărrēnki'ătă" im'īnă ītrū'tă nūvăăqchărau'hōlōk ītrū-ťhăr'lūkū ă'nōk, hwănē'hwă ūnū'gūmē, ăn'gñāmă křă'nūn ūq'chămă ăthlērăqkă'nūk ītrū'tōk ăt kūki'nūkthlū.

n. Tōă'thlū ăt'stă ătstră'lūkū pē'ă "ătă'kē īk'kkūk tūpăq'thlăkūk yūōr'lūq'kă." Tōă'thlū ē'mūm pē'ă nūvăăqchărau'hōlūm "tūpăqtūng-năq'păkūk tōă'kă tăngērqnaură'nēgnă tăngērqnītă'nēgnă illăngchif'kēnē tăngērqnăără'nēgnă tăgūmărăăq'pūgñă kăthlăutkūfkēnă'kūk, kăzhgē'tăug'wăm." Tōă'thlū pē'ă "hwă'thlōkă kăzhgīl'lē," tōălth' ă'nōk ăng'nămă kăzh'gēōk, tōă'thlū kăzhgēă'mă ē'năqtōk. Ūqnăărau'lūnē thlū hwănē'hwă ēnūq'chămă kăuwăthlīn'nēōk. Mă'tñ tūpăq'tōk ăk'kă tūpăq'thlēūt, măk'tōk tūpē'mē ūētăyă'kōk tōă' ătă'nēthlū ī'mīnă kăzh'gēăn chă'mūk thlū kănnūr'gñiyūk'klūkū im'īnă nūlă'ănē ūmyūōgñă'mēu kănnīngrēts'năn chă'mūk ă'nōk.

o. Mă'tñ īt'răqtōk nūlă'hă im'īnă ūētăl'răă. Tōă'thlū chănnē'ănūn ăkō'mōk, ăkōm'nămă chăkūt'nē pē'ă "chēn'mē ū'nă thlēmōqtōg'lăhăr'lōă illălăōyūnrēt'chēu." Tōă'thlū ē'mūm ă'nēn pē'ă "hwă'kă! nău'hwămē?" "Hwănē'hwă chănim'nē ūē'tăuk." Tōă'thlām pē'ă "nău'hwămē? chēn'mē tăngīngrūn'rētă!" "Tăngīngrūlū'nē hwănē'hwă chănim'nē ūē'tăuk" kăăqchă'kōk im'īnă ă'nē tăngnūqksi'tă ūkkō'ănē. Tōă'thlū ē'mūm kătūn'răn pē'ă: "tōkklōr'lūkū ă'nă tăngksi'līngnūq'pghwū kăthlăutlă'kēu." Tōă'thlū pē'ă ă'nēn "nēttlăgñithlēkē'gñă nău'hwă," "nēttlăq-chēhkă'tñ tōi'."

p. Ūē'tăut ūētălū'tūng, im'kūnūn ămăkklē'nūn kăzhgēă'klūnē ħin, im'kūt tăuq'kūn nū'năt tăngūqsau'năkū; im'īnă kăzh'gē ē'mūm tău'gwăm thlērărau'hōlūm tănghăk'klūkū kē'mē. Tōă'thlū im'īnă nūkălthpēă'rătăm kătūn'ră chăm-illē'nē pē'ă thlērărau'hōlūm, "īlō'răchūng ūtă'kălthhăn im'īnă kăzhgēsī'lăn, tăngūqksi'tăkă tăngūqsīt'nēlūkū chăkē'ănūn nētlăq'-tōă, kētă'kē hwănē'hwă kīnggñăkătăq'tōk īr'nē'kăn ăchē'mē tănggūq-stlăă'mē īr'nīfkăk'kēu nū'tăn ăn'kăn īr'năăn ă'năvnūn tăgūfkăk'kēu chē'ūmūk, ħpīt chē'ūmūk tăgūkūv'ghwū ħpīt kē'vūt tăngvăqchēh'kăn nūlă'ăn." Thlēră'rau'hōlūm kănrū'tă tōă'tñ.

q. Tōă'thlūtōă ūētălū'tūng tōi'. Chăm-illē'nē nūkălthpēă'rătăm kătūn'răn ă'nănē pē'ă "nūlăr'kă ū'nă īr'nēkkătăryūg'nă'kōk, kētă'kē ūthlă'ghwū." Tōă'thlū ă'nēn ūthlă'gă, ăchē'mūn ătrăs'kă kătūn'răn, tōă'thlū ūtrăq'tōk ăchē'mūn. Mă'tñ īt'răqtōk ăk'kă ū'nă ăn'thlēōk tăngaūhōlū'nē. Nūvăăq'chăk ū'nă kătūn'răn ē'mūm nūlă'hă tănggūqpilūg'lūkū ħēn. Nūvăăqchăq'kērtăh ū'nă nū'tăn tōi' tăng'hămēu illălē'ōrhă. Tōă'thlū

mă'tñ ă'nók chăt-îng'kūt ē'mūm kăzh'gēm yăklē'ănē k̄tūmriyū'gūnē
mikkilīghō'ārăt ākūzhraq'tlraēt.

r. Īm'īnă kăzh'gē tănggūqpilūg'lūkū nū'tăn illăkklēū'lūtūng ĩm'kūt
thlū nūkălthpēă'rătăm nūlă'hăn āmăk'klē tāmăkū'mēūnūk nūlērqtōg'-
'lūtūng nū'tăn tōi' ūētă'klthlēūt ĩm'īnă thlērăraū'hōlōk yăklēt' ām'kūt
năklīk'klūkū.

Literal Translation, showing the Various Idioms

a. There was a village on the seashore, having a chief and an orphan boy, he having a grandmother. That chief having a son, a boy (the village) having a kashga facing the sea. Beyond was a hillock as large as a kashga.

b. So then that chief's son finally grew up ; having grown up, his father used to urge him to marry, but he did not wish to.

c. Whenever it was night, the son of the chief being sleepless, he cleaned the houses (his folks when they sleep, he going out, the houses he cleaning them).

d. So one time the orphan said to him, addressing him : " Friend, when you go out to-night, the endmost three houses, clean them ; when you come out from the third one, you listen ; you will see your waited for one." Then he replied, " I do not know of any one I am waiting for." Then the orphan said : " No ? my friend, indeed (you will see) the one you await, even if you do not know of her ; when you see her you will not turn away. Here, now, you must think of me when you see her." So he assented.

e. Then they went to bed ; they having gone to bed, the son of the chief was sleepless. Then they having gone to sleep, he goes out, but only after that orphan was asleep. (It was) in winter, it being moonlight ; then he went to those three houses. He went in (the first) ; then having come out from that one, he listened carefully ; he heard nothing. Then again, he entering the second, then coming out, the careful listener heard nothing. Then he entered the third ; having entered, he cleaned it well ; having come out from there, he listened ; as soon as he listened from down there behind he heard walking.

f. Then as he turned back (to look), a handsome girl (was) coming towards him, carrying some kantaks, she wearing a fawn skin (dress). Then he approached her, by down there, by the front of the village, she going to the pī (i.e., the mouth of the river), having in her hands those kantaks. Then having come to her, he thought, " See how fair this one is ! " He gazed at the beautiful girl ; during his looking this one said,

"Well, you young man, what are you doing?" Then that youth answered not. So over there she went to the mouth of the river. Then he, after a while, by behind her, went to the mouth; he searched for one was not; in the kazhga, too, he sought her — she was not; and in the houses after that he searched he found her not. Not finding her, he goes to the kazhga, because it was dawn; having entered the kazhga, the orphan, slowly getting up, addressed him: "Friend, you see now what I told you; you saw the one you await; you will not forget her."

g. Then he answered: "Friend, I see for the first time (a person) like this. Whither has she gone? She is not." Then the orphan answers him: "You will find her yourself. Even I know her going to place; here now again to-morrow you watch for her here again; when she speaks to you, you answer her at once."

h. Then he yessed him (said yes). So he went to bed. When he awoke, already the others were awake; during the whole day he was thinking about that one. Then finally it nighted (night came); being night to him, the youth was not at all sleepy, because thinking about that one. Then, they having gone to bed, only when they were asleep, he goes out; he having gone out, without cleaning (the houses), he watched for her over there, in his having seen her place, in front of the house.

i. And so he was not there long; then he heard her. When he turned around to look, there she was coming towards him, again carrying kantaks. Then he approached her, and having come to her took her by the arm. Then he said, addressing her, having taken hold of her, "Young girl and these kantaks, whither are you always carrying them?" Then that handsome girl did not reply, although he addressed her (that handsome girl never answered). Finally, then, she answered: "You youth, although I spoke to you yesterday, you never answered; if I was another I would not answer you, without holding me. Let me go!"

j. Then the youth answered, "After having taken hold of you I will not release you." "Well, even if you are not going to release me, let me carry over (these kantaks); these my brothers have not eaten yet." Then they both reached the front of the kazhga. Then he said, "And where are your brothers?" Then she said, "There they are."

k. The young man looked behind; when he looked that hillock beyond the kazhga is shining. When they both went to it, it was a kazhga. When the girl was about to enter the youth released her; he entered before her. Then he having entered, he beholds it crowded with young men. There was one tall young man upon the bench in the corner. He (the chief's son) passed right through and got up on the bench near him; as soon as he had gotten up, that handsome girl entered carrying

those bowls ; then she going up, she laid them down ; having laid them down, she distributed them around to those kazhga folks.

l. Then the last dish, she brought it over, she about to pass it to that one near him. That youth grabbed it, taking it before the big fellow ; having taken it before him, he (the big one) put on his parka ; having put on his parka, jumping down he goes out. Then after that, his going out, the youth began to eat ; he having finished, and those folks having finished, (she) collecting those dishes, that handsome girl she went out ; that youth followed her.

m. Then he took hold of her ; having taken hold of her, he said : "I will not release you ; put those dishes down there ; let us enter only the house out there." Then that handsome girl said : "You young man, my husband, the one going, whom you sent away by now, he is almost home." "All right ! let him go," answered the youth ; "you without talking nonsense, let us go in." Although she did not wish it, he brought that girl in ; having brought her in, he goes out ; here in the night, having gone out, having climbed up to the cache, he brings in some bedding and some clothes.

n. Then he put them on her. Having put them on her, he said, "Well, those two opposite, my parents, I will wake them up." Then the girl said : "Even if you should wake them, it is not likely that they will see me. They will not see me—they will see me finally. You have taken me without consulting them ; however, go you to the kazhga." Then he said, "Or I will go to the kazhga." So he went out, and having gone out he entered the kazhga ; having entered the kazhga, he went to sleep. It being now near dawn, having laid down, he went to sleep. When he awoke they were already awake ; he got up, having awaked. However, he remained awhile, for his father having come into the kazhga, he expected that he would likely allude to his wife, but he went out without referring to her.

o. When he entered (his home) that his wife was there. Then he sat down near her ; having seated himself, he said to his mother, "Why is it, I being urged, you do not welcome this one?" (having urged me to marry, why is it you do not welcome my wife?) Then that his mother said, "Well, where is she?" "Here she is here near me!" Then she said : "Where is she? Why is it I do not see her?" "Here she is, visible here, near me." That one, his mother, peered around ; she could not see her daughter-in-law. Then her son said, addressing her, "Mother, even if you do not see her, speak to her." Then his mother said, "Maybe she will not hear me." "She will hear you all right !"

p. So things went on thus, he visiting the kazhga of those brothers without the villagers ever seeing it, the orphan boy alone ever seeing

it, that kazhga. Then some time after that orphan said to the chief's son: "Friend, that you waited for one, I never see her, as she never comes to the kazhga. I hear her father-in-law has never yet seen her. Now, she is about to become a mother. When she is about to bring forth, make her bring forth on the floor in the dark; when the child is born let your mother touch it first; if you touch it first, you alone will ever see your wife." Thus spoke the orphan boy.

g. So it went on. Some time after the chief's son said to his mother, "That one, my wife, looks as if she is to be confined, so go to her." Then his mother went to her. The son said, "Place her down on the floor"; so she placed her down on the floor. When he came in already this one was delivered of a boy. (The old mother) she sees this girl, the wife of her son, for the first time. This one is a pretty girl. Having seen her all right, she is friendly to her.

r. Then when she (the old mother) went out (she sees) those down there children of that yonder hillock kazhga playing. That kazhga she beholds for the first time; then they associated together, and those brothers of the chief's wife they married with the people of there, and so things went on, the last ones, those over there, loving that orphan.

800. The Eskimo are naturally the most energetic traders, and as furs constitute their most valuable property, the custom arose among them of using some particular skin as a common unit of value.

In the district around the mouth of the Yukon the skin which served as the unit of value was that of the red fox (*kāvweāk*), which was estimated at one dollar by the white traders. The skin of a mink (*ēmūr'mūtāk*) was valued at twenty-five cents.

All business transactions were estimated by foxes and minks until the coming of the vast number of gold seekers, from whom the natives learned the use of coined money.

The introduction of bank notes among the Innuits was accomplished with much more difficulty. Even those who lived around trading ports, and who were therefore more familiar with the customs of white men, were not easily convinced that these particular pieces of paper possessed value.

Their greatest difficulty was in learning to distinguish the various bills.

Points of the Compass

801. The Innuït recognize the four cardinal points, to which they give the following names: *nĕgŭk*, *north*; *ŭĝnălăk*, *south*; *kŭqknŭk*, *east*; *kănnŭknŭk*, *west*. In addition to these, they have names for two of the secondary set of points, viz.: *nŭqkĭk*, *northeast*; *yăknŭk*, *southwest*.

802. The following examples show how these words are declined :

<i>Loc.</i>	<i>nĕgŭr'mĕ nătăkăkă</i>	I found it in the north
<i>Mod.</i>	<i>nĕgŭr'mŭk tigŏă</i>	I come from the north
<i>Term.</i>	<i>nĕgŭtmŭn iyăqtŏă</i>	I go to the north

For the other points substitute as follows :

south	<i>ŭĝnălămĕ</i>	<i>ŭĝnălămŭk</i>	<i>ŭĝnălămŭn</i>
east	<i>kŭqknĕ</i>	<i>kŭqknŭk</i>	<i>kŭqknŭn</i>
west	<i>kănnŭknŭg'mĕ</i>	<i>kănnŭknŭg'mŭk</i>	<i>kănnŭknŭg'mŭn</i>

803. For the *north* and *south* there are extra forms meaning *the far* or *extreme*.

<i>nĕgŭkfăk</i>	the far north	<i>nĕgŭkfănĕ</i>	in the far north
<i>ŭĝnălăkfăk</i>	the far south	<i>ŭĝnălăkfănĕ</i>	in the far south
<i>ŭĝnălăfărănĕ</i>			in the extreme south

For the *north* and *south* there are also the following :

<i>nĕgŭksĭnrăt</i>	the most northerly
<i>ŭĝnălăksĭnrăt</i>	the most southerly

804. As *west* means "out to sea," and *east*, "inlandwards," they have not extra terms, as the Innuït never venture any distance in these directions.

805. The various winds receive their names from the quarter whence they blow.

<i>nĕgŭkfătŏk</i>	the wind is from the north
<i>ŭĝnălĕrtŏk</i>	the wind is from the south
<i>kŭqknĕrqtŏk</i>	the wind is from the east
<i>kănnŭknĕrtŏk</i>	the wind is from the west
<i>yăknĕrtŏk</i>	the wind is from the southwest
<i>nĕgŭkfătŏk kăŏkklĭr'mŭk</i>	northeast wind
<i>nĕgŭkfătŏk hwŏkthlĕmŭk</i>	northwest wind

806. The inquiry, "Which direction is the north?" is expressed by the following idiom, which means, *from whence does the north wind come?* *Nākūn nēgūkfālāqtā.*

NOTE. — *Nēgūkfālāqtā* is in the third singular of the interrogative aspect (459) and in the mode signifying the habitual performance (CLIV). The answer to the above is *hwākūn nēgūkfālāqtōk.*

807. Many variations will be encountered, which will be readily understood. *Kūqknēm tūgnēnūk tīgōā, I come from around the east* (see 663 on *tūgnē*).

808. The accompanying diagram will assist in affording a clearer idea of the meaning of the many locative terms connected with the native dwellings.

809. In every Inuit village there is a communal house, termed *kāzhgā*, around which are grouped the private residences.

In the olden times, when the population was numerous, there were many villages containing from five hundred to a thousand inhabitants, and even more. There are traditions of great settlements, one of which possessed thirty *kazhgas*. At present it is very rare to find a village in which the population is large enough to require two.

On account of the intense cold, which does not permit of any outdoor work or assemblies, the *kazhga* serves as the workshop, meeting place, bath house, theatre, and general club house for the residents of the village. It may be described simply as a cellar with a roof over it. It consists of an excavation from twelve to twenty feet square, covered with a pyramidal roof of rough drift logs. The interstices are caulked with moss and the whole roof is then overlaid with a thick coating of sods and earth. In the centre of the roof a small square opening is left for light and ventilation. This is covered with a curtain made of the intestines of seal or walrus. These intestines are slit lengthwise and dried. When these thin strips of membrane are sewed together they form a covering which is translucent and impervious to cold. This opening is termed *ihālōk*. The frost has a tendency to form thickly on the inside of the membrane, and thus dims the light; hence frequently during the day the command *ihālōk pātīgālūkū* will be given. Thereupon one of the younger inmates will go out and knock the frost down by patting gently upon the membrane

covering. If the family happen to have no membrane wherewith to make a rhalok curtain, then a large block of the clearest ice is selected and set into the opening. Large objects which cannot be taken in through the usual entrance of the kazhga are lowered down through the rhalok.

In the centre of the floor there is a deeper excavation, generally six or eight feet square, which serves as the fire pit; when not in use this is covered with hewn logs. The fire pit is only used when the inmates of a kazhga are able to indulge in the luxury of a sweat bath. Owing to the extreme scarcity of wood throughout the greater portion of the Eskimo country, fires are never used to heat their residences. The presence of a number of people shut up in these air-tight abodes suffices of itself to keep the temperature just above the freezing point, which is considered to be comfortable enough in a region where fuel is so precious. When it is desired to convert the kazhga into a bath house the logs covering the fire pit are rolled aside.

The wood is most carefully split up into long slips, which are as thin as possible. This is done in order that it may produce much flame, and also that it may all consume without leaving any coals to smoulder and poison the air.

From the level of the fire pit a narrow ditch is dug, extending sometimes twelve or fifteen feet. This ditch slants upwards to the surface of the ground, and is covered over so as to form a perfect tunnel. This is the *ägveäk*. The outer opening of the *agveak* is enclosed in a small shelter, called *lätüräk*, from *län-lätüm*, *out of doors*. Occasionally a *laturak* is constructed of slabs of hard snow.

Between the fire pit and front wall of the kazhga there is a circular shaft through the floor connecting with the tunnel; this opening is known as the *püg'yäräk*.

To enter a kazhga, a person having passed into the outer vestibule, or *laturak*, creeps along through the dark little tunnel till he reaches the *pugyarak*; here he is able to stand erect, and by pressing his hands on the sides of the hole can spring up to the floor. This act of emerging from the *pugyarak* is expressed by *pügök* (820), and it is a most abrupt and ungraceful mode of entrance. The exit is fully as ludicrous. The soft boots and fur clothing of the natives make no rustling, and one beholds the inmates of a kazhga

disappear instantly and silently through the floor after the fashion of imps in a pantomime.

Around the sides of the kazhga extends a broad shelf constructed of split logs, laid with the flat sides upwards. This shelf, which is about three feet high, forms the usual sleeping place. The interior of a kazhga is always dark and gloomy, the sides and roof are blackened with smoke and soot, and the floor is covered with grease and dirt.

810. The term for a private house is *ñnă*, which always means a winter house; the various styles of summer residences have each its distinct name.

The well-known term *iglū* refers only to a hut built entirely of blocks of hard snow, which are cut from the weather side of drifts. These are only erected for temporary shelters.

The *nna* differs from the *kazhga* in the following respects. It is much smaller, and is erected upon the surface of the ground; occasionally some are to be found which are slightly excavated.

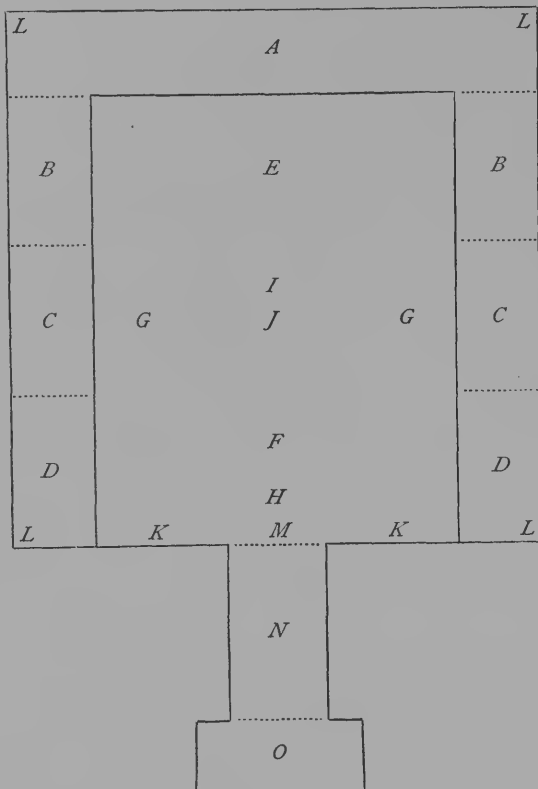
Around three sides of the interior extends the bed platform, which is about five feet wide, and generally twelve inches above the level of the floor. This platform is called *inglōk*, and is covered with mats woven from dried grass. That portion of the *inglōk* which extends along the rear wall is termed *kāān*, and is considered to be the most comfortable and honorable part of the residence. If a married son resides with his father, the parents occupy the *kaan*, and the son's family occupy the *kāāklīm*. The other members and guests are allotted places in the *kūākklūn* and *ōāklūn*. There is no fire pit in a *nna*, so the central space or floor, termed *nātūk*, consists of the bare ground. This is usually occupied by the young puppies.

Fires are never used except for cooking, and when a fire is needed it is kindled in the middle of the floor, the *rhalok* being removed to afford an exit for the smoke. The place where the fire is built is termed *kēnēthlūk*.

The natives who reside near the various trading posts have made much progress in improving their residences, but as a general rule these Arctic abodes are cold, gloomy, and indescribably filthy. The air within them is utterly foul, as the ventilator is never opened except when there is a fire. The dirty habits of the natives, and the stench arising from stale blubber, semi-putrid fish, etc., render a sojourn in a native house almost insupportable to a stranger.

Interior Arrangement of Eskimo Houses

811.



- A* *kāān*, the rear portion of the *īnglōk*, the best part of the house.
B *kāāklīm*, on the right and left sides, the second best portions.
C *kūkākklīm*, the middle portion.
D *ōāklīm*, the forward portion and least desirable.
E *kāūg'nā*, term for the whole rear portion of the house.
F *ūg'nā*, term for the whole front portion of the house.
G *nākīrkātāk*, the whole side, right or left.
H *šshārkātāk*, the space around the inner entrance.
I *nātūk*, the floor.
J *kēnēthlūk*, the fireplace; just above this in the roof is the *īālōk* (*smoke hole*).
K *chānnīrkāk*, the space on either side of the entrance.
L *kānnērāt*, the corners where the house spirits are supposed to be.
M *pūg'yārāk*, shaft or hole connecting with the tunnel.
N *āgvēāk*, tunnel.
O *lātōrāk*, the outer vestibule covering entrance to tunnel.

812. The following extracts from native stories show the manner of using the various terms mentioned in the preceding diagram.

tōātlū ūqtōk ūqchāmā kām̄mūksālthhrāgnē yūgwāk

then she got up on the bed platform, and, having gotten up, took off her old boots

Ūqtōā is used to express the *act of placing oneself upon the inglok*, or bed platform ; it is also used in the sense *to embark*.

813.

ūmhōk ōāklīm ākūmiskā chānnēmēnūn tōātlūhōk chānniānūn ākōmōk

a person in the oaklim said to her to sit by her side, and so she sat down by her

814.

mātñ ītrāqtūk kshērkātāmūn nānnūktūk

when they two entered they two stood near the door

This is the usual custom till the chief of the house designates a place to sit.

815.

tōātlū īminā ēmūm āgnūkārāu'lūm kānnūqtōk "hwākā! āthlānūksiqpā kētākē nānkūfkēnātūk āgāvūt ākūmkērllūtūk"

then this same old man said, "Hello, unexpected guests! well, well, do not remain standing. Let them sit there" (i.e., let them both sit there without standing)

816.

yūk kūgūnā māktōk, mākhāmā ūgmāān ātrātōk

a man in the kaan rose up, and having risen, passed directly out

817.

yūk rhālōkūn ūyāngtōk

a man looked down through the rhalok (i.e., the smoke hole in the roof)

This is a very common way of doing, particularly in summer, as it is much easier than entering the house.

During the short Arctic summer these underground residences frequently become uninhabitable on account of dampness.

Sometimes it happens that June freshets of the Yukon flood all the houses in the various villages along its banks ; hence the natives are careful to leave their winter abodes early and betake themselves to their fishing camps, where they spend the summer.

818.

Tōāthlūhōk im ūēnā nāng'ūqthlūnē ōāvāqtōk āmēgūm thlū snēnē
 chillor'yāqpāk tāgūlūkū āmēk imīnā pātūlūkū, pāthār'lūkū kīnōk
 kūmāqthlūkū, ghān thlū hōk mănēlūkū, mănēhār'lūkū thlū ūllōāq-
 pāg'mūk slēlūnē, slēhār'lūnē thlū tākūchāmā nūlāānē pēā, nāllēāg-
 nūk pēchēkstā?

Then that one, her husband, rising up, crossed over, and taking from the edge of the entrance a big, round, flat stone, he covered the entrance. Having first covered it, he lit a fire, and produced a kettle; having produced it, he sharpens a big knife, and having finished sharpening it, he said to his wife, "Which of the two shall we kill?"

Im, abbreviation of imīnā.

Āmēgūm snēnē, of the entrance by its edge. This word is used to express *bank* or *shore*.

Chillōr'yāqpāk, a large, flat stone, generally round. Chillōr'yāk = a flat stone.

Mănēlūkū, mănēākā, I bring it out, I produce, etc.

Ūllōāqpāg'mūk, augment of ūllōāk, the semi-lune-shaped knife (865).

Pēā, he did, for he said.

Pēchēkstā, first person plural of interrogative aspect. The verb to do used to express to kill.

819. āmēk. This word is generally rendered *door*. Strictly speaking, it means *entrance*. In the original native house a little tunnel leads to the interior, and the residents enter or go out by means of a hole in the floor connecting with this tunnel. This hole is āmēk. In the story from which the above extract is taken, two brothers are beguiled into the house of an ogre. When the monster lays the heavy stone over the hole, the house is effectually closed, and the boys cannot escape.

820. pūgōk. This expresses to enter a dwelling. The sense appears to be to bob up or emerge from. When a fish leaps out of the water it is described by pūgōk. The entrance to a native house is by a small, sloping tunnel, which ends at a circular shaft extending up to the floor. This opening, which is generally about three feet deep, is termed the pūg'yārāk.

821. The word īnā, house, has also a secondary meaning, which renders exactly such English expressions as the place one occupies, room for something, space for, mark of, etc.

In the kazhga it is customary for the inmates to retain the same

places during their sojourn. Hence, to inquire of one where his location is the expression used is *nāuhwă nîn*, *where is your place?*

NOTE. — The direct question, *Where do you sleep?* is *nāuhwă ênăqvên*, *where is it, your sleeping place?*

itgămə ñnē

my footprint

itgănkă ñnitūt

my feet, they have no room = I have no
space for my feet

In speaking of the marks of the crucifixion of Our Redeemer, the expression *print of the nail* is to be rendered by *ūsūkchăm ñnīlthrä*. This is the past form, *ñnīlthkă*, *my house* (85).

822. The Innuait equivalent for such expressions as *remember me to*, *give my love to*, etc., is *niyănūk*.

niyănămūk kănrŭskēū ānăkă

give my love to mother

823. The Innuait are very gentle and affectionate, and always show great consideration for the feelings of others. If any one happens to pass where a party are eating he is always invited to share the meal. Even if it is known that the other is not hungry, some little morsel is always offered in order that the person may not feel slighted. The regular formula in presenting such a morsel is *kănnŭkĭpŭqtăqtök*, *taste it*.

824. When a man's wife dies his neighbors refrain from using the usual term, *nŭlăhrŭtē*, *his wife*, and express it by *iēpirŭtē*. (See *irŭtōă*, Mode IX and 647.)

825. *ŭqtăt*. This is the term for the various articles belonging to a deceased person, which are strewn over and around the grave.

826. When a person dies it is customary to express it by *pēök*, which is equivalent to *he is done*.

827. Among other euphemistic terms for the dead is *tănggĭnŭrŭn-rĭlrăēt*, *those who are not to be seen any more*.

ŭētăvĭklălthhănkă yŭt tănggĭnŭrŭnrĕrtŭt

the folks I used to live with are not to be seen any more

828. When speaking of a person who is dead the Innuait make use of the word *pēŭnrĭlrăă*, *he who exists not, is not*. This is added after the name of the person, and is used as the word 'feu' in French.

Mūmyūlēünrīlṛāā	the late Mumyulee
Kūlkārūnrīlṛāā	the late Nicholas
Mūmyūlēünrīlṛāēm nūlāhā	the wife of the late Mumyulee

829. Ūñfkanōk, *death tidings*. Ūnētākā, *I abandon, leave, withdraw from, etc.*

chāmūk ūñfkāu or ūñfkātkē	has he (<i>or</i> they) tidings of any one's death?
chāmūk ūñfkāchēt	who is dead? (direct question)
ūñfkānrētōā chāmūk	I have no death tidings
ūñfkātōā īllētnūk	I have news of some one's death

830. The tonsure: Among the men very frequently all the hair is cut from the crown of the head, leaving only a circle of hair around. This in certain works is alluded to as the Tartar tonsure. The Innuit style this mode of hair cutting as *ktūknūk*.

ktūknūg'lōā āzhmūqtōā hwē	I cut my hair
ktūknūg'lūnē āzhmūqtōk	he cuts his hair
āzhmūgīshkēnā ktūknūg'lūtñ	cut your hair
āzhmūgīshkillē ktūknūg'lūnē	let his hair be cut

831. The game of checkers, or draughts, is well known throughout all the Yukon district. The Innuit play it with great interest; the moves are always made very rapidly. Pēyāskāqtōā, *I play checkers*; pēyāskā'vīk, *checkerboard*; pēyāskāk, *checker*.

The Innuit received the game from the Russian traders, and so one or two French idioms came also. When a player takes a piece he says nūqrākā, *I eat it* ('je le mange'). When a piece has become a king it is called dāmāk, *dame*; dāmāqpnūk nūq'rēū, *eat it, take it with your king*.

832. The circular hatch of the native canoe, or kiyak, is termed pī.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	pī	pik	pīt
<i>Trans.</i>	pīm	—	—
<i>Loc.</i>	pīmē	pignē	pīnē
<i>etc.</i>	etc.	etc.	etc.

A modification of the kiyak, attributed to the Russians, is often seen around Unalaska and other islands. This consists in making the canoe large enough to accommodate three persons. A kiyak having two or three hatches is termed pītālīk (127).

833. The word *pī* means also *the mouth of a river or stream*.

kwēgūm pīgnā	of the river, its mouth
pītmōqtōā	I go to the mouth of the river

Pimēūt is the name of several villages situated at the junctions of rivers.

834. *Chīkkādēdē* and *chīkkāpēpīr* are used by children to designate *little birds*.

835. There is a widespread belief among the Innuits regarding an immense marine monster which devours whales. A little Innuit lad gave the following description of this animal, which is termed *āqhlū*.

Āqhlū ānggñingrōōqtōk tāmalthkwētnē ēmāqpīg'mēūtār'nē. Āqhlūthwā
 The aqhlū is the largest of all sea dwellers. Aqhlus
 nūqtūlrāēṭ stōānūk ārrhōvōr'nūkthlū. Īmkūt āqhlūt ēmāqpīgmēūtāugwūt,
 devour belugas and whales. These aqhlus live in the ocean,
 chēlā āqhlūt āllīngnāqkūt. Yūm kānrūtlhōāgñā āqhlūg'mūk tāngnīlth-
 and we are afraid of them. A man told me about an aqhlū he had
 hūnēlūnē stōāmūk kūqmāālūnē, tāum āqhlūm kūqmāārā īkkōūk tāugwām
 seen holding in its mouth a beluga. Only the two extremities of that beluga
 āllaunātūk kūqmāārā tāunā pūkkālūnē. Awānē tāugwām yālīr'nīmtnē
 could be seen struggling. They only come ashore way off
 snāmūn īkētlāqtūt. Tūnūmūqthūn p̄tūngkāthlūtūng.
 on the other side from us. They have a row of spines on their back.

836. The *robin* is sometimes termed *ivgāt kil'lōāt*. This refers to a popular story (which is told also among the Tinneh Indians) concerning a man who deserted his home and went off and married two women. His wife searched for him in vain, until one day when a robin flew by and told her where her miscreant husband was living. The song of the robin is imitated :

iv'gāt kil'lōāt
 mā'lūkchīg'nūk
 nū'līqtōq'tōk
 pā'māk chīr'lūk

Here the word *chīr'lūk* has no meaning and is used to represent the chirp of the robin.

837. In Provençal there is a similar example. In the springtime a certain little bird frequents the vineyards and sings to the vine-dressers as follows:

‘akou'cceti, akou'cceti!
che lai boua son achi,'

meaning *make haste, make haste! the buds are coming forth.*

838. There is a common superstition, regarding certain malignant spirits who are supposed to frequent the mountains, and who will capture any one who invades their region.

If a hunter ventures to camp for the night on the lofty peaks, he will be carried off by the *irsninhrät*, or mountain spirits, to their abode. There are supposed to be three doors to the habitation of these spirits. The first affords an exit back to earth, the second leads to heaven, and the last to hell.

The next morning the departing guest must make his own choice as to which door he will pass out by. Should he select the one which leads out to the world, he finds on his return home that he has been long counted among the dead, for a single night spent as a captive of the *irsninhrat* is supposed to equal a full year of time.

839. There is frequent mention made in the native stories of a superstitious mode of drawing a person onwards against his will. The one possessed of this occult power can force another to come towards him by beckoning to him with both the little fingers, which have been moistened with saliva.

This action of placing the tips of the little fingers in the mouth and wetting them with saliva is expressed by *ikkilthkōūkă nōägäqtäqkă*. The following extract will serve as an example:

taūm ŋvīngkrōähulūm pēă; “tichūġnă,” tōäthlū ikkilthkōūġnē nōägäq-
klūkūk chiyūġwārġă, kshānūr'mă tūġnēnūn äkilthkōtök tūnthūn
iyāūtă

that ugly girl said, “Come along,” and wetting her little fingers (and beckoning), she drew him, he gliding towards her against his will, being taken backwards

840. In another story there is a variation, as follows, describing two persons who were brought up a steep icy slope into the residence of an ogre:

tōi miyūngnāksākūk wāskētātūk tōātlūhōk pīkūm ēmūm kānrūtūk:
 “itgākūk nōāqthlūkē” pīsklūkūk tōi nūtān nōāqthār'lūkūk
 miyōrqtūk

so they both tried to go up, but slipped back; then the one up there said
 to them to wet their feet; so having first wet them as they were told
 to do, they went up all right

In this instance the saliva was applied to the heels.

841. Sorcery has a great hold upon the Eskimo, and in every village of any size there will always be found one or more sorcerers. These men are called in to perform incantations over the sick, and frequently there are solemn public seances held in the kazhga.

Usually the sorcerers objected to the presence of a priest at their performances, and it was difficult to obtain any details about the various ceremonies. On one occasion I succeeded in procuring the following verse of one of their songs:

tūngrāghiyēm yūārūtē
 the devil's song
 tūngrālīgūm ātōq'lārā
 the sorcerer always sings it

kikā tāmār'mā ēghnūlrāā:
 tānghākēū! āllēnūfkēnāk!
 kāārāghā. Kāārāghā. Kāārāghā
 my whole body is covered with eyes:
 behold it! be without fear!
 I see all around (*ter*)

842. Tīgōā and ŷkētōā. Both these verbs mean *to come*. The difference between them is that ŷkētōā implies coming from a greater distance.

The imperative of tīgōā, tī tī or tikēnā, is the proper equivalent of *come here!* and tīlēkā, *am I to come? shall I come?* is said when one has been called. The following are a few of the forms of each, although there is little danger of confounding them:

tīgōā	ŷkētōā
tīlōā	ŷkēthlōā
tikūmā	ŷkīshkūmā
tīnāmā	ŷkēchāmā
tīwilīg'mā	ŷkēpilig'mā

843. Näklikkāā, kūnnikāā, and chūchūkāā. These three verbs are all used to express *I love*. The first is the strongest term. Chūchūkāā expresses *to like*, and can be used just as 'like' in English.

kēpūtnōk kǎ chūchūkǎn do you like trading?

Where greater emphasis is desired the other words are to be used.

nāklīkkākāuhwā yūm tāmār'mā pētāchīmētūn
every man must love him as much as he can

844. *kānnārāt*. The time spent in travelling is measured by the number of camps or sleeps. Distance is generally expressed in this manner. Thus in answer to the question, "How far is it to such a place?" the reply will be, "It is so many sleeps."

Two sleeps represent a journey of three days, and so on.

845. On ātōqtōā . . . ātō'rākā.

This verb is made use of idiomatically in a great variety of senses.

1. Meaning *to sing*:

When used in this sense *ātūlrāāmūk* means *singing* or *music*. *Ātūyūlē* = *a singer*, and *ātōqstāk* serves to express any musical instrument.

2. Meaning *to dress, to wear*, etc. :

āt kūkā ātōrākā	I put on my coat
tūntūyāgāg'nūk ātōr'lūnē	wearing a fawn-skin coat

3. Meaning *to use, to employ*, etc.:

ūmyūānē ātōrhā	he uses his mind (i.e., he does as he pleases)
ānggāān ātōrākā	I use your canoe
ātōq'yūrākā	I want to use it

4. Meaning to follow:

iyāqtōk tūmūt ātōq'lūkē	he follows the trail
tūmyārāt ātōrānkā	I go along the road

5. Other meanings :

ātōr'yākōnākū	do not meddle with it
kīthlūn ātōqpākhlastā ūnā	how do we term this?
kālthkāpōk ākkwāwāk ātūlthkā	the axe I used yesterday

6. Meaning *to obey* :

mauq'loqlōän kănrāāyărhä ätör'lūkū he obeying his grandmother's
word

846. *To have*, in the sense of *to own* or *to possess*, is expressed in composition with *kātōā*, as, *pingkātōā* (Mode I).

Mode II, in the sense of *to keep*, *care for*, etc., is expressed by *aūlūtākā*.

kēmūqtñ aūlūtākā	I have your dog
ññ kāmāunkā aūlūtki	he has my sled
aūlūtkeū ūnā ūtrūskūmā tāgūnāārākā	keep this for me till I come

Mode III, in the sense of some attribute, etc., is expressed by particular verbs.

kūnnūnēt nūyāqpāulāqtūt	mermaids always have long hair
rāēnvēōk	he has a loud voice

To want, in the sense of *desiring one's presence* :

ātāvūt yūārātñ	your father wants you
kānrūtīmñē	in my saying (i.e., in the words of)
kānrūtñēgññāñm'ñē	in my saying (i.e., during the time of)

Aino Kamtchatka = Ainu Kurile Islands

847.

aino	ainu	man
upasch	upass	snow
api	apeh	fire
pi	peh	water
kotan	kudan	earth
pet	peth	river
stapu	stahpu	dog

Numerals

1	sinep	4	inep
2	tuup	5	assik
3	rep	6	ivan

Yakut (Siberia) Numerals

1	bir	7	setta
2	ikke	8	agus
3	us	9	taggus
4	tschort	10	onn
5	bes	11	onordo bir
6	alta	12	onordo ikke, etc.

ETHNOGRAPHICAL REMARKS AND DEFINITIONS OF CERTAIN INNUIT TERMS

848. As there are many Innu it words which have no exact English equivalent, some special explanation is required in order that their full significance may appear.

In the following list a few of these words taken from the stories just given are more fully explained.

849. *chūlōqtōā*. The well-known Eskimo kiyak is a shuttle-shaped, skin-covered canoe, about twenty feet in length. As the occupant of this light and frail craft cannot move from his place amidship, it is impossible, therefore, to land bow on; so, in order to effect a landing the kiyak must first be brought around broadside to the shore. Then by resting the paddle upon the edge of the bank and the edge of the hatch, sufficient stability is afforded to allow the occupant to draw his legs out and step ashore. This act of bringing the kiyak broadside to the shore preparatory to landing is expressed by the word *chūlōqtōā*.

850. *chikūlāōghūn*. This consists of a staff or pole shod with an iron or ivory spike, having a sharp cutting edge like a chisel. It is always carried by an Eskimo when he is out on the ice. It is used for many purposes, such as for cutting around the fish traps, also for trying whether the ice is safe to walk on, when the winter is about over. It is also used to drill through the ice to obtain drinking water when travelling.

851. *ākēvēgākā*. The Innu it make long journeys by sea in their anggiaks, or sailboats. These wonderful little vessels consist of a light framework held together by lashings solely, and covered with sealskins. An ordinary anggiak will accommodate fully thirty persons, together with their baggage and provisions for the trip. They always sail along close to the shore, and whenever the party wish to camp, they land, and having first unloaded their boat, they carry it up on the shore; then they use it as a tent, by tilting it over on one gunwale, and support it in this position by a few props.

The act of placing an anggiak in this position is expressed by *ākēvēgākā*.

852. *ākūtāk*. This, meaning *mixture*, is the name given to the most highly esteemed native dish, which is thus prepared. A quantity of seal blubber and a broad slice of *tūnōk*, *the back fat of deer*, are boiled together until the whole has dissolved. A quantity of salmon berries is also added. When it has cooled a lot of hard dry snow is stirred in, and the whole is beaten up into a stiff cream.

Along certain stretches of coast where deer are scarce, *akutak* is only made on rare occasions, such as a village feast, for it is an expensive luxury on account of the high price demanded for deer tallow.

853. *āklūkāt*. This word expresses *ammunition*, literally, *it is its belongings*, *gun* understood.

854. *ānēgūyāk*. The primary meaning is *a little hut or shelter*, built of blocks of hard snow. As a secondary meaning, this word expresses *a ptarmigan's burrow*. These birds are exceedingly abundant throughout Alaska, and during the winter season they make for themselves little burrows in the snow.

855. *āgyāk*, *ānātōk*. This is the usual expression for *a meteor or a falling star*, but it is too coarse to be given literally. (See *ānātōā* in Vocabulary.)

856. *āssūtātūt*. The Innuits are fond of wrestling, leaping, and other athletic sports. Frequently they will indulge in tossing one of their companions in a walrus skin. A dozen strong fellows will hold the skin, which is very large and oval shaped; then they start a song, and while keeping time with the music will toss their comrade high in the air.

857. *āvvēūkāqkē*. This signifies the *in memoriam offerings for the dead*. At every feast minute portions of food are taken from each dish and cast upon the ground, in remembrance of the departed.

858. *kānāqtōā*. This word signifies *to end up at, emerge upon*, etc. For example, as a long range of hills may end abruptly at the edge of the sea; again, just as a trail over the tundra may terminate at a lake. If a person is passing through a dense growth of the stunted willow, so common in the Yukon delta, and comes suddenly out upon the river, it is expressed by *kānāqtōā*.

mākūt ingrit ēmāqpīg'mūn kānāumāūt
these mountains terminate at the sea

859. *tūtōă*. This expresses *reaching the opposite side by crossing directly over, not by going around*.

860. *tūtūt* (third plural of *tūtōă*). This is the name given to the great isolated blocks of ice which get lost from the pack and are stranded along the shore.

861. *tăggōă*. This means *I go up*, but always in the sense of going up from water = inlandwards. A man leaving his canoe and going up the shore is described as *tăggōk*. *Ătrăqtōă* is its opposite, meaning *I go down* (i.e., *towards water*).

862. *Ăkmăchăăkă*, *I pierce it completely*. Strictly, it is *I other side it*, from *ăkmănē*, *the other side*. If an arrow or a bullet pierces anything, it is expressed by *ăkmăchēlūkū*.

863. *chăngūt*. Before winter sets in it is customary to lay up an abundant supply of dried grass for household use. The Eskimo women display remarkable skill in weaving this into a variety of useful objects. Many of these, especially the baskets and mats, which are woven from carefully selected grasses, are beautiful specimens of handiwork. The main use of *changut*, or the common dried grass, is for the native foot gear. Every morning a fresh wisp of it is neatly folded and inserted into the sealskin boot. Experience has proved that a pad of straw in the sole of the boot is the very best protection against the cold.

864. *chĭgvĕk*. A favorite adornment among the Innuît women consists of two very large dark blue beads, which are worn suspended from the nose. The nasal septum is pierced while the girl is young, and until she reaches womanhood she wears a pair of very small beads.

865. *ūlōăk*. This is the term given a certain variety of native knife. It is made of flint obsidian jade or any other hard stone which will afford a cutting edge. At present metal is coming into general use. The *ulloak* is made in a semicircular form; the straight edge is fitted into an ivory handle. This form of knife is used exclusively by women. The semicircular knife used by saddlers is an exact counterpart of an Eskimo *ulloak*.

866. *kōchĕchĕrūġă*. This expresses one of the common modes of obtaining water when travelling. Sometimes it will happen that ice cannot be conveniently obtained; then a block of snow is cut and impaled on a long stick, stuck up close to the camp fire. As the snow melts the water drips from the bottom of the block. *Kōchĕk* = *a drop*.

867. *pīyūqtākā*. In the native villages the evening meal is eaten by all the men in the *kazhga* directly after their sweat bath. The women prepare the food in their various houses, and each one's portion is put into a wooden dish called a *kantak*. At mealtime the women enter the *kazhga* bringing these *kantaks*, which they distribute to their husbands and sons. If any stranger or visitor happens to be present he is always presented with a *kantak* of food. This act of bringing food into the *kazhga* and presenting it to one is expressed by *pīyūqtākā*.

868. *tāqhrēūḡñā*. In every village where driftwood is easily obtained the custom prevails of having a sweat bath every evening in the *kazhga*. During the time of the bath those who may wish to excite a more profuse perspiration flagellate themselves lightly with a bunch of willow switches. These little bunches of willow are termed *tāqhrētūt*, and the act of using them is expressed by *tāqhrēūḡñā*.

869. *ūpnāt*. From *ūppōā*, *I suffocate*, term given to the lofty mountain peaks where respiration is difficult. This corresponds to the South American 'veta.'

870. *Ūnātlrāā*, *one who is poisoned by the bite of a salmon*, from *ūnāttōā*. Frequently while engaged in catching salmon the fingers (*ūnātñkā*) become sore and inflamed from handling the fish.

871. *taūnāk*. Term for *whiskey*, a corruption of the English word 'tonic'; *taūnā'vīk*, *a place where whiskey is to be had, saloon*.

872. *Ūchēkāḡñā* means *he has me as a load*. The little Eskimo *kiyak* will carry a surprising amount. When two men go in one *kiyak*, the second one sits facing the stern, and this is expressed by *ūchēkāḡñā*.

873. *tātkāākā*. Everything made of sealskin, etc., has to be always kept out of reach of the native dogs. When a *kiyak* is not in use it is placed upon a simple support formed by four poles or oars. Each pair are tied together so as to form an X, and upon these the *kiyak* rests, hatch downwards. These cross-supports are termed *tātkīk*, and the act of placing a *kiyak* upon them is expressed by *tātkāākā*.

874. *kāmmēgautīt*. Is the name of the small flat sled used in connection with the *kiyak* while seal hunting out on the sea ice. In crossing any open water this sled is lashed on the *kiyak*; when the sealer reaches the ice again the *kiyak* is loaded on the sled. No dogs are used for the *kāmmēgautīt*. From *kāmōrākā*, *I drag it*.

VOCABULARY

NOTE. — Tununa, Kuskokwim, St. Michael, etc.: when one of these names appears after a word it shows it to be restricted to that district.

Frequently an Eskimo word will be rendered as "term for" or "expresses." Example:

nūnālūqpēāk	term for continent
chāprilḡñōk	expresses omnipotent

These are applied significations. The Eskimo having learned new ideas from association with the whites, those words of their language which were formerly general in their meaning are now recognized as limited to a particular signification.

The words are presented here in their simple or radical form only, as it would be a most arduous undertaking to attempt to display all the various forms of each Eskimo word.

About seventy forms of *kēpūtōă* are given, which may serve as a model for composing these forms for other verbs.

A

ă ān', ăh, yes	ă gāng' kaūk, it is suspended
ă chē', ă chēm', below, straight down	ă gāng rū yēt', a variety of native berry
ă chē' ă nē, under it	ă' gān tōk, it is on the other side
ă chē ān' tō ă, I am below	ă gāq' tă kă, I hang it
ă chē' kă, ă chīn', ă chē' ă, my belowness	ă gāu' chē tăk, a hanging lamp
ă chēk fār' 'nūk, somewhat lower, a little more down	ă' gē nă, the other side, rear of a house
ă chē'mă, ă chīm' nē, etc., transitive of ăchēkă	ăg gāu' tăt, a variety of berry
ă chē mīt' tō ă, I am under	ăg gē ĩrq' tġkă, my approach
ă chēm' ĩ ḡñōk, the one who is beneath	ăg gē ĩrq' tō ă, I draw near, come in view
ă chē' rūn, ă chē' rū tūm, a slough	ăg glū mă' kă, I desire eagerly, I covet
ă chē rūt' ĩ kă, my slough	ăg glū mă' năk, covetousness
ă chīlth' kō ă, its end, bottom	ăg gū' tă kă, I carry it over
ă chīlth' kōk, the under part	ăg' gyăk, star
ă chīm' nē, ă chiv' nē, etc., under me (see ăchēmă)	ăg' gyăk ă nă' tōk, a shooting star
ă ē tāq' tō ă, I open my mouth	ăg' gyăk chī kūm yăq' tōk, the star twinkles (i.e., winks)
ăf chē ăm' chē, I distribute among you	ăg gyăq' pāk, big star (i.e., the morning star)
ăf kōu' tă kă, I separate it	ă' ghō ă, I proceed
ăf kōut' stă, term for one who separates two fighters	ă gī', there it is on the other side
ăf' schī năk, field mouse	ă gī' yū chēk, prayer
ăf' tă kă, I divide it in two equal parts	ă gī yū' ḡhă, I pray
ă' gā lōk, a beam, long log used in building	ă gī yū' lēr tă, ă gī yū' lēr tūm, priest
ă' gā lō rā ăk, rainbow	ă gī yū māl' rā ă, church member
ă gāng kă lū' nē, hanging up	ă gī yū māl' rā ēt chă tī rūtġ hrā ēt, the faithful departed
	Ă' gī yūn, Ă gī' yū tūm, God

ă gĩ yũ nă ră' ôk (third singular of Mode
 CXXXVII) it is prayer time
 ă gĩ yũ nă ră ũ' ǵnă, it is time for me to
 pray
 ă gĩ' yũ nǝk, Sunday (i.e., prayer day)
 ă gĩ yũn' rō ôk, it is Sunday
 ă gĩ yũ' nũq păk, church festival (i.e., great
 prayer day)
 ă gĩ' yũ shũn, ă gĩ yũ' shũ tũm, any devo-
 tional object (rosary, medal, etc.)
 ă gĩ yũts' ts klũ tñ ăps' hwũ, ask him to
 pray for you
 ă gĩ' yũ tũm ăl lũ tũ' chē ă, God's provi-
 dence
 ă gĩ' yũ tũm ă'nē, 'Mater Dei'
 ă gĩ' yũ tũm ăt' tăuk, one joined to God
 (priests, sisters, etc.)
 ă gĩ' yũ tũm lĩ' nē' ăk stē, 'Mater Salva-
 toris'
 ă gĩ' yũ tũm kăn ră ă ră' nũk, preaching,
 sermon
 ă gĩ' yũ vĩk, ă gĩ' yũ vēm, church
 ă gĩ yũ vĩq' pũt, our church
 ă gĩ yũ vĩq' thlăk, hymn
 ă gĩ yũ vĩq' tō ă, I go to church
 ă gĩ yũ yă kă tăq' tō ă, I am about to go to
 church
 ă gĩ yũ yă' răk, divine service
 ă gĩ yũ yũ ēl' ǵnǝk, one who does not pray
 ă ǵnăk, pitch (exudation from wood)
 ă ǵnă kǝr' tō ă, I betake myself
 ă ǵnē kō ră' ră kă, I slowly unwrap it
 ă ǵnēt' stē, the untyer of it
 ă' ǵnũl ră ă, great
 ă ǵnĩ yē' tō ă ē măq' pig' mē, I am seasick
 ă ǵnĩ yō kă' chō ă, little chief
 ă ǵnĩ' yō kăk, chief
 ă ǵnĩ yō kău' gǝk, he rules
 ă ǵnō' ă hũn, paddle of canoe
 ă ǵnō ăr' tō ă, I paddle
 ă ǵnō ă' rūt kă, ă ǵnō ă' rūt mă, my paddle
 ă ǵnũ', stop! do not!
 ă ǵnũ' ă tă, here now!
 ă ǵnũ' chă lǝk, man, any male animal
 ă ǵnũ chă lũ' yăk, a little male, a pup dog
 ă ǵnũ kă rău' hũ lǝk, old man
 ă ǵnũ kă rău hũ lũ' chō ă, a little old man
 ă' ǵnũn, ă ǵnũ' tũm, man = male
 ă ǵnũ' săk, do not (baby-talk, used by
 mothers)
 ă ǵnũt' făk, stag, a big buck

ă ǵnũt ǵnũrq' tō ă, I grow old
 ă ǵnũ' t ǵnũ' ǵnă, I am a man
 ă ǵnũt' schō ă, a small man
 ă ǵǝng' kăuk, it is hung up
 ă ǵǝq' tă kă, I hang it
 ă ǵũ' măk, a round basket woven from
 grass
 ăg' 'vē ăk, the tunnel entrance to kazhga
 ăg' vē ă mĩt tō ă, I am in the agveak
 ăg yũ ē' tō ă, I never go over
 ăg yũm' chă ăq, ăg yũm' chă ăm, a secret
 ăg yũm chē ũ' ǵnă, I whisper
 ăg yũm mē ũr' tō ă, I address in a low tone
 ăg yũm mē ũr yũq răm' kĩn, I want to whis-
 per to you
 ăh' vĩn' lig gĩn, six
 ăh' vĩn lĩ ǵǝq' tăn kă, I make six
 ăh' vĩn' lĩn, six pairs
 ăh' vĩn' lǝq kō nũk, sixfold
 ăh' vĩn' răt' nē, on the sixth
 ăh' vĩn' rhăk, sixth
 ă kă kē' kă, oh!
 ă' kăq chēr tǝk, the sun shines
 ă' kăq tă, ă' kăq tũm, the sun
 ă' kăq tă năl' lăuk, eclipse
 ă' kăq tă pũ' gǝk, the sun rises
 ă' kăq tă tvĩr' tǝk, the sun sets
 ă' kăq tũm tvĩr thlũq kă' nũn, to the going
 down of the sun
 ă' kē ă, ă' kē ăk, ă' kēt, payment
 ă kē chăq' tō ă, I come trading
 ă kē chăq' tũ' ǵnă, I am trading
 ă' kē kă, my pay
 ă kē kũf kăq chē kă' kă, I will take it for
 your debt
 ă kē lēch' tĩm tă ă'nē, 'Mater Redemptoris'
 ă kē' lē năk, gambling
 ă kē lē tă' kă, I pay him
 ă kē lē' tō ă, I pay
 ă kēl' ǵnō kă, my debt
 ă kēl ǵnǝrq tũ măl' ră ă, who is still in debt
 ă kēl ǵnǝrq tũ mău' ǵnă, I am still in debt
 ă kē' lĩr' năq kũn, by that side
 ă kē lĩt hăq' kē, ă kēl ǵnǝr tñ, pay first your
 debt
 ă kē' litst fũt, Our Redeemer
 ă kēl nĩr' yũn rē' tō ă, I do not want to have
 any debt
 ă kē' mē ăk, fifteen
 ă kē' mē ăk ă tău' chē mũk chĩp' plũ kũ,
 sixteen

ă kē' mē ăk mǎl rōg' 'nūk chip' plū kū, sev-
 enteen
 ă kē' mē ăk ping gñi' yū nūk chip' plū kū,
 eighteen
 ă kē' mē ă rhum ē' pē ăt, three hundred
 ă kē' mē ă rŭn rā' tă, fourteen
 ă kēn', ă kē' tŭm, the head rest in native
 house
 ă kē' nāuq' tō ă, ă kē' nāu' rā kă, I pay him
 back, I take revenge
 ă kē' tō ă, I have no money
 ă kē' vē gǎ' kă, I turn it over (viz., the
 anggiak)
 ă kē' wŭk, ă kē' wēm, the anggiak inverted
 and propped up
 ă kē' yū nē, unpaid
 ăk fǎ' kēr' lă kē, let me run and get them!
 ăk fǎ' kōk tăq' tōk, he runs (with much
 effort), said of the old
 ăk fǎ' kōr tō ă, I run
 ăk fǎ' kō yŭn nŭ' tō ă, I can run no longer
 ăk fǎts' kă kă, I order him to bring it
 ăk fǎ' yŭ' gǎm kŭn, I want to carry you off
 ăk fŭ kă tăq' tō ă, I begin to bring
 ăk fŭ yŭ' gē yǎ' kă kă, I am inclined to carry
 it off
 ă kŭ' klē kǎn kă, I put them by twos
 ă kŭ' klē kŭt, two by two
 ă kŭ' klŭm' nē, in front of me
 ă' kŭlth kŭ tō ă, I glide
 ă kŭn' kă' lă tōk, it reflects
 ă kŭn' kălth hă nŭk, reflection
 ă kŭn' kă thlōk, reflection
 ă kŭ yŭ' mē ăn, over again
 ăk' kă, then
 ăk' kă tă' mǎ nē, at that time
 ăk' kă ăk, the opposite shore
 ăk kă' chăh tō ă, ăk kă' chă gǎ kă, I injure
 him
 ăk' kă kăk, exclamation of annoyance
 ăk' kă kă kă, oh!
 ăk kăk nē ăn' kă tō ă, I owe
 ăk kălth thlāu' gwō ă, I am old, decrepit
 ăk kălth thlāuq' tōk, it is old, stale
 ăk' kăm, again
 ăk' kăm kŭn, I promise you
 ăk' kă nŭk, from long ago
 ăk kăq' chŭ tă' kă, I roll it
 ăk kăq' tōk, it rolls down
 ăk' kă thlăk, old age
 ăk kă thlă' rǎ mŭk, about old times

ăk kăt' hōh tōk, he is drowned
 ăk' kă tōq' tō ă, I am full-gorged
 ăk kău' tōk kă, is it long ago?
 ăk' kă yŭk, echo
 ăk kē ă wŭf tăng' kă tōk, a circular island
 ăk kŭzh gē tōq' tō ă, I eat ptarmigan
 ăk' kŭzh zhŭ gŭk, ptarmigan
 ăk klăn' kŭn, ermine
 ăk' klŭ, ăk' klŭk, ăk' klŭt, a thing, a belong-
 ing
 ăk' klŭ kăt, term for ammunition
 ăk klŭlth hăn' kă, my old clothes
 ăk klŭ yăq' tōq' kă, I go to dress him
 ăk' krŭt, ladder
 ăk kŭm kŭ' mē ū tăk, expresses any foreign
 object brought up by the ships
 ăk kŭm kŭ' mē ū tǎu' gwōk, it is something
 from away off over there
 ăk' kŭn, ăk' kŭ tŭm, a promise
 ăk kŭ' yŭn, native mortar for snuff-making
 ăk kwă' wăk, yesterday
 ăk kwă' wă thlăk, a thing of yesterday
 ăk kwē' gō ă, I play
 ăk kwē' nāuq' tō ă, I usually play
 ăk' kwō ă, ăk kwŭ' tă kă, I promise
 ăk lŭng', poor! (expletive)
 ăk mǎl' lē ăq, term for raven = the other
 side one
 ăk mǎn' lŭ' gñōk, the one over there
 ăk mǎn' tōk, it is across there
 ăk mǎ tēt', on their other side
 ăk mǎ' vŭt, to over there
 ăk nē ă' gō ă, I suffer
 ăk' nē ăk, pain
 ăk' nēk, pain (lasting, chronic)
 ăk nēr' nŭ' lă tăk, thimble
 ăk nēr' nŭl lē ă' kă, I make something to
 prevent him from injury
 ăk nērq' gñō ă vǎg' 'lō ă, I am feigning pain
 ăk nērq' stŭl' lē ă kă, I save him from being
 hurt
 ăk nēr' tă kă, I hurt him
 ă kō' mŭs kă kă, I bid him to sit
 ă kō' mō ă, I sit
 ă kōm vē' tō ă, I have no place to sit
 ă kōq' tōq' kă, I accept it, receive it
 ă kōr' tă kă, I moisten it
 ă kōr' tō' rǎ kă, I receive it
 ă kōtl' hră ă, steersman
 ă kō' tō ă, I steer
 ăk schnār' tō ă, I sneeze

ăk' shă kă, my belly
 ăk shă ũ' ġhă, I am gorged
 ăk tō ră' kă, I prop it
 ă kũ chĩ skă'm' kĩn, I bid you make akutak
 ă kũ' lă, Arctic moorlands, tundra
 ă kũ lău' nă kũ, frequently
 ă kũ lēn' tōk, it is between
 ă kũ' lēt, interstices
 ă kũ lēt' nē, in between
 ă kũ lĩp' kă, my middle finger
 ă kũ' lĩ pōk, middle finger
 ă kũ' lĩ răk, bridge of the nose
 ă kũ lĩ' ră kă, I pass between
 ă kũlth' kē tōk, it is frequent = has no intervals
 ă kũlth' kũ chũk, space between things, as between logs in a house
 ă kũ' lũ rōk, a stream connecting two lakes
 ă kũm găl ră' ă ġhă, I am sitting down
 ă kũm gău' ġhă, I do sit
 ă kũm găuq' tō ă, I sit
 ă kũm kă chē' tăk, ă kũm' thlăk, a seat
 ă kũm' k năk, a stepchild
 ă kũ' tăk, native dish (seal oil, deer tallow, berries, and snow)
 ă kũ tă' lĩ ũ' ġhă, I make akutak
 ă kũ tăq' kō ă, I distribute akutak
 ă kũ tăq' tōq' tō ă, I eat akutak
 ă kũ' tō ă, I mix up (hence akutak = mixture)
 ă kũ' yũn, rudder
 ă kũ' yũ tũk, mortar for mixing snuff
 ă kũzh rhăq' tō ă, I romp
 ă kũzh rhău' gō ă, I am full of fun
 ăk' vō ă, I run, scamper
 ă lăŋg' řhũ, phantom, ghost
 ă lăŋg' řhũ ũ' ġhă, I am haunted
 ă lăq kōh' tō ă, ă lăq kōh' ră kă, I command
 ă lăq' kũn, ă lăq kō' ũ tũt, commandment
 ă lăq' tĩhrē tōk, accurate, without error
 ă lău rũ' tĩhră ă, one coming
 ă lău rũ' tō ă, I approach
 ă' lē ġhăk, mark, sign (term for letter)
 ă lē ġhăq' shũn, a thing to mark with (term for pencil, pen, etc.)
 ă lē ġhă' tō ă, I mark (term to express I write)
 ă lē ġhău' māuk, it is marked, it is written
 ă lēġn' ġhō ă, ă lē' kă kă, I dread, I fear it
 ă lēġn thlăġ' 'lũ nē, I greatly scared
 ă lēġn thlũq' tō ă, I am much alarmed

ă lē' ġhũm ũ gwă' nē, through fear
 ă lēk' săt, native socks, woven from dried grass
 ă lēk să yũq' tō ă, I want some grass socks
 ă lēk sĩ chē' kă'm' kĩn, I will make you some grass socks
 ă lē mă chē' kē ă, make some mittens for me
 ă lē' mă kă, glove
 ă lē mă tĩng yũq' tō ă, I want gloves
 ă lĩng năq pēt' lē, how dreadful!
 ă lĩng' stă kă, I scare him
 ă lĩng tăq' tō ă, I am timid
 ă lĩng' tă ră lē, coward
 ă lăq kō' ă gă kă, I leave instructions with him
 ă lăq' tăn kă tũ' mūt, I miss the trail
 ă lăq' tō ă, I miss, I err
 ă l lē', sleeve
 ă l' lē ġhă răk, ornament
 ă l lē ġhă' ră kă, I adorn it
 ă l lē' ġhō ă, I have sleeves
 ă l lē mă kă' răt, gloves
 ă l lē' mă tũk, mittens
 ă l lĩk kă' ră kă, I tickle him
 ă l lĩth kũ chē' răn ka tũ' mūt, I mark out, stake, blaze a trail
 ă l lĩ' lũn, ă l lĩ' lũ tit, marks (posts, etc.)
 ă l lĩ nă' ōq tō ă, I am lonesome
 ă l lĩng', alas!
 ă l lĩng' năk, fear, terror
 ă l lĩng năq' kōk, it is frightful
 ă l lĩng' nōk fă, how terrible!
 ă l lĩn' kăn rūt, floats on fish-nets
 ă l lĩr q' tōk, it appears, in sight
 ă l lōq' păk, the placenta
 ă l lĩ' ġhōk, he laps (i.e., a dog or animal)
 ă l lĩ' lăr tă, steersman
 ă l lĩ lăr' tō ă, I steer
 ă l lĩ lău' tăk, steering paddle
 ă l lĩng kēs' sũn, feed-trough for dogs
 ă l lĩng' vĩk, place where the dogs are fed
 ă l lĩ tũ kă' kă, I take charge of it
 ă l lĩ' tũq tă, a provider
 ă lō' kăt kăk, beaver gland (used as a charm)
 ă l răuq' tō ă, I walk
 ă lth' kă, an elder sister
 ă lth' kă kă, my elder sister
 ă lth' kă kă, I tear it
 ă lth' kăk kĩlth hră ăt, who were sisters (i.e., one of the constellations)

ălth' kă klĕk, eldest sister
 ălth kă tă' kă, I am going to tear it
 ălth kô nă' kr tō ă, I suddenly
 ălth ră kô' ă kăn, every year, yearly
 ăl' thră kôk, year
 ălth' thră kû, next year
 ălth thră nē' tāk, a thing of last year, last year's
 ă lū' gô māuk, she has her menses
 ă lūt', feet
 ă lū' yăk, swing
 ă lū yăq' tō ă, I swing
 ăm, again
 ăm ă gū sū ă' mūk ă nă' lūk, Roman nose
 ă mă ki' yăk, humpback salmon
 ă māk' klĕk, ă māk klĕ' ôq' lū, eldest brother
 ă māk' klĕ kă, my eldest brother
 ă mă' lir' nīm nē, on this side of me
 ă mă' lir' nīm nē, in the other hemisphere
 = on the other side of us
 ă mă' nă, over here
 ă mă' năk, milk
 ă măn' tōk, it is over here
 ă măq' kwă yă grăk, back-strap of dog harness
 ă măq' tă kă, I bend it
 ă măq' tōk, it is crooked, bent
 ă mă' ră kă, I skin it
 ă mă' ră lōk, cloud
 ă mă' rĕk, boots made of salmon skin
 ă mār' kăk, peltry, skin
 ă mă té' nē, beyond
 ă mă tēn' tō ă, I am beyond
 ă mă té' nūk, from beyond
 ă māuq' kă, my great grandfather
 ăm' chē, hurry up!
 ă mĕk', ă mē' gūm, entrance, doorway
 ă mĕk', ă mēm', skin
 ă mēr' lōk, air
 ă mī', it is over here
 ăm' i nă, ăm' kūk, ăm' kūt, the one over there
 ăm kū' mē ūt, the dwellers over there
 ăm mă kău' tă kă, I throw it down
 ăm mă kiq' tă kă, I twist it
 ăm' rāk, sleeve
 ăm' tă, maybe
 ăm thlĕk' văh, a little more!
 ăm thlĕ rĕ' kă tō ă, I have too many
 ăm' thlĕ rĕ kô nūk, many times
 ăm thlĕr pă kăq' tă, it is too much!

ăm' thlĕr tūt, they are many
 ăm thlĭn' rĕ tūt, they are few (i.e., not many)
 ăm thlir' tō ă, I step
 ăm' thlir vĕ kă kă, I step on it
 ă nă chū' gñăq pūt, our dear mother
 ă năg' 'vik, a refuge, a shelter
 ă năk', excrement
 ă' nă kă, my mother
 ă' nă kă gñă, I am his mother
 ă nă' kă nūk, nakedness
 ă năk stī' lī gñōk, as large as possible
 ă năk swē lē' tă kă, my dear mother
 ă nălth' kōk, sorcerer
 ă năn' nă kă, aunt
 ă năq' stă mūk, term for any purgative medicine
 ă năq' tă kă, I exceed him, surpass
 ă năq' tō ă, ă nă' gă kă, I save
 ă nă' tō ă, I go to the privy
 ă n chē ū' gñă, I take out from
 ă nē chē' sūn, term for screw-driver
 ă' nē chē ū gñă, I use a screw-driver
 ă nē' gū yăk, snow house; also a ptarmigan's burrow
 ă nĕk' klă gă kă, I curse him
 ă nĕk' klăk, a curse
 ă nē' pă, ă nē' pām, white owl
 ă nĕrq tō ră' kă, I rescue
 ă nĕrq tō rish' tă, Saviour
 ă ng' gī ăk, native skin sailboat
 ă ng' gī ă kă, my sailboat, anggiak
 ă ng' gī ă mē ū' kă kă, I put it into the anggiak
 ă ng' gī ă pis' tă, boat-builder
 ă ng' gī ăq' pāk, big boat (term for ship)
 ă ng' gī ă rūk, a large anggiak
 ă ng' gī ă' tō ă, I go in an anggiak
 ă ng' gī yă' lik, owner of an anggiak
 ă ng' gñăq' kă kă, I bring it along
 ă ng' gñăq' tă kil' ră ă, a successful person
 ă ng' gñăq' tō ă, I surpass, I obtain (i.e., bring home much game, etc.)
 ă ng' gñē chūn nī' tă kă, I cannot untie it
 ă ng' gñĕq' tō ă, I am glad
 ă ng' gñĕ' tă kă, I untie it
 ă ng' gñing ă rō' ă kă, my cousin (male)
 ă ng' gñi rū' ti kă, my uncle
 ă ng' gñi' yō kăk, chief
 ă ng' gñi yō kău' chĕk, dominion
 ă ng' gñō' ă hūn, paddle (single blade)

ăng ġnô' ă rû tũng nêq hăk, a newly made paddle	ăn kē tā' yă găk, a new-born baby
ăng ġnô' ă' tō ă, I paddle	ăn' lô ăk, hole cut in the ice to lift out fish-trap
ăng ġnũl' văk, a big man	ăn năug' 'lô kă, my old mother
ăng ġnũ' yăk, ăng ġnũ' yêk, ăng ġnũ' yêt, ăng ġnũ' yăq tă, term for soldier	ăn nău ġũ' ă rök, still worse
ăng' kăk, ball	ăn nău' ġũ tők, worse
ăng' kăq tō ă, I play ball	ăn nĩ rêt, house-flies
ăng' lâ năk, pleasantness	ăn' nō ă, I go out
ăng' lâ năq' kők, it is agreeable	ăn' 'nrhă nă kă, my soul
ăng' lê chă chũ' ġnă kũt, do guard us	ăn nũ' tă kă, I carry it out = I out it
ăng' lê chăq' tă, guardian	ă nō' kă, wind
ăng' lê chăq' tĩ kă, my guardian	ă nō kũlth' hō ők, it is not so windy
ăng' lê chă' ră kă, I make him big (i.e., raise him, adopt him)	ă nō kũlth' hră nũn, to a place sheltered from the wind
ăng' lê ġũt' ă kă, my brothers or my sisters	ă nō kũlth' hũl' ră ă, not as windy as
ăng' lê ră ă' kă, I enlarge it	ă nōk' klă ăn, because of, on account of the wind
ăng' lê rē kă nêr' k' tők, larger than before	ă nō klăr thlĩ' năq tők, it always blows
ăng' lê rē' nă tők, it enlarges	ă nō' klăr tők, it blows (i.e., a gale)
ăng' llē ũ' ġnă, I grow large	ă nōk' pē ũ' ġök, a man (used in the stories)
ăng' pă' tă kă, I open it	ă nōk' săq, breeze, light wind
ăng' ră kă, I say yes to him = I yes him	ă nōk' shũn, ă nōk' shũ tũm, little weather-vane on sailboat, flag
ăng' tălth' kër tők, it is exactly big enough	ăn' rũ tăk, abdomen
ăng' tălth' kĩn' ră tők, it is not big enough	ăn' tă, born
ăng' tăt kũk, both are the same size	ăn' tă kă, I take it out from
ăng' thlōq' stĩl' ġnōk, one without any one to baptize him	ăn' tăt tĩ' lĩ ġnōk, big as possible
ăng' thlōq' tō ă, I baptize	ăn' thlēr' chōq' tō ă, I collect anthlerrut
ăng' thlōq' tũt stē, baptist	ăn' thlēr' mē nũk, from his birth
ăng' thlō' chēk, baptism	ăn' thlēr' rũt, small round roots, eaten by the natives
ăng' thlũ măk shĩ' thlũk, one not yet baptized	ăn' thlũk, the one born
ăng' thlũ măl' ră ă, one who is baptized	ăn' tlăq' kă, I blurt out
ăng' thlũ măn' ră tők, he is not baptized	ăn' tũk' kă răk, fresh, newly laid (applied to eggs)
ăng' thlũ măn' rĩl' ġnōk, one unbaptized	ăn' ũ' măuk, it flows (i.e., river)
ăng' thlũ măuk, he is baptized	Ă' nũq' ă ră Tăn klĩ' ră ă, the Holy Ghost
ăng' thlũ năk, baptism	ă nũq' tũf kă' tō ă, I breathe
ăng' thlũ răq' kăk, a candidate for baptism	ă nũq' tũf kă yũ nĩ' tō ă, I cannot breathe
ăng' thlũ răq' kău' ġnă, I am to be baptized	ă nũ rău' ġnă, I go out
ăng' thlũ thlēr' nē ők, he is baptizing	ăn' yă' thlũt, raft
ăng' thlũ yũ' thlũk, one desiring baptism	ăn' yũ' ă' tō ă, I never go out
ăng' vă, too big	ăp' chũg' yă' kă kă, I want to ask him
ăng' vă kăq' tă, it is too big!	ăp' kăuq, confession (i.e., being interrogated)
ăng' vă nũk, breast-bone	ăp' kăuq' chĩ chũ ġē ă' kō ă, I would like to confess
ăng' vă nũq' mũn, native measure, equal to thirty-six inches	ăp' kũ chē' ġnōk, he starts to have a hemorrhage
ăng' yēs' tă, an anggiak builder	ăp' kũ chĩng' kă tők, he has a hemorrhage
ă nĩl' răq' tō ă, I go down stream	ăp' kũt chă ăq' tō ă, I complain of pain
ă' nĩng ă, brother	ă pōr' vik kōr' tō ă, I grumble
ă nĩng' ġnō ăk, boil	
ă nĩng' ġnō ăm' kă tō ă, I have a boil	
ăn kă ă' yă găk, baby	

ăp pǎ' mǎk, the two long side poles, or gun-
 wale, of anggiak
 ăp pǎ nŭq' pǎk, the great sire
 ăp pǎ thlŭ kǎ' kǎ, I sing, compose a song
 ăp pǎu' hŭ lŭ kǎ, my grandfather
 ăp pē ă tǎq' tō ă, I dine
 ăp' prǎ kǎ, I pronounce it
 ăp' prŭn, question
 ă' prŭ kǎ, ă' prŭ kǎ rǎm, little trail
 ă' prŭn, ă' prŭ tŭm, main trail, regular
 passage
 ăp' tǎ kǎ, I ask him
 ă pŭng nǎ kǎ' kǎ, I try to guess it
 ă pŭn' tǎ kǎ, I turn down the little finger
 ă pŭt' snŭk, adultery
 ăq chǎ', keep still!
 ăq chǎ kǎl rǎ ă' mŭk, something special
 ăq chǎ' kǎq pǎ, oh, that is too much!
 ăq chǎk' krĕ lŭ nē, especially
 ăq chǎ rǎ ũ' gŭă, I get worse
 ăq' hlŭ, ăq' hlŭm, a marine monster, an Orca
 ăq pǎq' tō ă, I yell
 ăq' tō ă, ăq' tǎ kǎ, mode characteristic
 ăq tŏg yŭg nŭlth kĕt' nŭn, to where they can-
 not reach it
 ăq tō rǎ' kǎ, I touch it (i.e., handle, meddle
 with, etc.)
 ăq tō rē yǎk pē ă' rǎ kǎ, I nearly touch it
 ăq tŭ' mǎ kē, a syphilitic (i.e., one touched)
 ăq tŭn rǎ tǎ' rǎq kǎ, I did not quite touch it
 ă' rǎk, ă' rǎt, ashes
 ă rǎ nŭ' tŏk, it is not dangerous
 ă rǎu' 'lŏk, suffix meaning old
 ă rǎ' ũq tō ă, I am in danger
 ă rhō' ōk, it rots
 ă rhŭ' vǎk, smoke
 ă rhŭ vĕl rǎ ă' rŏq tŏk, it proves to be smoke
 ă rhŭ' vĕr tŏk, it is smoky
 ărh' vŭq' tō ă, ărh' vŭq' tǎ kǎ, I cross over to,
 I move it over to
 ă rŭ' ē tō ă, I have no ashes (for use with
 snuff)
 ă rŭf' nŭk, quarrel
 ă rŭf' tǎ kǎ, I quarrel with him
 ăr kŭng' kǎ tŏk, it means
 ă rŏ' kō ă, I pass a thing along
 ăr rĕn kǎ' ă pǎ, well, now!
 ăr rĕn kǎ' ă tō ă, I am at the impossible
 ăr rĕn kŭl' gŭhō ă hwǎ, I am utterly unable
 ăr rĕn nǎ ăq' tŏk, he is in danger
 ăr' rĕn nǎk, woman

ăr rĕn nǎk' gŭă, because it is dangerous
 ăr rĕn nǎ ō' hŏ' nǎk, adultery, fornication
 ăr rĕn nǎq chǎ' lŏk, female
 ăr rĕn nǎq kǎ' rǎu' lŏk, old woman
 ăr rĕn nǎq kǎ rǎu lŭ' chō ă, little old woman
 ăr rĕn nǎq kǎu hŏ lŏq' pǎk, big old woman
 ăr rĕn nǎq' kŏk, it is dangerous
 ăr rĕn nǎ' rǎ ōk, it is getting dangerous
 ăr rĕn nǎu' gŭă, on account of being a
 woman
 ăr' rhō vŭk, sperm-whale
 ăr rhŭm kǎ lŭn' rǎt, rotten wood
 ăr rŭv' ŭ rŭt, knuckles
 ăr rŏ kŭt kǎn' kǎ, I distribute them
 ăr rŭ lŭ kǎq' tō ă, I am stopping
 ăr rŭ lŭq' tō ă, I stop
 ăr rŭ lŭ yŭq' tō ă, I want to stop
 ăr rŭ lŭ yŭn, pestle (used for making snuff)
 ă rŭ lǎ tǎ' kǎ, I stir it up, I wave it
 ă sĕ' pǎ, worst
 ă sĕ pē ă' rǎ kǎ, I think well of him
 ă sĕ pē ŭ' tǎ kǎ, I put it on a block (to
 chop)
 ă sĕ' pŭk, ă sĕ' prŭm, a block, rest, support,
 base, etc.
 ă sĕ yǎq' tŏk, it is pretty
 ă shǎr chǎ rǎ' kǎ, I improve it
 ă shǎr gŭnŏq' tō ă, I become the best
 ă shǎr rē kǎ' nĕq tŏk, it is better than ever
 ă shǎr' tŏk, it is good
 ă shĕ' kǎ kǎ, I have a good opinion of
 him
 ă shĕl' gŭnŏq' tŭ lĕt, the wicked
 ă shĕl' nŭr' yǎ rǎk, way of sinning
 ă shĕl' nŏk, badness
 ă shĕ thlŭn' nē ōk, ă shĕ' tŏk, it is bad
 ă shŭl' rǎ ă, ă shŭl' rǎ ēk, ă shŭl' rǎ ēt, who is
 good
 ă shŭn' kǎ kǎ, it is nicer than
 ă shŭn rŏ ōq' tō ă, I am better than
 ă shŭn rŏ' ŭ gŭă, I feel better
 ă shŭq' tŭ kǎ, my container
 ăs sŭ' tǎ tŭt, native game (tossing one up
 in a sealskin)
 ă' tǎ, ă' tǎm, father
 ă tǎf kǎ nǎ' nĕ, without attachment, not
 fastened to
 ă tǎf kǎ rǎ' kǎ, I fasten it
 ă' tǎk, name
 ă tǎ' kǎ, ă tǎ' mǎ, my father
 ă' tǎ kǎ ăm, well, now!

ă tă' kē, oh!
 ă tă' kō klēk, evening service
 ă tă' kō mē, in the evening
 ă tăk swē lē tă' kă, my dear father
 ă tă liq' tī kă, my benefactor = as a father
 ă tă līr ră' kă, I act as a father to him
 ă tă lū ē' rūt kă, my deceased father
 ă tām', again
 ă tām' ē kē' kă, see here! here, now!
 ă tă' năk, ruler, head man
 ă tă' nă kă, my Lord
 ă tăn' kă kă, I await him
 ă tăn' nūk pē āk, the chief ruler
 ă tăn' rō ū chēk, government
 ă tăn' rō ū' gñă, I govern
 ă tăq pāq' tă kă, I term it
 ă tă' tă, by and by
 ă tă' tă chō' ōrq kū, presently, in a moment
 ă tă' tă kă, uncle
 ă tă' tă kō ā kăn, every now and then
 ă tă' tăq kū, later on
 ă tău' chē hăk, unity, one (emphatic)
 ă tău' chēk, ă tău' chim, one
 ă tău' chē kün, as one = all together
 ă tău chēq' kă mūk, once
 ă tău chē ū' gwōk, it is one
 ă tău chē ū' tă kă, my one
 ă tău chē ū' tă kă kă, it is my one
 ă tău chē ū' thlū kū, by myself, I alone
 acting
 ă tău chē ū' wăk klū kē, one by one
 ă tău' chim tōk, it is all one, they are all one
 ă tău chīr kăk' klū tūng, one after another
 ă tău chīt' tō ā, I have one
 ă tăug' 'lō kă, ă tăug' 'lūn, ă tăug' 'lō ān, my
 old father
 ă tău' gñă, I unite, join, make one
 ă tău hwău' gōk, it is good, beneficial
 ă' thlă, ă' thlă ām, another
 ă thlă kă hăr' 'mă, my lone self
 ă thlă kă ră mīt' tō ā. I am alone, separated
 from others
 ă thlă' mē kū, next year
 ă thlă năq' rā ōk, it changes
 ă thlă nē' gñă, treat me as a guest
 ă thlă' nē tōk, a stranger comes, there is an
 arrival
 ă thlă' nōk, a guest, a stranger
 ă thlăn rō ū' gñă, I am a guest
 ă thlă nūk kil' rā ēt, those who are guests
 ă thlă' ta hăk, anything belonging to another

ă thlă' tāk, another's property
 ă thlă tău' gwōk, it is another's
 ă thlē' rāk, bedding (i.e., the fur robes, etc.)
 ă thlē' ră kă, my bedding
 ă thlī' yūg' năq kă nē, how strange it is!
 ă thlī' yūk, something strange, a curiosity
 ă thlōq' tă kă, I match it
 ă thlō' vē thlūk, a weeper
 ă thlū' vīk, tear
 ă thlū vīth' yū gñă, I weep
 ă thlū vīn' kă, my tears
 ă tī rūt' kă, my late father
 ăt' kă, ăt' răn, ăt' ră, my name
 ăt klūth hăn' kă, my clothing
 ăt' k tōk, it sweeps off (i.e., the current)
 ăt kū chō ă' thlūq kă, my little old coat
 ăt' kūk, native fur coat, parka
 ăt kūth' thlūq kă, my old coat
 ăt' kū tō ā, I put on my coat
 ăt kwē' tō ā, I have no coat
 ăt mă gă' kă, I carry it on my back, I
 pack it
 ăt' măq kăk, a pack ready to be put on one's
 back
 ăt mē ōrq' tō ā, I am arranging my pack,
 getting it ready
 ă tōq chīr klīl ră ā' gñă, I may sing, etc.
 ă tōq' stăk, term for any musical instrument
 ă tōq stăl' ră ā, one who is playing an
 instrument
 ă tōq' stăq tă, a musician
 ă tōq' tō ā, ă tō ră' kă, I sing, use, wear, etc.
 ă tōq' yū gē ā kă' kă, I am inclined to, would
 like to use it
 ă tōr' gnē thl hūl' ră ā, not as serviceable as
 ă tōr' kăn' răr tōk, it cannot be used any
 more
 ă tōr' kăun' ră tōk, it can be used
 ă tōr' lăith' kă, the thing I do
 ă tōr' 'yă rāk, song
 ă tōr' yū' gă kă, I want to use it
 ă trăq păq' t lăq' kă, I term it, call, designate
 ă trăq rōq kău' gwō ā, I have to go down
 ă trăq stă' kă, I turn it adrift, I let it go
 down
 ă trăq' tō ā, I come down
 ă' tră tāk, driftwood, flotsam, etc. = what
 is brought down
 ă tră' tō ā, I go down slowly
 ă trău' chēk, a descent
 ă trău' tă kă, I bring it down

ă trê rá' kă, I take away the name
 ă' trê tők, it has no name, nameless
 ăt' sả kwên răt, a quantity of berries
 ăt' sảm mit' sô ă, term for wine, berry juice
 ăt sả' pê ăt, blueberry
 ăt sảq' tồ ă, I go berrying
 ăt sả' rảs kũ mã, when I go for berries
 ăt' săt, ăt' sảm, berry, also term for all
 imported fruit
 ăt săt chỏq' tồ ă, I hunt for berries
 ăt' stả kă, I dress him
 ăt's' stỏr rửn, the corner of a kazhga or
 house
 ăt' tồ ă, ăt' tả kă, I dress, I put on
 ăt trỉl' nỏk, ring-finger
 ăt trỉl' nỏk kă, my ring-finger
 ă tũ llê ữ' gủă, I make a song
 ă tũl' rả ă, singer
 ă tũl rả ă' gủă, I am singing
 ă tũl rả' rỏq tỏk, it proves to be music
 ă tũ' nửm, between, mutual
 ă tũ yũ' gủă, I sing well
 ă tũ' yũ lẻ, a good musician
 ă tũ yũ lẻ yũ' gủw ă, I am a fine singer
 ăũ' gỉ nả, ăũ' gũm, that one going off there
 ăũ' hỏn kă, I pick them up
 ăũ kl' rả ẻt, all varieties of
 ăũ kũ chỏm' mảũt, they are mixed, various
 ăũ kũl hỏũ' tỏn kă, I mix, tumble them
 together
 ăũ kũ' tồ ă, ăũ kũ' tỏn kă, I mingle, mix
 ăũ kwỏq' pỏk, forever
 ăũlth' kỏk, cooked meat
 ăũ lũ kỏ' kă, I mind it, take care of it
 ăũ lũ' kỏf kẻ nẻ, unmindful
 ăũ mảũ' gỏk, charred embers
 ăũn' rả tỏk, it bleeds
 ăũq, ăũ' gũm, blood
 ăũq tả kỏn rả tả' kă, I confide in him, I trust
 ăũq' tồ ă, I creep up (in hunting)
 ăũr' 'nỏk, steam
 ăũ' tả kă, I jumble, mix
 ăũ' thlũ hỏĩ, look out!
 ăũ' thlũ thlũ, it is too bad!
 ăũ wỏ' lẻ kỏ kỏ, I have it just at hand
 ăũ wỏ rẻ gủi lẻ' tả kỏ, anything used as a
 weight
 ăũ wẻ' ảq tồ ă, I dodge
 ăũ wẻ' tồ ă, I move aside

ă vắng' tỏk, a knot in wood
 ăv ghỏq' tỏk, it splits readily, it halves at once
 ăv' gũm ăv' gỏ, a quarter (i.e., half of a
 half)
 ăv gũ tửng' kỏ tồ ă, I have half
 ă vỉ' gủỏk, it brightens, gets brilliant
 ăv' nũ lủk, cottonwood tree
 ă vủq tủk sủ' ẻl gủỏk, shiftless
 ăv vỏ' chỏ kỏ, my friend, my intimate
 ăv vỏũ kỏ' tả kỏ, I remember it = have not
 yet forgotten it
 ăv vỏũq tỉl' gủỏk, he has good memory
 ăv vỏũ' rả kỏ, I forget it, overlook it
 ăv vẻ ữ' kỏq kẻ, offering for the dead
 ăv vủ' gỏ kỏ, my half
 ăv' vủg vủng kỏ tồ ă, I can spare, divide,
 share
 ăv vủ' gủỏk, it is half
 ăv' vủk, ăv' vủ gỏ, half
 ă wỏ' klũ, oh!
 ă wỏ' nẻ, over there somewhere
 ă wỏn' tỏk, it is somewhere over there
 ă wỏ' rả kỏ, I remove
 ă wỏ rẻ' sủn, eraser (term for India rubber)
 ă wỏ rẻ' tả kỏ, I erase, take off from,
 absolve
 ă wỏ tẻn' tỏk, it is just around here
 ă wỏ tỉ' kỏ, around me, my vicinity
 ă wỏ tỉm' nẻ, in my vicinity
 ă wỏ' vủt, over there
 ă wỏ zỏ' klũ kẻ, being closely related
 (Tununa)
 ă wẻ' tồ ă, I make room, move aside
 ă wỉ yỏ lỉl' rả ă, a place grown up in bushes
 ă wỉ yỏ' tả lỉk, a thicket
 ăz gỏq chủ' tủt, summer fish-traps
 ăz gỏr' tồ ă, I ascend stream
 ăzh rả ữ' gủă, 'peccare contra VI'
 ă zỉm mỏq' tả kỏ, I bend it
 ăz mủm' mảũk, he is stubborn
 ăz mủq' tồ ă, I cut my hair
 ăz rả' chỏ rỏk, adultery
 ăz rả' nỏk, lust
 ăz rả' rỉ ả rỏk, fornication
 ăz rẻ ủk tủk ử nỏ' kỏ gủă, he annoys me
 ăz vỉl' i gủỏk, the strong one
 ăz vỉt' ử rả tỏk, it is not strong
 ăz' vỏk, ăz' vỏ rủk, ăz' vỏ rủt, walrus
 ăz zhẻ ỏr' tồ ă, I go up stream, pole up

C

chă', chămh, chăk', chăt, what thing?
 chă' chō ă, a little thing
 chă chōrq' kă, my little thing
 chă chū' gñăk, something nice
 chă chū' gñă kă, something nice of mine
 chăf kăq chē kămh kîn, I will do something
 to you (used as a threat)
 chăf tăq' tō ă, chăf tă' kă, I feel around for
 chă gîn' răk, summer deerskin (the best
 variety)
 chăg malth' thlîm nē, where I lost it
 chăg mă' ră kă, I lose it
 chăg mă ră ū' gñă, I lose in gambling
 chă gñă' gñôk, what kind
 chăg' 'năk, strength
 chă gñăl gñū' hwă, what sort is it?
 chă gñălth kîn ră tă' kă, I do not care
 chă gñă' tă, what way
 chăg' 'nē lē, a champion wrestler
 chăg' nē ū' gñă, I am muscular, strong
 chăg' nif kă ră' kă, I strengthen him
 chă' hăk, chă' hămh, a bit of something
 chă hă' kă, my bit
 chă' hwă, what is it?
 chă' hwă kik, oh, what is it?
 chă' kă, doing
 chă' kăk, what for?
 chă kă' kă, it is my doing, I do it
 chă kă' kă kă, it is something for me
 chă kăk' klū kū, why?
 chăk chim' māuk, it is broken (i.e., a piece
 off)
 chă kerk' sit, style of labret worn by women
 chă kēr niq' tō ă, I am quick tempered
 chă' kēr tăk, something nice
 chă' kēr tă kă, something nice of mine
 chă' kēr tō ă, I fly into a passion
 chă kē' tă kă, I chop it up, hash it
 chă kē tă ră' ră kă, I mince it
 chă kē' t- ă, I chop, use hatchet, axe, etc.
 chăk' nr tūt, said of one whose toes turn
 out too much
 chă' kik, relationship
 chă' kik, what, indeed!
 chă kil năq' tō ă, I hop
 chă kilth nă' tăt, butterflies (the small yel-
 low variety)
 chă kiq' tō ă, chă kiq' tă kă, I turn it
 chă ki răq' kă, my parents-in-law

chă kîr' kă, chă' kîn, chă' kē ă, my father-in-
 law or my mother-in-law
 chă kîrq' tă kăk sâu' năk, without turning
 aside = go straight on
 chăk kău' ghwă, what is it for?
 chăk kûmh' tă kă, I neglect it
 chăk kû' mûk, neglect
 chăk kû mû măn' ră tōk, it is not neglected
 chă klă kû' tōk, would it were mine!
 chăk' mă nă, down there
 chăk măn' chūk' klū kē (in composition), as,
 I thought those down there were you
 chăk măn' li gñôk, he who is down there
 chăk măn' tō ă, I am down there
 chăk nă' thlîm nē, in our hard times
 chăk nă vă kîn' ră tōk, it is not very heavy
 chăk' nōk, very
 chăk nōk kîn' ră tōk, there is not much the
 matter with him
 chăk nūq' tō ă, I groan
 chă kō' ă kă, I wrap it
 chă kō' hăk, the small-sized native pouch
 chăk' tă kă, I break it
 chă kû chē' hwă, what kind is it?
 chă kû' chēk, what sort?
 chă kû' mă, chă kû' vūt, chă' kămh, when-
 ever I
 chă kû' tăk, a container, holder, etc.
 chă kû' tă kă, my wrapper
 chă kû tă' kă kă, it is for my container
 chă kû tă klă kē' tōk, if it were my thing
 chăk vē ōr yūn' k' thlē, industrious
 chăk' yūn, chăk' yū tîmh, native stone axe
 chă' lē ăk, work
 chă' lē' ă kă, I work it
 chă' lē ă' kă kă, it is my work
 chă' lē ăk nē' thlūq' tă kă, I do it badly,
 carelessly
 chă' lē ăk' stē, its maker, the maker of it
 chă' lē ăk stē gñū' gñă, I am the maker of it
 chă' lē ăk' s' tă kă, my workman
 chă' lē' gñō ă, I act
 chă' lē lăq' tō ă, I do habitually
 chă' lē mă ră ă' mă, after my doing
 chă' lē' nūk, the act of doing, working
 chă' lē tū' gñă, I know how to work
 chă' lē ū' gñă, I work
 chă' lē vă thlēq' tō ă, I overwork
 chă' lē' vîk, workshop, place for working

chāl lē vīzh zhē' āq tō ă, I end up work
 chāl lē wī' lig' mǎ, before my working, my doing
 chāl lē wī lūq' tō ă, I do for the first time
 chāl lē' yǎ rǎk, way to do, mode or method of doing
 chāl lē yǎ' rǎ kǎ, chāl lē yǎ' rǎ mǎ, my way of doing
 chāl lē yǎ' rǎ' kǎ kǎ, chāl lē yǎ' rǎ' kǎ mǎ, it is my custom, my way of doing
 chāl lē yū' chā kǎ, my doing cleverly
 chāl lē yūq' tō ă, I want to do
 chāl līng nǎk' kō ă, I endeavor to do, I try to work
 chāl līng sǎ' tō ă, I do light work
 chāl līs' tǎ, worker
 chāl līs' tī kǎ, my workman
 chāl līs tī kǎ' kǎ, it is my workman
 chāl līst' t' gūū' chā kǎ, my state of being a workman
 chāl rēt' nǎk, peace
 chālth' kǎ, chālth' mǎ, chālth' līm nē, that which I was doing = my was work
 chālth' kǎ kǎ, it is what I was doing
 chālth' kūk, an ugly thing
 chālth' kū kǎ, my ugly thing
 chālth' thlūr hrǎ nūk, about another's doings
 chālth' thlūr' mē nūk, about his own doings
 chǎ mǎn', chǎ mǎ' tūm, down
 chǎ mǎ' nǎ, down here
 chǎ mǎn' lī gūōk, the one who is down here
 chǎ mǎn' tō ă, I am down here
 chǎ' mē, used to express when (localis case)
 chǎ mē' kūn, used to express through what (vialis case)
 chǎ mī', down there
 chām il lē' nē, one time, once
 chām' i nǎ, the one straight down there
 chām' i nǎlth kūk, the one down there whom I dislike
 chǎ' mūk chē' lǎ, what next, what else
 chǎ mǔng gūō ă' rō ōk, like the one below
 chām' yōk, you down there!
 chǎ nǎ krē' lē tǎk, the lacing around the sides of a sled
 chǎ nǎ' sūn, native knife with curved blade
 chǎ nǎ thlǎ gǎ' kǎ, I cut it (with a chanasun)
 chǎ nǎ' thlōk, chǎ nǎ' thlhrūt, shavings, chips, etc.
 chǎ nǎ vǎ thlǎ' gǎ kǎ, I cut it too much
 chǎ nē' rǎ kǎ, I clean it up, put in nice order

chǎn gǎ chǎq' tǎ kǎ, I displease him
 chǎn gǎ' 'lǎk, contagious disease
 chǎng gīrq' tōq' tō ă, I eat changgirrut = blackfish
 chǎng gīr' rūt, blackfish (i.e., grassfish)
 chǎng gūō' ă rō ă ū' nǎ, what is this like? = what is this a representation of?
 chǎng' 'nǎq kōk, it is displeasing
 chǎng ūr' 'lūk, sickness
 chǎn' gūt, dried grass (used in native foot-gear)
 chǎ nīrq' nūk, expresses crossways
 chǎn' kǎ, chǎtū, chī, my things
 chǎn nǎ hwū' tǎk, the yard of the native skin sailboat
 chǎn nē' nē, near him
 chǎn nē' rǎ kǎ, I go close by him
 chǎn nī' āg nīt' tō ă, chǎn nīt' ū' rē' tō ă, I am near them both
 chǎn nī' ăt nīt' tō ă, I am near them
 chǎn nī' kǎ, my nearness, vicinity
 chǎn nī' mī chūq' tō ă, I want to be near
 chǎn nī' mī tǎq' tō ă, I stay near
 chǎn nīm' lī gūōk, the near one
 chǎn nīm' 'nē, near me = in my nearness
 chǎn nīm' nūn, to near me, close to me
 chǎn nūr' kǎk, portion of native house around the entrance hole
 chǎn nō' rǎ ōk, it becomes thick
 chǎn nūk klē liq' tō ă, I have many things near me
 chǎn nūk sklū' tū, I tell you to get some dried grass
 chǎn nūn' rǎ tōk, it is not thick
 chǎn' ōk, a thing; chǎn rēt' nōk, nothing
 chǎn rǎ rǎ nǎq' tō ă, I am getting better
 chǎn' rǎ tōk, expresses all right = it is nothing
 chǎn rēlth' kē nǎ, chǎn rēlth' kē chē, be healthy! (salutation)
 chǎn rīk ksī' tō ă, I am not yet well
 chǎn rīl' gūōk, a thing of no value
 chǎn rīq' tō ă, I am well, cured, all right
 chǎ ō kǎl' gūt, native boots which reach to the hips
 chǎ ōk' kǎm' nē, in my presence
 chǎ ō klēk, chǎ ō klīm, the first, foremost
 chǎ ōk' kīr mīt' tō ă, I am before (i.e., in presence of)
 chǎ ō klē' ū gūă, chǎ ō klū' gwō ă, I am first
 chǎ ōk' pām' nē, long before me

- chă' pik, chă' pēm, really something = an actual thing
 chă ping' rā tōk, it is not an actual thing, it is nothing
 chă pi ū' gwōk, it is really something
 chă p̄r chā ōq' tō ā, expresses I am impeded, something is hindering
 chă pril' gñōk, expresses omnipotent = he to whom nothing is difficult
 chă prīt' tō ā, I am all-powerful
 chă' p̄r nāk, difficulty
 chă' p̄r nā kōk, it is impossible
 chă p̄r sã gō ā chē ū' gñā, I am without power
 chă pū' tīt, the wings of a fish-trap
 chăq' kã kīn rā tã' kã, I do not care, I have nothing to do with it
 chăq' kō rāl' rā ēt, one of the constellations
 chăq' pāk, a big thing
 chăq' pã kã, my big thing
 chăq' thlū ēl' gñōk, a sinless one
 chăq' thlū ē nã nē kē gñāu' hlhrã, the Immaculate Conception
 chăq' thlūq' tū lēt, sinners
 chăq' vēr rãn' kã, I throw things around
 chă rã' i yōk, he gnaws (i.e., of a dog)
 chă' rã vã nōk, current
 chă rī' yāk, chă rī' yēm, devil
 chă rī yã' tã lik, place of devils = hell
 chă rū' mē kã, my left arm
 chă rū mē lir' nīm nē, on my left side
 chă rū mēm lir' nēr rã nē, down my left side
 chă' sāk, clock, watch (corrupt Russian)
 chās' kāk, native cup
 chās' kū, weapon
 chă tã mēm', everything
 chă tãng' kã tōk, there is something (used in connection with a locative)
 chă tãng' kã tōk chim' in ā, as there is something down there
 chă tãu' nē, I absent
 chăt chē ū' gñāt nē, some time before
 chă thlã' nōk, hole
 chă thlãq' kil' hrã ēt, which have holes, as chă thlãq' kil' hrã ēt it gãn' kã, my boots have holes
 chă thlãq' tōk, it has a hole
 chă' thlūk, mote, dirt, sin
 chă thlūq' tō ā, I contend with, fight (along the Kuskokwim River this word implies, "I fight with my wife")
 chă til gñē gñã' nīm nē, in my absence = I being absent
 chăt il lēt' nē, some time after
 chă ti tik ksi' tō ā, I am not here yet
 chă tī' tō ā, I am absent
 chăt' kã kã, I mind it; chăt kīn rã tã' kã, I do not mind it
 chăt ping' kūt, the things above
 chăt stō kũ chīr' kxēl lūk, let us (both) take refuge
 chăt' stō kũn, refuge, place of safety
 chăt stō kūt' fūt, Our Refuge (used in prayer)
 chăt tã mālth kwē' tã, all things
 chăt tã' māt, everything
 chă tũk gñī' tã kã, I make no account of
 chău gñō ā kē ū' gñā, I waste
 chău hwã' gñā, towards me
 chău' lãq' tã, what does it mean?
 chău' lō ā, towards me
 chăulth' hō ā, what was it?
 chăun, thing (a suffix)
 chău' nōk, direction, course, aim
 chăun rã thlãq' tō ā, I am disappointed
 chăun' ril gñōk, a worthless thing (local variation of chănrilgñōk)
 chăut gñūng gñī' tōk, it is useless
 chăut' kã, possessive form of chăun
 chău' wã kã, I face it
 chău' yāk, native style of drum
 chău' yã rāk, rib of a canoe or boat
 chău yã' tō ā, I drum
 chău yã' vīk, November
 chă vãq' tã, how beautiful!
 chă vãq' tōk, it is cleanly
 chăv' hũn, oar
 chă vīzh rã' ū gñā, I work, labor
 chă' vō ā, I row
 chă vō yãng' nã, he divorces me
 chă vū' chũ tāk, native oarlocks
 chă' vūk, native harpoon (large size)
 chă vū' tūt, oars
 chă' wīk, term for iron in general; also knife
 chă wīl lē' ōq' tã, an iron worker, blacksmith
 chă wīl lē' ōr' vīk, blacksmith's shop
 chă wīq' pāk, large knife, sword, etc.
 chă yã' gāk, a little thing
 chă yã' gã kã, the possessive form of chăyã-gāk
 chă yū' gã kã, I draw it out
 chă' zhī gūt, partitions, fence
 chē' gōk, the dried-up skin over frost bites

chê lă', and
 chê' lă chê' lă thlū, again and again
 chê lă' chō ă, and still = a little more
 chê lăk' vāh, a little more, eh? still more?
 chê liq' lū nē, slanting
 chê liq' tă kă, I slant it
 chên, why
 chê nē līt chō' ă thlūq, a little old arrow
 chê nē lūq tīr' kă, I extract the arrow (i.e., from the wound)
 chên' hwă, why, now!
 chê' nīk, tip, point of any weapon
 chê nīl' gă, head of harpoon
 chê rē' năk, overeating, gluttony
 chê rē' nă mūn, expresses to a place where food is plentiful
 chê rē' năq kīl rā ă' mūn, to a place which abounds in food
 chê rē' ū' gñă, I am abundantly supplied with food
 chê rūn' līk, a stag
 chê rū' nōk, antler
 chē' sīk, snake
 chē' sīr pāk, great snake, sea serpent
 chē ū, front; also bow of a boat
 chē ū chēk' kō ă, I have earache
 chē ū' kīr' mă, I headlong, head foremost
 chē ū klīm' tă, our ancestors
 chē ū kū' chō ă, an ugly, badly formed bow (of canoe)
 chē ū' līn tăp rōk, the forestay on a native sailboat
 chē ū līs' tă, foremost (term given to the leading dog in a team)
 chē ū līs' tī kă, my leading dog
 chē ū' mī nē, before me (in time)
 chē ūm' nī tōk, it is before, prior to
 chē ūm' tūng năk gñī' tō ă, I do not try any more to go ahead
 chē ūm' tūng nă kūf' kē nē, I without trying more to go ahead
 chē ū nē ōrq' tō ă, I receive
 chē ū' nūq kă kă, my future
 chē ū thlū gă' kă, I do before he does
 chē ū' tī kă, my ear
 chē vāu māl rā ă' mūk, buzzing sound
 chē' wăk, blowfly
 chē' zīk, snake (local; same as chēsīk)
 chēz sē' rō ăk, representation of a snake (local)
 chī, tea (Russian)

chīf' tă kă, I reset it (speaking of traps)
 chīg vėq' kă, my pair of nose beads
 chīg vėt', beads worn in the nose by women
 chīg vīng' kă tō ă, I have nose beads (native ornament)
 chī gñīlth kău' tăk, native boots (the low variety)
 chīk kă' dē dē, little bird (child's word)
 chīk kă pē pīr', little bird (local variation)
 chīk kăv' vē ăk, owl
 chīk kē' kñ gñō ă, I just now give him
 chīk kē' rā kă, I give it to him
 chīk kē rāu' tī kă, a little gift of mine
 chīk kē rē' yă' kă kă, I offer to give it to him
 chīk kērq' stē, donor of a trifle
 chīk kē' ū tī kă, a little gift to me
 chīk mă' ō māuk, he is blind (i.e., closed)
 chīk mē' rā kă, I close my eye
 chīk mīq' tō ă, I have my eyes closed
 chīk nă kă' gñă, he envies me
 chīk' nă năk, envy
 chīk nă' tă' nūk, ill will
 chīk nă' tă tōk, he is envious
 chīk tăq' tō ă, I bow down (habitual)
 chīk' tō ă, I bow down
 chī' kū, chī' kūt, ice; the plural expresses large masses broken up, but not in motion
 chī kū ē' rā kă, I clear away ice
 chī kū lă' ō ghūn, bone or iron pointed staff used in travelling over ice
 chī kū' līrq' tōk, there is much ice, drift ice
 chī kūl rē' gō ă, I slide on the ice (used by children at play)
 chī kūm' yăq' tō ă, I wink my eye
 chī kūm' tă kă, I break it
 chī kwēlth' kōk, air hole or open place in the ice
 chīl lōr' yăk, a flat stone
 chīlth' kăk, chīlth' kām, nothing, no account, vain
 chīlth kām' tō ă, I am useless, in vain, naught
 chī mă' kă, my exchange
 chī' mīk, liver
 chīm mē' rā kă, I change it
 chī' nēk, teakettle (Russian)
 chīng gñăq' kă, I kiss him
 chīng gñău mă' thlō ă, I being embraced
 chīng gñăuq' kă, I combine it
 chīng' gñēk, a sharp bend in a stream
 chīng gñēk', latches on native boots

chĩng ġnēr' tō ā, I have a latchet off my boot
 chĩng kǎ rǎ' kǎ, I shove it down
 chĩng' kǒk, it crackles, makes a cracking sound
 chĩng' krū pǎk, short, sharp sound, as a stone hitting another
 chĩng krū thlǎ' gāuk, it is cracking (i.e., a beam, etc.)
 chĩng kũth' lĩk tǎt, a variety of berries
 chĩng kũ' thlǎq tǒk, it snaps (i.e., as a gun cap)
 chĩng' nǎ kǎ, I tuck it in
 chĩn' kǎk, land otter
 chĩn sē' ġũt, the spirits of lost things
 chĩn thlū hōq' tō ā, I grieve
 chĩ nũg' 'lū nē, bruised
 chĩ nũk', bruise
 chĩn' yǎk, sled sheet
 chĩp' plū kũ, plus (used in enumeration)
 chĩp' tǎ kǎ, I add it
 chĩp' tǒk, it exceeds
 chĩr' lǎu' gwō ā, I am weak
 chĩs' kō kǎ, my knee
 chĩs kũ mĩg' gāuk, he is on his knees
 chĩs kũ mĩq' tō ā, I kneel
 chĩ' vēt, blowflies
 chĩ vō' āq kǎ, my two upper front teeth
 chĩv vō' ā nē, before
 chĩ yǎk klĩr' 'lū nē, finally
 chĩ yǎ' klĩk, a thing long being done
 chĩ yǎk' klū ġũt chǎn' kǎ, I do whatever is to be done
 chĩ yǎ rǎu' gwǎ, what does it mean?
 chĩ' yēt, what is the matter with you?
 chĩ' yǒk, tea
 chĩ yǒq' tūt, they represent by gesture (pantomime) = native dance
 chĩ yū' wǎ kǎ, I pull it up
 chĩ yū wǎq' tǎ kǎ, I jerk it up
 chō' ā, small (in composition)
 chōk' tō ā = chōk' tǎ kǎ, I measure
 chō rǎ' ġnǎ lĩk, a gray dog
 chō rǒ' kǎ tūt, special variety of native feast
 chōr' thlūt, a variety of berry
 chō rū' kǎt, invited guests (to a feast)
 chō rũn' kǎ, my bedding
 chrũm' rǒk, the small snipe
 chũ chũ' kǎ kǎ, I like it, am fond of, love
 chũ chũ yǎ' kǎ kǎ, I envy him
 chũ ġg' nĩ lĩ ġnǒk, land otter
 chũ ġnǎq' stǒk, green

chũ ġnēr' kũl' rǎ ā, one with the dysentery
 chũ' hwĩk, beak of a bird
 chũk, genitalia (feminine)
 chũ kǎf' kē nǎk, do not hasten
 chũ' kǎ lēt, sea biscuit, crackers (Russian)
 chũ kǎl' lō ā, I hastening
 chũ kǎn rǎq' tō ā, I am quick, speedy
 chũ kǎn rō ā lǎq' tō ā, I am generally quicker
 chũ kǎn rō ũ' ġnǎ, I go faster
 chũ kǎr' tǒk, it bends
 chũ kǎu' ġnǎ, I speed
 chũ kǎ vĩrk' nǎk, do not go too fast
 chũ kǎ yũq' tō ā, I want to go fast
 chũk chǎu' tō ā, I rush
 chũk chĩ nǎq stǎ' kǎ, I make it splash
 chũ' kēk, native socks
 chũ kēq' tǎ kǎ, I direct it, guide it
 chũ kũl' ġnǒk, one who is slow
 chũ kũth chǎq' tō ā, I go carefully, slowly
 chũ kũth chǎ' rǎ lũth pē kē' nǎ, be careful and go slowly
 chũ kũth hō ũ' ġnǎ, I go slower
 chũ' kǒq kē, one afflicted with ulcers
 chũ kũt kē ōq' tō ā, I make kindling, to start a fire
 chũk' yũn, model, pattern
 chũ lǒq' tō ā, I come broadside on (native mode of landing)
 chũ lū gwē yǎ' ġnǎ, I snuffle
 chũ lũq chē ũ' ġnǎ, I snivel, run at the nose
 chũl' yǎt, ancestors
 chũ mĩq' tō ā, I am intent
 chũ nǎ' pēt, labrets (style worn by men)
 chũ nǎu' hwǎ, how is this, now! (exclamation in scolding)
 chũng ġk sũq' tō ā, I whimper
 chũng ġē' tō ā, I sob
 chũng ġhē' kō ā, I have diarrhoea
 chũng' ġnǒk, forehead
 chũng ġnũ ē lē tǎ' ghwũ, muzzle him (i.e., a dog)
 chũng ġnũ ē lē tǎk, dog muzzle (native)
 chũ' pǎ (the plural, chũ' pũt, is most used) drifting ice, ice in motion
 chũ pǎq' tō ā, I am homesick
 chũp' plū, tube
 chũq' hũ chē' rǎ kǎ, I muzzle him
 chũq' hũn, muzzle
 chũ' rǎt, blueberries
 chũ tǎ rǎ rǎu' ġnǎ, my ears are cold
 chũ' yǎ, leaf (term for tobacco)

E

ē chē' hwāk, formerly
 ē chē vāk kō' ā kăn, every now and then
 ē chē' vāk kũ, presently (future)
 ē chē' wāk pāk, during a little while
 ēf kă ră' kă, I let it drop
 ē găq' chũn, pen, pencil, etc.
 ē găq' tō ā, I write, etc.
 ē' găuk, shade to protect the eyes
 ē gâu wē' tō ā, I have no goggles
 ē' gē lăk, throat
 ē' gwō ā, I swallow
 ē kă', dirt, ordure
 ē' kă, my eye
 ē kām' ră chō ā, little sled
 ē kām' rāk pēk, a big, clumsy sled
 ē kām rāl lē' gñă, make me a sled
 ē kām rāl lē' ũ gñă, I make a sled
 ē kām rāl līf kă' tō ā, I am having a sled made
 ē kām rănġ' kă tō ā, I have a sled
 ē kām' răq kă, ē kām' răġ' mă, my sled
 ē kām răq kē tă' kă, I give him a sled
 ē kām răq pē ũ' gñă, ē kām rā ũ' gñă, I make
 a sled
 ē kām ră yū' chă kă, I being a good sled
 maker
 ē kām rī' ră kă, I take his sled
 ē kām rīst' gñũ' chă kă, my being a sled
 maker
 ē kām rī' tō ā, I have no sled
 ē kă' nă, on that side
 ē kăn' tō ā, I am on that side
 ěk făq' tō ā, I gather berries
 ē kīrġ' tă kă, I open it
 ē kī yōrq stē kă' kă, my helper
 ē kī yōrq stī' tō ā, I have no helper
 ē kī yōrq st kīl' gñōk, he who has no one to
 help him
 ē kī yōrq st kī' tō ā, I have not one to
 help me
 ē kī yōrq stŭng' kă tō ā, I have a helper
 ē kī yōrq stŭng yŭq' tō ā, I want some one
 to help me
 ē kī yŭng chăq' tō ā, I call for aid
 ē kī yū rhă kău' wă kă, I have to help him
 ē kī yū' tō ā, I aid
 ěk k chăun', term for all remedies for sore
 eyes
 ěk k chē ũ' gñă, I have good eyesight
 ěk' kē tōk, it is narrow, small

ěk mē ā' kă kă, I hold it in my mouth
 ěk' mīk, a chew (said of tobacco)
 ěk mīq' tō ā, I chew
 ē lăq' kă kă, I tangle it
 ē lăq' kī' ră kă, I untangle it
 ē lăq' kōk, tangled
 ěl gōq' tō ā, I retire to rest, sleep
 ělth' thlă, exclamation of surprise
 ělth thlă yŭq' tō ā, I am astonished
 ělth thlă yū stă' kă, I amaze him
 ē' mă ām mī ā, eyelid
 ē mă' ā tōk, it is empty
 ē' māk, pus
 ē mă' kă, my fulness
 ē mănġ' kă tōk, it contains
 ē mă' nōk, blackfish
 ē măq pē' chō ā, gulf = little sea
 ē măq' pēk, sea
 ē măq' pēm kă' pō ā, sea foam (term for
 pumice stone)
 ē măq pē' pē āk, ē măq pē lū' pē āk, ocean
 ē măq' pē pīk, the high sea
 ē măq pīġ' mē' ũ tăk, sea dweller, any marine
 animal
 ē măq pīġ' mē ũ tău' gwōk, it lives in the sea
 ē măq pīġ' mē ũ tău lăl' ră ět, the whole
 group of marine animals
 ē măq pīl lē ěrq' tō ā, I labor on the sea (i.e.,
 fish, hunt seals, etc.)
 ē măq pīn răq tōq' tō ā, I eat grayling
 ē măq tū māl' ră ā, he who is full
 ē mă' ră kă, I fill it
 ē măr' 'nēt tŭk, native waterproof shirt
 ē măr' 'yăq tōk, it is flooded
 ē mē' ũ tō ā, I aim (any weapon)
 ē mē vă thlă' gă kă, I overfill it
 ē mīl' gñōk, which is not full
 ē mŭ' gwō ā, I am that one
 ē mŭ' kŭn nŭr' nŭk, since that time
 ē' mŭm chē ũ' gñă nē, before then
 ē mŭ' mē, at that time
 ē mŭq tō ră' ră kă, I roll it up, obliterate it
 ē mŭr' mŭ' tăk, mink
 ē mŭr' mŭ tău tī lŭ' chă kă, my state of being
 in want of mink skins
 ē mŭr' mŭ tău tŭng krŭ' chă kă, having mink
 skins in my possession
 ē năq' tō ā, I lie down
 ē nă' rhŭn, rib

ẽn' rũ, a talisman, charm (i.e., help)
 ẽn rũng' kã tō ă, I have a charm
 ẽn' tō ă, I am outside
 ẽ nũng kãu' gũă, I am lying down
 ẽ nũq chẽ' gãl gũũt, the damned, the lost
 souls
 ẽ nũq chẽ' gã tō ă, I am wicked
 ẽ nũq chẽr rĩ yãl' rã ẽt, the blessed
 ẽ' nũq kãk, frame
 ẽ nũq kũq' tō ă, I scold
 ẽ nũq krõ' ă kã, I warn him
 ẽ nũq krũt' kã, my warning
 ẽ nũq kũ lã' rã kã, I often warn him
 ẽ' nũq kũn, warning
 ẽ nũq kũ' t gũũk, it is forbidden
 ẽ nũq kũ t kã' kã, it is forbidden to me
 ẽ nũq kũ yã' kã kã, I warn him
 ẽp' pẽ ăt, members = twenties used in
 counting
 ẽp' pẽt, legs
 ẽq' kã, ẽq' kũn, ẽk, my eyes
 ẽq' tō ă, I am snow blind
 ẽ rã liq' tũk, it is moonlight
 ẽ rã' lũk, moon
 ẽ' rã lũm kẽ mũq' tẽ, name for star close to
 moon

ẽ rã' lũm yũ' ă, moon spirit
 ẽ rã lũ nã' kãn, every month
 ẽ rã' lũ thlũq, January
 ẽr' chã kũk, heart
 ẽr kũng' kã tũk, it means
 ẽ sã' lũk, porcupine
 ẽ' shũn, medicine for the eyes
 ẽs' kẽ, goggles (Russian)
 ẽ' tãt, an edible plant
 ẽ tãuq' gwẽ ũk, an unintelligible word used
 at the end of stories
 ẽ' thlã, oh!
 ẽ' thlã hãk ỹ' mã, that is strange
 ẽ thlũg' nã' rã lẽ, who inflicts sore eyes =
 sorcery
 ẽt' hũk, the up curve (in sled runners and
 at the toe of boots)
 ẽ' tũk, is, it is deep
 ẽ tũ chẽ ũ' gũă, I form a catamaran, lash
 two canoes together
 ẽ' tũk, serum
 ẽ' tũ vã, very deep
 ẽ vũk chã' tō ă, I wade
 ẽ yũrq' tã' gũă, I am stiff
 ẽ yũrq' tō ă, I stiffen
 ẽ' zhẽt, yolk of egg

G

gẽ' thlũk, summer village
 ghãn, ghã' tũm, native bucket
 glẽ gãq' kã, I scrape or scarf a skin
 glẽ' ghãũn, native tool for scarfing skins
 gũĩ gẽ' lãk, neck loop of dog harness
 gũil' lã, end, mark, tip
 gũil lã rãũt kã' kã, I mock him

gũil' lũ, a beaver's house or nest
 gũil' lũk, the two extremities
 gũil lũth' thlũ ỹr, gũil lũth' thlũ rãt, swal-
 low (*Hirundo erythrogastra*)
 gũilth kã kũn' rã tũk, it does not fit
 gũilth kã' thlũ kũ, reaching to the end or mark
 gũm' tã kã, I rip it

H

hãk, a little of (suffix)
 hõ' rã tã, suppose (in composition)
 hũm, an expletive suffix like "eh!"
 hwã, truly, indeed
 hwã' kũk kwĩ, hwãn ũh', indeed
 hwã' kũn, from here
 hwãlth, hwã' thlũk, abbreviated form of "or"
 hwã' nẽ, here
 hwã nẽ' hwã, here!
 hwã nẽ' hwã tãũ' gwãm, only this
 hwã' nẽ kũ' ỹrq' kũ, by and by

hwã nẽr' pãk, meanwhile
 hwãng, I
 hwãng gũũ chã' kã, my existence, myself
 hwãng gũũ' gũă, it is I, I am
 hwãng gũũ yũk' klũ kũ, you thought it was
 I (in composition)
 hwã nĩr' nũk, from now on
 hwãn' kũk, we both
 hwan' kũ tã, we
 hwã' thlũ kã, hwã' thlũ, or
 hwã' thlũ thlũ, or else

hwăt' kă pĭk, truly
 hwăt lē kē' kă, thanks
 hwăt lē kē' kă pē' tlē, thanks very much
 hwă' tñ, thus, this way, so
 hwă' tō ă, now
 hwă' tō ă mī thlū, so here now
 hwē, I

hwēn āu' 'lōk, poor me!
 hwēn tăq' tō ă, I continue here
 hwēn tă rē yūn rē' tō ă, I do not want to be
 here
 hwēn' tō ă, I am here
 hwē' tōk tă' nūm, I indeed

I

ī ēm chă piq' tă kă, I nearly broke it
 ī ēm kē ũ' gñă, I am breaking it
 ī ēm stchē gă tă' kă, I have difficulty in
 breaking it
 ī ē mū' māuk, it is broken
 ī' ē pă, the second, the other, the mate
 ī ē pă' kă, ī' ē păn, ī' ē pă, my mate
 ī ē pă kă' kă, I join him, I am his comrade
 ī ē pāu' nă nē, I without a comrade, alone,
 unmarried
 ī ē pī rū' tē, his deceased wife
 ī' gă tūt, hand
 īg văq' tō ă, I round a bend or point (in a
 boat)
 īg' yă ră' lĭk, clam
 ī hāu' tūt, ice scratcher (an instrument to
 attract seals)
 ī im' tă kă, I break it
 ī' kăk, dirt
 ī kă' nē, ī kă' vūt, etc., over there
 ī kău' gñă, I am filthy
 īk' chāun, medicine for the eyes
 īk kă' thlūk, dogfish (a variety of salmon
 dried for dog food)
 īk kē kē' kă, exclamation of surprise and
 pleasure
 īk kē yāu gū tă' kă, I am not suited with it
 īk' kĭlth kōk, the little finger
 īk kĭlth kō' kă, īk kĭlth' kūn, īk kĭlth' kō ă,
 my little finger
 īk kĭlth kūn' kă nō ă găq' tă kă, I wet with
 saliva my little fingers (sorcery)
 īk kĭlth rhō ũ' űgă, I have less than you
 īk kĭq' tō ă, I stoop
 īk kĭ tĭng rēl' gñūt, numerous
 īk' kĭ tōk, it is little, not enough
 īk klō' ră kă, I cheat him
 īk klōr' tō ă, I tell a lie
 īk klō' gñă, I deceive
 īk klū klē nē ăq' pū gñă, I find out that you
 cheat me

īk klū rūt' kă kă, I lie about him
 īk' kō ăq' hūn, native tool, like an awl but
 wider
 īk' kōk, end, point
 īk kō' tă kă, I unship it (the mast, in native
 sailboat)
 īk kŭg lĭq' kă tō ă, I have too little
 īk kŭ' gōk, it is dirt = it is an abomination
 īk kŭ' kă, īk' kŭn, īk' kō ă, my end
 īk kŭ' kŭn, chisel
 īk kŭ kŭq' tō ă, I chisel
 īk kŭ' ră kă, I raise it with a lever, I pry
 īk kŭ yăg' 'nŭk, a measure (eighteen inches)
 īk kŭzh' kă, my elbow
 īk kŭ' zĭk, elbow
 īk kŭz zŭng kăuq' tō ă, I lean on my elbow
 īk' nă, that one coming = directly in front
 of me
 īl' kō ăt, sea grass loaded with herring roe
 (used for food)
 īl' lă, neighbor
 īl lă chŭ' kă kă, I dislike him, do not chum
 with him
 īl lă' kă, īl lăq' kă, īl lăn' kă, my own, com-
 rade, friend
 īl lă' kăt, one of them, belonging to that set
 or group
 īl lă kĭl' ră ăt, the whole gens, neighbor-
 hood
 īl lăk lē ũ' tă kă, I join in with him, I unite
 with him
 īl lă' kō ăk, scrap, fragment
 īl lă' kŭ mă, has the sense of if I add
 this, etc.
 īl lă lă ō' ră kă, I am friendly with him,
 intimate
 īl lă lĭq' tō ă, I go in company, plenty of
 companions
 īl lălk' kă kă = kē ũ gñă, I persecute him
 īl lălk' kŭs' t' kă, my persecutor
 īl lă năq chē ũ' gñă, I take some

- il lăng chă ă răut' nŭk, joke
 il lăng chă ă rău' tō ă, I joke
 il lăng chif kă nă' nă, expresses anyhow
 il lăng ching ră' tă kă, I disregard it (i.e., I make it not of mine)
 il lăng kăn ră tŭ' tŭ kă, have you any one with you?
 il lăn' kă, my folks, family
 il lăn' nō kă, my kindred
 il lăq stă' chō ă, basket woven of grass (small variety)
 il lăq' stăk, same but large size
 il lă' ră kă, I patch it
 il lăr' 'lō kă, il lăr' 'lŭn, il lăr' 'lō ă, my neighbor
 il lă rō' māuk, it is patched
 il lă tōg' 'yă rāk, cannibalism
 il lă tōq' tō ă, I am a cannibal = I eat my own
 il lău' chĕk, companionship, union
 il lău' tăk, native pickaxe; also one of the constellations
 il lău' tă kă, I bury it
 il lă' zhĭk, the cross fox
 il lē' kŭn, expresses sometimes
 il lē' nē, expresses some other time
 il liq' tŭt, expresses some persons are missing
 il lī' tō ă, I have no companion
 il li yŭ ē' rŭ tŭt, no more of them were ever missing
 il li yŭq' tō ă, I want a companion
 il lō' ă nē, inside of it
 il lō' kă, my entrails
 il lōn' tōk, it is inside of it
 il lō ră chŭ' gŭăk, friend, lover
 il lō ră chŭ' gŭă kă, my friend, dear
 il lō ră chŭ gŭă' kă kă, I have him for a friend
 il lŭ ē chŭ' gŭă, I am sick (St. Michael's)
 il lŭ kŭ chă ŭ' gŭă, I am satisfied
 il lŭ lĕk' kō ă, I have colic, pain in bowels
 il lŭ' lĕr rāk, skin bag for holding tools
 il lŭ' mī nē, I within
 il lŭ mīt' tō ă, I am within
 il lŭng' kă tōk, it is hollow
 il lŭ' pŭq kăk, lining
 il lŭ pŭq kă' kă, I line it
 il lŭ' ră chŭ nău' 'lŭ, my dear friend
 il lŭ' ră chŭng, friend
 il lŭ thlik' kō ă, I am sorry
 il lŭ thlī kŭ t' kă' kă, I grieve over it
 il lŭ tŭ kŭ' chă kă, my sadness
 il lŭ wă thlin ē ŭ' gŭă, I approach them
 il rāuq' tō ă, I walk among
 il rāu ră ăq' tă mŭk, sound of walking
 il' rŭn, birch bark canoe
 i lŭ' mŭn hwă, yes, truly
 im, abbreviation for im' i nă
 im' ghă kă, I roll it up
 im' i nă, that one
 im i năth' kŭk, the one I do not like
 im' lăut, fish roe
 im' mă, white of egg
 im' rō tăk, netting shuttle
 i mŭq tō ră răn kă, I cover up my tracks, efface my trail
 ing gŭlth' hŕăm, an abusive term
 ing kē' gă kă, I cut it into strips
 ing' lăk, the bed platform in native houses
 ing' lō ă, ing' lŭk, ing' lŭ it, its other
 ing lō ăq' tō ă, I am over half-way
 ing' lŭ, half
 ing lŭ ēl' lī gŭhōk, a monster (i.e., half man, in native stories)
 ing' lŭ kă, ing' lŭn, ing' lō ă, my half body, my side
 ing lŭ pē' ă lik, a one-eyed person
 ing lŭ pē ăn' kă tōk, he has one eye
 ing' nă, im' kŭk, im' kŭt, the one there
 ing nă rāu' gŭă, I moan
 ing' rĭk, mountain
 ing rĭk tăng' kă tōk, there is a mountain, it is a mountain
 ing' tōk, it moults
 in' kă kă, I pet him
 in' kĕt, the guns
 in kĭk, in' kĭt, nits
 in nŭ' gwō ă chō ă, a small doll
 in nŭ' gwō ăk, doll
 in' yōk, you over there!
 i' pĕr in, used to express Tuesday
 ip pē ă' tōk, it is dull, not sharp
 ip' pĕt, feet
 ip pŭ kă chē' tăk, a seesaw
 ip' pŭn, native spoon or ladle
 ip pŭq' tō ă, I ladle out
 ip pŭ' tăk, native ladle, large size
 ip pŭ' tĭq chō ă, little ladle
 i pŭq' tōk, it is sharp
 iq' chă ōk, it burrows
 iq chă ōrq' tō ă, I work at a bear's den (i.e., to capture the animal)

iq chăq pē āq' tō ā, I nearly fall
 iq fik kă tā rāu' gñă, it is about to fall on
 me
 iq gī' yū lē, owl
 iq' kă, my eye
 iq kă chă păq' kă, I cover my eyes
 iq kō ū' gñă, I fall (where I happen to be)
 iq pāu' gwō ā, I am big eyed
 iq pā yă găng' kă tōk, it has enormous eyes
 (monster in native stories)
 iq pā yă gāu' gwō ā, I am a big-eyed dwarf
 iq stă' kă, I let it fall
 iq' tă, his den
 iq' t̃ chē ū' gñă, I discover a den (generally
 meaning a bear's den)
 iq' t̃ kă' tă tōk, it is about to fall
 iq' tō ā, I fall (but from a height)
 ir' hăk, game played with a string
 ir' hăq' tō ā, ir hrēr' tō ā, I play cat's cradle
 ir' hrēn nŭk, finger play = cat's cradle
 irk' klū, evil
 irk klūf' kē nă nē, I, faultless
 irk klū' tūn kă thlāu tī kă' kă, I speak evil
 of him
 irk klū tū yūlth' kă, my propensity to evil
 ir kŭk klēt kă tăq' tō ā, I am about to expire
 irq' chă kō kă, my heart
 iř rēr nă ā' gñō ā, I have a child
 iř rēr nē āg' 'lū kă, my dear child
 iř rēr nē ā' kă, my child
 iř rēr nē ā kă' gñă, he is my father
 iř rēr nē ā kă' tăq kă, she, when about to
 bring forth a child
 iř rēr nē ā rēr' tō ā, I have no child = I lack
 a child
 iř rēr nē yū ēl' gñōk, childless person
 iř rēr nē' yū nē, I childless
 ir rūg' 'mă kă gñē' kŭk, my hip, head of my
 leg
 ir rū irq' tōk, he has a broken leg
 ir rū' kă, ir' rūn, ir' rhō ā, my leg
 ir rūq' kă, my legs
 ir shnīn' brăt, mountain spirits
 ir' tō ā, I hide
 is' hrăn, fish baskets woven from dried
 grass
 is' să ră, a mother's word to soothe her
 baby
 is sō' rīk, the spotted seal
 is' zră ā, bridge of native style of violin
 i tă' tō ā, I yawn

it' gă mă ñnē, my footprint
 it' găt' ñnit, footprints
 it' krū tō ā, I rush in, burst in hurriedly
 itl' kă, itl' hrăn, itl' hră, my going in place,
 my entrance, where I enter
 i trāu' tă kă, I bring it in with me
 it' t̃ gă mă yū' rī, toes = fingers of the feet
 it' t̃ găn kă, my feet
 it' t̃ găt' stū' it, toe-nails
 it' t̃ gī răh' rāu' gñă, I am cold footed = my
 feet are cold
 it' t̃ gī' tōk, he is footless, he has no feet
 it' tīg mē gă' kă, I kick it
 it' trōk, a deerskin (taken in the autumn)
 it tū chē ū' gñă, I put them alongside
 it tū' gñă, I am alongside
 it tū' kŭk, alongside
 it' tū kŭt, side by side
 i tŭm chē ūk chă gă' kă, I mince it
 i tŭm' tă kă, I cut it up
 i' vă ghŭn, native wooden wedge
 iv' găk, a bend in a river
 iv' gă tō ā, I am in sight of
 iv rhŭ' chēk, water boots, native waterproof
 boots
 iv rhŭ chē lē' kē ā, make me some water
 boots
 iv zarh' tōk, it rains (Tununa)
 iv' zhŭk, rain
 i yă gă rū' tă kă, I run off with it
 i yăg' gēn rēt, sources
 i yăg' năr' tō ā, I begin
 i yăg' nē' ră kă, I begin it
 i yăg' nŭlth hră, its beginning
 i yăg' nōk' klū kŭ tău' nă, on account of this
 i yă kŭ tă' răk, profile, side of face
 i yă lō' ā gō ā, I stagger
 i yă lōq' tŭ ră tă' tōk, it leans almost to falling
 i yă lō yŭlth' kŭ tŭk, stays of mast (i.e., pre-
 venters of leaning)
 i yă nă ū' gñă, I endure
 i yă nēlth' hăn, the younger one
 i yă nŭn' ră, the older one
 i yă' nōk, the going
 i yă rē kă' kă tău' nă, I am suited with that
 i yă rē kăn' kă ū' nă, does this suit you?
 i yă rē kŭn ră' tăn kă ū' nă, does this not
 suit you?
 i yă' rōk, staff, cane, walking stick
 i yă rō răq' tō ā, I use, or walk, with a cane
 (i.e., I cane)

ī yǎ rū' ḡñǎ, I grasp
 ī yǎs' kū mǎm kīn, I want you to go
 ī yǎ' thlǎk, a woman's cutting board
 ī yǎ thlǎq' kǎ kǎ, my (future) going
 ī yǎ' tū lē, a goer
 ī yāu' chēk, a start
 ī yāuq' tō ǎ, I pole along (a boat, etc.)
 ī yāu' sō ǎk, a child's sled (for play)
 ī yāu thlīn nē ǎ' kǎ, I am bringing it
 ī yī' yū lē, a nice goer = good traveller
 ī yō' kǎ ḡñǎ I am the same
 ī yō kǎ' pīk tōk, it is exactly the same
 ī yō kǎu' nǎ nē, strange
 ī yō kīlth chē' gǎk, model
 ī yō kīlth chē' gǎ kǎ, I imitate it
 ī yō kīn' rā tōk, it is unlike
 ī yōk mē ū' ḡñǎ hwǎ' tū, I am like that = I
 am that way

ī yō kō chē' kǎ chā ōk, he is intelligent
 ī yō kō chē' tōk, he is a fool, he lacks sense
 ī yō kō chīg' nǎ kǎ, I comprehend it
 ī yō kō chīng k sǎn rē' tō ǎ hwǎ' tū, I would
 not act in this way
 ī yō kō chīn' ḡñō ǎ, I understand
 ī yō' kōk, it is like, it is the same
 ī yōks chē' rǎ kǎ, I duplicate it
 ī yōk shū kǎ' kǎ, I suppose it
 ī yōks kū mǎn rā tǎ' kǎ hwǎ' tū, I do not
 want it like this = this way
 ī yō kū chǎ' kǎ, my state, condition
 ī yō' kū chēk, state, condition
 ī yō kū chē rūt' ḡñōk, it represents
 ī yō' kūt nōk, shape, model, pattern
 ī yū' mē ǎn, then
 ī yūt, Labrador or Hudson Bay tea

K

kǎ, what (interrogative)
 kǎ ḡg' nǎ ǎ' pǎ, would it were summer!
 kǎ ḡg' nīlth' kǎn, if it is foggy
 kǎ ḡg' nī' tōk, it is foggy, there is a fog
 kǎ ǎk', summer
 kǎ ǎ kǎ rǎ mīt' tō ǎ I am a little above (i.e.,
 up stream)
 kǎ ǎ kǎ rǎ nē, a little above (stream under-
 stood)
 kǎ ǎ kǎ rǎn' tō ǎ, I am higher up (stream
 understood)
 kǎ ǎk kō' ǎ kǎn, every summer
 kǎ ǎn, implies up and back = up stream
 kǎ ǎq chǎ' kō ǎ, I am looking around (i.e.,
 watching out for)
 kǎ ǎq' tō ǎ, I look around
 kǎ ǎq' tōk, it is summer
 kǎ ǎrq' stōk, it is warm
 kǎ chǎq' tǎ kǎ, I slap him
 kǎ chē ḡǎq thlīm' nē, while losing my time
 kǎ chē ḡǎq' tō ǎ, I waste time
 kǎ chīg' nǎ' kōk, it is easy
 kǎ chīq' thlō ǎ, I rest
 kǎ chīq' thlū nē, doing nothing, idle
 kǎ chū tǎq' pū ḡñǎ, you refuse me
 kǎ chū thlī nǎq' pū ḡñǎ, you always refuse
 me
 kǎ chū vǎ thlǎ ḡǎ lǎq' tō kūt, we are fre-
 quently disappointed
 kǎ chū vǎ thlīrq' tō ǎ, I am disappointed

kǎf' chē chēt, kǎf chū' chēt, how many have
 you?
 kǎf chē' chō ǎk, marten or sable
 kǎf chē' ḡñō ǎt, how many pairs?
 kǎf' chēr tōk, it hails
 kǎf chē' ū ch stǎ, how many are we?
 kǎf chē ū tī hū' chē, how many were you?
 kǎf' chīk, wolverine
 kǎf' chīn, how many?
 kǎf chīq' kō nūk, how many times?
 kǎf chir' hrǎt, expresses a few
 kǎf chirq' hāuq' tūt, they are few
 kǎf chū' hwǎt, how many are they?
 kǎf' tǎk, hail
 kǎf tǎk' kō ǎt, snowflakes
 kǎf' tēt, hailstones
 kǎ ḡǎn', kǎ ḡǎ' tūm, source
 kǎg ḡē' tīt, broom
 kǎg ḡē ū' ḡñǎ, I sweep
 kǎḡn, no
 kǎ ḡñǎ' nūk, squirrel
 kǎḡn' nǎ tǎ' hū, no, indeed
 kǎ' ḡñīk, corner, cove in a river, recess in
 side of hill, etc.
 kǎḡn ī rām' tō ǎ, I am in a corner
 kǎ ḡñīr' ǎ mūn thlē ū, put it in the
 corner
 kǎ ḡñī rǎng' kǎ tōk, it is square
 kǎ ḡñīr' nēm il lō' ǎ nē, in a corner
 kǎ hǎr' mǎ, I being alone

kă' hār' mīt tō ă, I am alone (i.e., entirely remote from any one)

kăk, suffix (203)

kă kē lă chă gâq' tūt it' găn kă, I have chilblains, my feet

kă kē lă chă' tōk, my foot is asleep

kă kē' tă kă, I am done with it

kă kē vē chō ă thlūq' răn' kă, my little old needle-case

kă kē vēn' kă, my needle-case

kăk fă ră' kă, I win it (i.e., a game)

kă kīf chău tr yūq' tō ă, I want some liniment

kă kīf kă chăut' mūk, term for liniment, rheumatism healer

kă kīf' kăk, muscular pain, rheumatism

kă kīf' kă thlūk, one with rheumatism

kă kīf kă' tō ă, I am rheumatic

kăk kă ăq' tă kă, I stick the point in

kăk' kă kă, crown of my head

kăk' kōk, native term for bread

kăk kr thli lē' yă rāk, the valley on upper lip just beneath the nose

kăk' k tō ă, I run at the nose = also nose-bleed

kăk' mă nă, out, in the open air

kăk măn' tō ă, I am out

kăk' mī, out there

kă kōq' năk, a snow flurry

kă kōq' nă' tōk, expresses a heavy snowfall of short duration

kă' kr lōk, throat

kăk' thlūk, mucus of the nose

kă' kū, when (only for future)

kă' kū mī nă, the outside, a term for weather

kă kūm' yōk, you outside there!

kăl chăg' 'năk, hill (Yukon Delta)

kă lē' kăk, term to express paper, book, etc.

kăl lō rā ū' gñă, kăl lōr' tō ă, I dip up

kăl lū' gē yăk, harpoon used for white whale (beluga)

kăl' lū tăk, shinny stick

kăl lū' vē ăk, native bowl of wood (the deep variety)

kăl mă' năk, pocket (Russian)

kăl mă ră' kă, I call him (refers to dogs only)

kăl' nōk, native bags of woven grass for holding fish

kăl rā ă' gōk, it warbles (of birds)

kăl rīng tăq' tō ă, I blubber, cry noisily

kălth' kă, raven (Kuskokwim)

kălth' kă' mē ūt, raven village (a settlement on the Kuskokwim River)

kălth' kă pōk, axe

kălth' tăk, native bucket

kălth thlău' tō ă, I drum

kă lū' kăk, halo around the sun or moon

kăl văg' yă rāk, the outer approach or entrance to a native house

kăl văq' tă kă, I lower it down

kăl văq' tō ă, expresses I enter a house

kă mă' mōk, a native dish composed of fish roe, oil, etc.

kă mă' nă, within

kă măn' kă, my sled (St. Michael)

kă măn' lī gñōk, the one who is within there

kă măn' tō ă, I am within there

kă' măut, sled (St. Michael)

kă mē' kōk head

kăm gwē' tō ă, I am without boots, bare-foot

kăm' i nă, he within there

kăm mē' gāk, seal hunter = one who goes out on the ice for seals

kăm mē găm' kīn, I make a sled for you, I sled you (St. Michael)

kăm mē gāu' tīt, small sled to fit on kiyak, used by seal hunters

kăm mē lăn kău' gñă, I am barefooted

kăm' mōk, extinguished, used as follows:
yū' chă ă kăm' mōk, he is dead = his manhood is extinct

kăm mūk ksăng' kă tō ă, I have boots

kăm mūk' sāk, a boot made of sealskin

kăm mūk sālth' hăq kă, my pair of old boots

kăm mūk sālth' thlūq kă, my old boot

kăm mūk sēq' kă, my boots

kă mō' rhă kă, I drag it

kă mūq' tō ă, I drag

kă mū răl' rā ă, one who drags

kăm' yōk, you in there!

kă' nă, kă' tūm, the one down there

kă nă' gāk, the entire leg

kă nă găq' pē ū' gñă, I am long legged

kă nă găq' tū lē, term for a deer (i.e., long legs)

kă năk' klăq, muskrat

kă năk' năk, west

kă năn' lī gñōk, he who is off down there

kă nă' ō gñūn, small coarse sieve with long handle used at fish traps

kă năq' tō ă, I emerge from (i.e., the woods, etc.)

kă nă' rûk pē vă kăn, because of a big snow-drift

kă nă' rûk tăng kă tōk, there is a great drift

kă nă' rûk, a snowdrift

kă nē chũ kă' tōk, it snows a little

kă nē' kũn, spell, incantation

kăng gñă' ră kă, I refuse him, I say no to him (i.e., I no him)

kăng' gñă thlũ, I thought I was, etc. (in composition)

kăng' gñē, its head (i.e., source of a river)

kăng gñē' lĩk, having sources

kăng' kă, my mouth

kăng' kũk, willow catkins

kăng kũ' rhă, he bites

kăng' tōk, it is broad

kăng văg' 'nũk, how long since? since when?

kă nĩ chō' ă tōk, it snows lightly

kă nĩ chũ kă kă tă' tōk, it is going to snow a little

kă nĩk chă' ăn, on account of the snow

kă nĩk chă chō ă răng' kă tōk, it has a little snow on it

kă nĩk' chăk, snow

kă nĩk chăq' păng' kă tōk, it has much snow on it

kă nĩk chē vă thlă gă' kă, I put too much snow (i.e., in the dog food, etc.)

kă' nĩl ră ă mũk, talking, the sound of talking

kă nĩm chē ũ' gñă, I relate about

kă nĩm chĩz' gñă, tell me the news, what is going on

kă nĩq' chĩ őr' tō ă, I work the snow, clear away a place to camp

kă nĩq' tōk, it snows

kă nĩr' kăn, if it snows

kă nĩr kă tă yũg' nă' kōk, it looks as if it was about to snow

kăn' kăk, imported skates (Russian)

kăn kă pũk' nē, I without saying a word

kăn kă tăq' tō ă, I begin to speak

kăn kĩr' tō ă, I skate

kăn' kũn, like as

kăn' lĩq' tōk, it is very frosty

kăn nă' kăq' tō ă, I fall headlong

kăn nă răq' rō ăq' tō ă, I feign sleep

kăn nă' răt, sleeps, mode of counting time while travelling

kăn nē' kō ă, I utter incantations

kăn nĩm chē kĩ' tō ă ăq' chă kă ră ă' mũk, I have no news to tell of interest

kăn nĩm chē ũ' gñă, I tell news = I chat

kăn nĩng rěts snăq' tō ă, I do not allude to it

kăn nĩp' plũk, a charred piece of wood

kăn nũq' chē' găl gñũt, the cursed, lost souls, condemned

kăn nũq' chěr rĩ yă' ră ăt, kăn rũ chũ năl'-ră ăt, the blessed

kăn nũq' chět chă' mũk, what do you say?

kăn nũq' chē ũ' tō ă, I interpret

kăn nũq' chĩr chē' kă m kăn, I will interpret for you

kăn nũq' 'ny ər'k' tō ă, I excuse

kăn nũq' pĩrk năk, do not talk so much

kăn nũq' său' nă nē, he without speaking

kăn nũq' sĩl' gñōk, expresses baby = a non-speaker

kăn nũq' stă' kă, I judge him

kăn' nũq' tă, speaker

kăn nũq' tărq' tō ă, I talk to myself

kăn nũq' t' kă, my interpreter

kăn' nũq' tō ă, I talk

kăn nũq' 'yă răk, language

kăn nũq' yũn ră pă kă' tō ă, I do not wish to speak at all

kă' nōk, kăn' rhũm, frost

kăn ră ă ră' kă hwă nē' hwă, here is my word, my order, my decision

kăn ră ă ră' kăn kă = kăn ră ă ră' kă tũ, kăn-ră ă ră' kĩ, they are my words

kăn ră ă ră' nũk, conversation

kăn ră yă kĩl' ră ă, one who stutters

kăn rũ chē măf' kē nē, I without being told

kăn rũ chē mă ră ă' mă, I after being told

kăn rũ chē mă ră chĩm' tũn, just as soon as I was told

kăn rũ chē mă ră kũ' mă, when I am told

kăn rũ chē mă vĩ' lĩg' mă, before I am told

kăn rũ chē mă yũ ă' mă, because I want to be told

kăn rũ chē mă yũn ră lă' mă, because I do not want to be told

kăn rũ chē mē' mă, because I am told

kăn rũ chũ' ẽ tă kă, I never speak of it

kăn rũ chũ gñũl' gñũt, the damned

kăn rũ tă' kă, I say to him

kăn rũt' kă kă, I speak about him

kăn rũtĩ hō' ăm kăn tău gñũ gñē' lũ kũ, I have told you in vain

kăn rūt nāu' rā, he is accustomed to say
 kăn rūt' sti kă, my informer
 kăn rû tûk kwē' tōk, unspeakable
 kăn rû tūt tû yă' kă kă, I have the habit of
 telling it
 kăn' tăk, native wooden bowl
 kăn tă kō' kă, my corpse
 kăn' tă thlūq, an old kantak
 kăn thlin' nă ôk, he said
 kă' nûk, mouth
 kă nûq' pāk tōk, it snows heavily
 kă nûq pă yă gāu' gwō ā, I am a big-mouthed
 person
 kăn' vāk, when (in the past)
 kăn' vāq pāk, during, when
 kăn yū ēl' gñōk, a dumb person
 kăn yū' ē tōk, he is dumb, he cannot speak
 kă ô' rā yēt, Aurora Borealis
 kă ô' yāq' tōk, there is an aurora
 kă pē' lāt, mussels (Tununa)
 kă' pīk, an expletive suffix, really, truly,
 etc.
 kă' pīk kă? is it, indeed?
 kăp' k tōk, it is narrow
 kăp' pă kă, I pierce it
 kăp pē lă sūq' tō ā, I hunt or gather mussels
 (Tununa)
 kăp pē ū' gñă, I pierce it well
 kăp plēn nē' ā kă, I bore it
 kăp pū' gñă, I lick
 kăp' pūn, native awl
 kă pūk', foam
 kă pū' kă răt, an edible plant (grows in
 swamps)
 kă pūq chō ā' gō ā, I grieve
 kă pūq' tōk, it foams
 kă pū' tă kă, I perforate it
 kă pū' tōk, native instrument for boring
 kă ră' līk, mark of any kind, also color
 kă ră līng' kă tōk, it has a mark
 kă ră tăr' vīk, October
 kă rī' tă kă, I hinder it
 kă rû tă' ră kă, I console him
 kă shē' gě lūk, forks of a river
 kă shē' yū nōk, a native feast
 kăsh' prūk, native waterproof shirt made
 of intestines
 kăsh prū' kă, my waterproof shirt
 kăsh tū' gñă, I talk out loud and clearly
 kăsh ūk' klū kū, whole, entire (in composi-
 tion)

kăsh ūk' klū nē, entirely
 kăs kit' tō ā, I scale (i.e., a hill or mountain),
 go to the top
 kăs' kūk, the outside of a log
 kăs pīl lē yū' ē tō ā, I have no waterproof
 over shirt
 kăs' sāk, term for all white men
 kăs să lūq' pē āt, the true whites (the few
 remaining Russian half-breeds desig-
 nate themselves by this term)
 kăs sâq' tō ā (neg., kăs sâk rē' tō ā), I eat
 raw food
 kăs sâu' gōk, it is raw
 kăs sē yūl' rā ēt, term for those natives who
 work for white men
 kăs sū' chă rāk, matrimony
 kăs sū chē māl' rā ā, a married person
 kăs sū chē māl' wē kă, my married one, my
 spouse
 kăs sū' chē năk, kăs sū' yū chēk, marriage
 kăs sū chūg' yă kū kūk, we two wish to be
 married
 kă sūk chām mē' kē, he having gone all
 around them made the circuit of
 kă sūq chīm' māuk, it is round
 kăs sū' tă kă, I unite
 kăs sū tăq kău' gwō ā, I am to be married
 kă tă lūq tăn' kă, I scatter them
 kăt' chă ôk, wrinkled
 kăt' chū' gñă, I am wrinkled
 kăt' gñ kă, my breast
 kăt' gñăt, herd (i.e., of deer)
 kăt' gūk' kō ā, I have pain in the chest
 kă thlă chăq' tō ā, I would speak
 kă thlă' chēk, unbilical cord
 kă thlă chē māl' lē, let him scold away!
 kă thlă chūn' i' tō ā, I cannot say
 kă thlă chūn nīth' kă kă, I mispronounce it
 kă thlăg' vāq tōk, it boils fast
 kă thlă' kū tāk, term to express a bell
 kă thlă māl' rā ā, boiling
 kă thlă' māuk, it is boiled
 kă thlām chēt' kă gñă, tell (ye) me about it
 kă thlăt' năk, speech, talk
 kă thlă' tō ā, I talk
 kă thlău' chă rāk, address, speech, sermon
 kă thlău' tă kă, I talk to him
 kă thlău' t kă tă' ră kă, I start to tell him, I
 am going to begin to tell him
 kă thlīr' tōk, it thunders
 kă' thlūk, thunder

kă ting vă gă' kă, I fillip him (to insult by the fingers)
 kăt kô păk' tă, white of egg
 kă' tî rā ā, white
 kă tōq' tō ā = kă tōq' tăn kă, I gather
 kă trūs' kă kă, kă trūs kû mǎ' kă, I want it white
 kăt tă' gû tûk, small sieve used in making snuff
 kă tûn rā chû' gûăk, little son
 kă tûn rǎg' 'lû kă, my dear son
 kă tûn' rāk, son
 kă tûn rā kă' kă, he is my son
 kă tûn' rā kă, kă tûn' rā mǎ, my son
 kă tûn rā kă' kûm kîn, if you were my son
 kă' tûq pāk, a white dog
 kău' chûk, a sore on the head accompanied with loss of hair
 kău chûk' kē, one having a scalp sore
 kău' gî nă, rear (i.e., up stream)
 kăun' kă kă, I take care of him
 kăun kîn rē' tō ā hwă' tō ā, I cannot attend now
 kăun kûf kē nă' kû, without him
 kăun kûf' k nē, without me, do not mind me
 kăun kû măn rē' tō ā, I do not care for it, I do not mind it
 kăun rē' tō ā, I do not mind = I am busy
 kăuq tō ā pîrk' nă kû, do not beat him too much
 kăuq' tōk, it clucks = the noise the ptarmigan makes
 kăuq tû rā' kă, I beat him (with a club, etc., understood)
 kăuq tû' tāk, short heavy club for killing salmon
 kău wă gûō ā rāq' tō ā, I make out I am asleep
 kău wă' gûōk, dream
 kău wă gûōq tōq' tōk, he talks in his sleep
 kău' wăk, tallow
 kău' wăk, a sleep (i.e., a day's journey)
 kău' wă nē, a little distance up
 kău wă nû tûq' tō ā, I dream
 kău wă pă kōq' tō ā, I sleep too much
 kău wă' pûk nē, I not sleeping
 kău wăq sē yăq pă kōq' tō ā, I sleep for a very long time
 kău wăr' chîl rā ā, red
 kău wăr' nē' tō ā, I am not sleepy

kău wă tă thlēr kă mē' nûk, for his sleeping place
 kău wă tă thlēr kăq chō ā' gō ā, I look around for a place to camp (i.e., to sleep)
 kău wă' tō ā (neg., kău wă yû nî' tō ā), I sleep
 kău wă vîrq' tō ā, I ascend (river understood)
 kău wă' vût, up stream
 kău wēgû āq' tō ā, I redden, blush
 kău wē' rhûn, red clay (used as a paint)
 kău' wē yăk, gravel, pebbles
 kău wē yă yă' găk, sand
 kău wîrq' lē, a brown dog
 kăv' lûn kă, my eyebrows
 kăv lûn nă' rât, eyebrows
 kăv' lût, brow
 kăv vă' ā rât, Ursa Minor (constellation)
 kăv' vŵē āk, red fox
 kăzh' gă, the native communal house of each village
 kăzh gē chû' gûăk, a nice little kazhga
 kăzh gē kâl' tă, let us enter the kazhga
 kăzh gē mē ũ gûh' ũ kă, are you unmarried? = are you of the kazhga?
 kăzh gē' mē ũt, the kazhga folks (i.e., the young unmarried men)
 kăzh gē' mît tō ā, I am in the kazhga
 kăzh gē' stă kă, I have it taken into the kazhga
 kăzh gē ũ' gûă, I am going to the kazhga
 kăzh' ghŵû, birch bark
 kăzh gîl' tă, let us go into the kazhga
 kăzh gûū ēlth' kă nē, what a shame! (in composition)
 kăzh gûū ē' pă hwăng' 'nē, it is a shame for me
 kăzh gûū năq' kōk hwăng' 'nē, I ought to be ashamed
 kăzh gûū yûq' tō ā, I am ashamed
 kăzh' mǎ kă, I push it
 kăzh mō hău' tûk, the handle bars on a sled
 kăzh zhărq' stăk, the bell on the dog harness
 kăzh zhē ā' tō ā, I pull
 kăz zō' ā rûn, wolverine trimming on native dress
 kăz zû vōq' thlû kû, seated around the four sides of the house
 ḳ chăř' kû tît, floats used on fish-nets
 ḳ chēr' tō ā, I spit
 ḳ chûg mē gă' kă, I seize it
 ḳ chûg mîq' tō ā, I snatch at
 kē' ā, who (interrogative)

- kē' ă ē' mūm, whosoever
 kē' ă' kīk, oh, who?
 kē' ăn, the rear portion of native house
 kē' ăn' tō ă, I am in the kean
 kē' ăq' pā tōk, he cries, laments (said of adults)
 kē' ăt mŭq' tō ă, I walk up stream
 kē' chăk', anchor
 kē' chă' kŭ tāk, sinkers on fish-net (generally pieces of fossil ivory)
 kē' chă' rā kă, I anchor
 kēf' chē ū' gŭă, a term used during sorcery
 kē' kē', hurry
 kē' kŭ, clay
 kē' lăg' 'mē ū tāk, term for white mice (supposed to fall from the sky)
 kē' lăk, heaven
 kē' lăq' thli nŭk, the sky
 kē' lăk, kēl' gŭm, term for a wounded animal
 kē' lē rā' kă, I wound him
 kē' lŭl' rā ă, one who is gray headed
 kē' liq' tō ă, I cut
 kēl' lăg' 'vōk, term for the mammoth (around Ikogmute)
 kēlth thlēr' tāt, grass put up in sheaves or bundles for winter
 kēlth thlēr' tōq' tō ă, I collect sheaves
 kē' lŭq' kăk, term for sewing thread (imported)
 kē' lŭq' tōk, he barks (dog)
 kē' mă, I alone
 kē' măq' tō ă, I run from (when chased)
 kē' mă viq' kī' tō ă, I have no way of escape
 kē' mă' yŭ gŭt, expresses domestic animals (e.g., cows at trading posts)
 kē' mē chŭn rā chă' kō ă, I do not like to be alone
 kē' mē chŭq' tō ă, I want to be alone
 kē' mē tăq' tō ă, I withdraw
 kē' mŭt nōk, loneliness
 kē' mŭt tō ă, I am by myself
 kēm' lŭ gŭnōk, the one who is alone
 kēm' lŭ chĕk, the state of being alone (subjective)
 kēm' lŭt' nōk (neg., kēm' lŭt' ă rĕt' nōk), loneliness (objective)
 kēm' thlŭq' tō ă, I am left alone
 kē' mŭ ghă rā' kă, I entice him
 kē' mŭ ghă rā kău' gwă kă, I am able to entice him
 kē' mŭl' văk, a fine full-grown dog
 kē' mŭq' hlŭ pāk, a big ugly dog
 kē' mŭq' kău' yă, a pup
 kē' mŭq' kī yă' rāk, a pup when very young
 kē' mŭq' tă, a dog (i.e., puller)
 kē' mŭq' tăq' tō ă, I pull (from kēmŭqtōă, which is not used)
 kē' mŭq' tĭk chē' vă, what a fine dog!
 kē' mŭq' tĭlth kŭk, an ill-natured or savage dog
 kē' mŭq' tĭ yă' găk, a pup
 kē' mŭq' t' lĭk, the owner of a dog
 kē' mŭq' t' mē' thlĕ mĭk fă, what a little dog it is!
 kē' mŭq' t' mē' thlĕ mĭk klĕ nē' vă, it is too small a dog
 kē' mŭq' tŭ kŭ chă' găk, a worthless little dog
 kē' mŭq' t' pāk, a large dog
 kē' mŭq' tŭk sŭ pĭ lē' tă kă, a dog I want particularly
 kē' mŭq' tŭk tă rā chŭ' gŭăk, a handsome young dog
 kē' mŭq' tŭng' gŭă gōk, a worthless dog, one unsatisfactory in harness
 kē' mŭq' tŭv vĕ ă' lōk, an old dog, no longer useful
 kē' mŭq' tŭv vĕ ă lŭlth' thlĕq, a large old dog
 kē' nă, who
 kē' nă' ĩm' ĩ nă, whoever
 kē' nă' kă, my nose
 kē' nă' kōk, wooden mask used at feasts
 kē' năng' kă tŭt, they are in a line (i.e., they have one face)
 kē' năq' tŭ măuk, she is with child
 kē' nă' thlŭk, sea parrot (i.e., ugly nose)
 kē' nē, out of doors
 kē' nē' tă kă, I soak it
 kē' nē' thlŭk, cooking place
 kē' nŭr' rā kă, I cook it
 kēn' tō ă, I am outside
 kē' nŭq' chē' rē vĭk, place for smoking dried fish
 kē' nŭq' tō ă, I am dry
 kē' pŭ' chă mă, I having bought
 kē' pŭ' chă pĭq' tă kă, I would certainly buy it (Mode XXX)
 kē' pŭ' chăq' tō ă, I would buy (Mode XXIX)
 kē' pŭ' chă rāk, sale
 kē' pŭ' chĕk' nă mă, future of chă mă (530)
 kē' pŭ' chē mă rā ă' mă, I after buying
 kē' pŭ' chē mă rā' chĭ mă, I after having bought

kē pū chē mā rā' kū mā, when after buy-
ing

kē pū chē mā rā' ū' gūā, after I buy

kē pū chē mā rā' vīl' gān, before it has been
bought

kē pū chē mā tū yā' kō ā, I used to trade for
a while

kē pū chēq' gūāt' tō ā, I will probably trade
(Mode LI)

kē pū chūg' ē ā' kō ā, I would like to trade
(Mode LXIII)

kē pū' chū lē, a good trader

kē pū chū mē tō ā, I do not care to trade
(Mode LXV)

kē pū chū nī tō ā, I cannot trade (Mode
XXXII)

kē pū chūn rā pā kā' tō ā, I am not in the
humor to trade (Mode XCII)

kē pū chūq' tō ā, kē pū chū' gā kā, I want to
trade (Mode LXII)

kē pū' gūāk, a purchase

kē pū k' gūū' tā kā, I buy for him (Mode
CLV)

kē pūk' nāk, trading

kē pūk' nāq' kāk, a thing for sale

kē pūk' nā' thlūk, past form of kēpūmāk

kē pūk' n' gūō ā, I buy from him (Mode
LXXXIX)

kē pūk' n' nā kā, my purchase (objective)

kē pū pī' lig' mā, kē pū pī' līm kū, I before
buying

kē pū pī lūq' tō ā, kē pū pī lū' gwā kā, I buy
for the first time

kē pū sā' ghūn, an object offered for sale

kē pū sā' gūt' kān kā, I sell whatever is to
be sold

kē pū sāq' tō ā, I come to trade

kē pūs' kūk kā, my purchase (subjective)

kē pūs' kū mā, kē pūs' kūm kū, when I buy

kē pū' sūn, scales, weights, measures, etc.

kē pū' tā kāk, sale

kē pū tā kā mā, kē pū tā kām' kū, whenever
I buy

kē pū t' hā tō ā, kē pū t' hā' rā kā, first I buy
(Mode CXLVIII)

kē pū ti kā' tā tō ā, I am going to start
trading (Mode XXI)

kē pū tik shī' tō ā, kē pū tik shī' tā kā, I do
not trade yet (Mode XVIII)

kē pū tīng' gūō ā, kē pū tīng' nā kā, I com-
mence to trade (Mode XXII)

kē pū tīng' gūūr' mā = kē pū tīng' rām kū, al-
though I trade

kē pū tīng' nāk kō ā, I attempt to trade
(Mode XIX)

kē pū tīt tā rāq' tō ā = kē pū tīt tā rā' rā kā,
I buy at times (Mode XXIV)

kē pū tīt' tō ā kā, I buy it generally (Mode
XLVIII)

kē pū tīāq' tō ā, I buy regularly (Mode CLIV)

kē pūtl hō' ā kā mā, whenever I bought

kē pūtl hō' ā mā, I having bought

kē pūtl hō' kū mā, when I bought

kē pūt' nāk, buying

kē pūt nān rīq' tō ā, I cease buying for a while
(Mode XXXIX)

kē pūt n' kīq' chūq' tō ā, I want to buy again

kē pūt ā kīq' tō ā, I buy again (Mode XLI)

kē pūt n' rīq' tō ā, I stop trading

kē pū' tō ā, kē pū' tā kā, I trade, I buy it

kē pūt' skā kā, I order him to buy it (Mode
XXXIII)

kē pūt skō' rā kā, I force him to buy (Mode
XXXVI)

kē pūt stā' kā, I induce, make him buy
(Mode XXXIV)

kē pūt stūng' gūū nā, I am a trader (Mode
XV)

kē pū yū chā' kō ā, I buy for him

kē pū' yūn, a thing to buy with, money

kē pūz' gūē nā' nīm' nē, in my trading, during
the time of

kēr chū ā' gōk, it is frost-bitten

kēr' nā, weather

kēr' tāh, nice, good (suffix)

kēsh' tōk, he has rabies, he is mad (dog)

kē tā', kē tā' kē, here!

kē' tāk, sod cut for roofing

kē tā' kē mā, go on!

kē tāq' tō ā, I cut sods

kē' thlēr' nūk, knot

kē thlērq' tō ā, I tie up into bundles, I make
sheaves

kē thlūq' tāk, a sheaf of grass

kē' tōk, it sinks

kē tōq' tō ā, kē tū rā' kā, I avoid, I go around
from it

kē yā', why? for what?

kē yā' pū rā ā' tā, I told you so

kē yāf' kāk' kā, I make him cry

kē yā kūn' rī lū, do not cry (mother's word,
baby-talk)

kê yăn' rī lū, do not cry
 kê yă' nūk, always
 kê yă' pīlth hūl rā ă gñă, now I have done it, my fault
 kê yăt' kă kă, it is what I cry for = my cried for thing
 kê yă tūk' klū kū, crying
 kê yāu' gñă, I weep, cry
 kê yāu' lōq' stă kă, I make him cry
 kê yă' yēt, chên, why do you cry?
 kê' yīk, snowbird
 kê yī yă' gāuq tō ă, I am all wet, I am a snowbird (idiom)
 kê yū' gō ă = kê yū' wă kă, I reply, I answer him
 kê yū' gū nă, that one there
 kê yū lă ră' kă, I argue with him
 kê yū' răk, blue clay
 kê yū tă' gū tūk, they contend with each other
 kêz' yū tūk, bone sinkers for fish-nets (Tununa)
 k' gñăq' tă răk, one of the constellations
 k' gñă' rūk, a deep and large drift
 k' hlūl' rā ă, a waterfall (Kuskokwim)
 khū chēk' kō ă, I have toothache
 kī, body
 kī ē' gñă nē, on top
 kī ē' gñă nē, tām kī ē' gñă nē, at that time
 kī ē gñăn' il gñōk, expresses mortal, one on earth
 kī ē gñăt' nīt tō ă, I am on top of them
 kī' ēl gñōk, it is rough (said of the sea)
 kī gāu' gñă, I beg
 kīg' gi lū nōk, wolf
 kīg gwē chōq' tō ă, I hunt squirrels
 kī' kă, my body
 kīl' gă kă, I invoke him
 kīl' lē gă nōk, in vain
 kīl lē găn' tō ă, I am useless, of no worth
 kīl lē gă' tō ă = kīl lē gă' ră kă, I scrape
 kīl lē kău' chă răt, term for matches
 kīl lē' nēlth thlūk, old scar
 kīl llū' tōk, native tool of horn for working pelts
 kīl lō ăn' tō ă, I am behind
 kīl lū' kă, kīl' lūn, kīl' lō ă, behind me, thee, him, or it

kīl lū' mă, kīl lū' mī nē, etc., my rear, in my rear, etc.
 kīl lūq' pă kăq' tăt, they howl much (dogs)
 kīl lūq' tūt, the cry the dogs utter when the sled is ready to start
 kīlth' hū rā tōk, it is not tight
 kīlth hū chē mǎu' gñă, I am tied
 kīlth hū tă' kă, I tie it
 kīlth hū tǎng' kă thlū tūk, both tied together
 kīlth pă găn' kă, I tie them tight
 kīlth' tă kă, I tighten it
 kīlth tīng gñū' thlūk, bark (of tree)
 kīlth' tīt, bark (in strips)
 kīlth' tō ă, I watch closely
 kīlth' tōk, it is tight
 kīlth' tīt, fish scales
 kī' lūk, imported thread
 kī lūq' kăk, native thread of sinew prepared for use
 kī' mă, kīn, kī' gñă, my top
 kī' mīt tō ă, I am on top
 kīn chē ăl' gñōk, one negligent of his clothing
 kīn chē ă' tō ă, I am careless about my dress
 kīn chīg' 'lē, one careful of his clothes, dandy
 kīn chīg' tō ă, I am careful of my dress
 kīng' gñō ă (third singular of the above), after part of anything, stern of a boat
 kīng' gñō kă, my rear
 kīng' gñō klēk, the last one, the hind one
 kīng gñō' klī kă, my younger brother
 kīng gñō kīng' kă' tō ă, I have a younger
 kīng gñūk klū' gwō ă, I am last to go
 kīng gñū lē ăq' kă pūt, our successors
 kīng gñū mīt' tō ă, I am behind
 kīng gñū' mūn thlē' lū kū, put it aft (i.e., to the rear)
 kīng gñū nīn rāuq' tō ă, I grieve for
 kīng gñū nīt' tō ă, I reach home
 kīng gñūn nūp pē ă' kă kă, it is my true home (i.e., heaven)
 kīng gñūn rāq tō răn' kă, I go in search of those behind (i.e., lost ones)
 kīng gñūn rīq tō ră' kă, I go after him
 kīng gñū pē ăq' tō ă, I go backwards
 kīng gñū rāu' tō ă, I am late, behind time
 kīng gñū' tă kūk, the two rear cross braces of a sled
 kīng gñū' tō ă, I dislike to look back (Yukon Delta)

king' nă tōk, native cap
 king yăq' tō ă, I look back
 king yă' ră kă, I look behind it
 kin kŭq' tō ă, I am inflamed, enraged
 kin năq' tō ă, I am dry
 kin' nē răt, term for matches
 kin' nēr kăk, fungus (the ash of which is used in snuff)
 kin' nŭq' tă, term for a cook
 kin nŭq' pă thlăk, lightning
 kin nŭq' tō ă, I am angry
 kin' nŭr' mŭk ă gñă' kŏr thlŭk, old term for steamer, thing moved about by fire
 kī' nŏk, fire
 kī' ō klĭk, the large Arctic hare
 kĭp kă' tōk, it curves sharply
 kĭp' nī yăk, curve
 kī' pŏk, it curves
 kĭp' pă kă, I chop it
 kĭp păq' tă kă, I cleave it at one blow
 kĭp' shăk, term for a screw
 kĭq' mă rhă, he gnaws
 kĭq' tō ă, I hunger
 kī' rêt, waves
 kĭr rĭ yŭq' tō ă, I am warm
 kĭs' tăk, tassel
 kĭs' tōk, a fit
 kī' tă, the front (i.e., towards the middle of river, etc.)
 kĭt fau rāu' gñă, I gamble
 kĭt' gñŏk, it capsizes
 kĭt' gñŏ rŏk, native knife with small straight blade
 kĭt gñŭ yă pē ă' tōk, it almost capsizes
 kĭ thlŭ kŏ ōrq' tō ă, I try all in my power
 kī' thlŭ mē, how now?
 kī' thlŭn, how?
 kī' thlŭn ĭ yŏ' kă, how is its condition?
 kī' thlŭ tŭ ūm yŏr' tŏq chêt, what is your opinion?
 kĭt' kă, kī' tŭ, kĭt' tē; kĭt' mă, kĭt' ĩm nē, etc., my front (390)
 kĭt mĭt' tō ă, I am in front of it
 kĭt mŏq' tō ă, I am carried down
 kĭt' nēr' yŭq' tō ă, I am dazzled
 kĭts' chêt chă' mŭk, what have you in your fist?
 kĭts chē ū' gñă, I count
 kĭts' gñŏ ă, I jump
 kĭts kă' tō ă, I leap
 kĭts stĭ lē ă' kă, I save him from drowning

kĭt tăn' kă, I close my hand
 kĭt' tō ă, I fall in the water
 kĭt tŭ' hwă, kĭt tŭ' hwăk, kĭt tŭ' hwăt, who is he?
 kĭt tŭ' mē, with whom
 kĭt tŭm lăf' kē nē chăl lē ū' gñă, I work slowly
 kĭt tŭm lăl' lŏ ă chăl lē ū' gñă, I work rapidly
 kĭt tŭm lău' gñă, I am lively
 kĭt tŭ' mŭk, whom
 kĭt tŭ' yēt = kĭt tŭt' stchē, who art thou? who are you?
 kĭt tŭ' yēz mē, well, who are you? (Tununa)
 kĭ văq' tōk, it is rough (the sea)
 kĭ yă găuq' tō ă = kĭ yă' gă kă, I shout
 kĭ yă' gñŏ ă, I get a kiyak = fit for, right age
 kĭ yă' gñŏk, egg (Tununa)
 kī' yăk, kiyak, Eskimo shuttle-shaped canoe
 kĭ yă' kĭ yăk, a badly shaped = poor canoe
 kĭ yă llē ăm' kĭn, I make a kiyak for you
 kĭ yă mē ū' kă kă, I place it in the kiyak
 kĭ yăng' gñă rŏk, a bad kiyak
 kĭ yă păq' tō ă, I yell
 kĭ yăq' stăk, term for buckle, button (i.e., a fastener)
 kĭ yēm kă thlē nē ă' kă, I push it a little
 kĭ yĭk fĭ yăq' tō ă, ĩ gather straw
 kĭ yĭk' fĭ yēt, a variety of straight rush used to weave baskets, etc.
 kĭ yĭk' tōk, it is well grown = long (said of straw)
 kĭ yŏq' kăk, blood
 kĭ yŏq' kă mŭk ăñ' chă ōk, he has a hemorrhage
 kĭ yŭ' gñŏk, it is stormy (the sea)
 kĭ yŭ' hwă, how is it?
 kĭ yŭ' mē, I do not know (idiom) (St. Michael)
 kī' yŭ tă chă hă p' tŭn, as hard as you can
 kĭ yŭ tŏq' kŏ nŭk, how many times
 kĭ yŭ tŭ' chêt, how many have you?
 kĭzh yă' nŭk, always (Tununa)
 kĭzh yŭn', sinkers for fish-net
 klē gă ră' kă, I scrape it
 klŏr' 'vĭk, a round basket (native)
 klĭm' myăt, eyelashes
 klĭng' thlăk, scar
 klĭrq' nē ră' nē, in front of
 klĭrq' nē răn' tōk, it is in front of
 klŏq' tō ă, I ascend

klū, klū' tūm, shorewards, back
 klū chē ū' gñă, I am on the lookout
 klūn, klū' tă, bowstring
 klūq' kăt, variety of straw used in weaving
 socks
 klū tă' chō ă, little creek
 klū' tăk, stream, creek
 klū thlūq' tă kă, I watch, observe it
 klūt' mŭn, to the shore
 klū' tō ă, I watch, look out
 k mă' kă kă, I cherish him, take the great-
 est care of
 k mă' kūs ti kă, my cherisher
 k mē tăq' tō ă, I am in haste
 k năk', nose
 k nă' kă, my nose
 k nă' kēr tōk, he is keen scented (i.e., dog)
 k nă' mă nū vō' ă, tip of my nose
 k nē chir' kă kă, I will soak it
 k' nēk, apron
 k nēk' p nŭn, in your apron
 k nō' rōk, lamp (also term for candle)
 k nŭk' tă rāk, one of the constellations
 kō ă' gū lik, term for glover's needle
 kō' ă kăn, every (in composition) (616)
 kō chē chēr' ū' gñă, I put snow to drip (866)
 kō' chēk, drop
 kō' gñŭk, native coffin
 kō' gū yŭk, swan
 kō' kă, middle
 kō kă' kă, kō kă' mă, my middle
 kō kă mīt ũ rā' tōk, it is not in the middle
 kō kă' mīt tō ă, I am in the middle
 kō kō' kă, exclamation for surprise
 kō' lă, kōln, ten
 kō lă ră tū' lē, a relator of stories
 kō lē rē kă tă' rām kŭn, I am going to tell
 you a story
 kō lēr' rī gñă, tell me a story
 kōln ă tâu' chē mŭk chip' plū kŭ, eleven
 kōln ă' pē ăk, two hundred
 kōln gñŭr q tăn' kă, I make it ten
 kōln gñŭ rŭ' tēk, tenth
 kōln gñŭ rŭ tēt' nē, in or on the tenth
 kōln' gñŭt, there are ten
 kōln' nŭn, ten pairs
 kōln măl' rō nŭk chip' plū kŭ, twelve
 kōln nŭn ră tăq' kō nŭk, ninefold, nine times
 kōln nŭn ră tă' ră, nine
 kōln nŭn ră tă răq' tăn kă, I make them nine,
 I have nine

kōln nŭn ră tă' rhăk, ninth
 kōln nŭn ră tă' rŭn, nine pairs
 kōln pŭng gñŭ' yŭ nŭk chip' plū kŭ, thirteen
 kō lōq' kō nŭk, tenfold, ten times
 kō mă' rŭ tīt, a variety of moss dried and
 used as lampwick
 kō mă rŭ' tō ă, I gather lampwick moss
 kōm lē kă' kă, I mock him
 kōm' mŭk, flesh
 kō mŭq' yăt, eyelash
 kō' nă kăn, when it is calm
 kō năq kil' ră ă, sour
 kō' nēr tōk, it is calm
 kō' nŭk, calm
 kō ōrq tŭng' gñōk, kwă' thlŭq, disease of the
 eye, cataract
 kō ōr' tă, pupil, apple of the eye
 kōr thlōr' tōk, it flows
 kō ūh' tōk, he is pigeon-toed
 kō yŭr' 'mă, my being together
 kō yŭr' nē ū' gñă, I smile
 kō yŭrq' tō ă, I join
 kō yŭrq' tū kŭt, we assemble
 kō yŭr' tăn kă, I gather them, assemble
 kō zhēr rēq chăun', cough medicine
 kō zhēr' tō ă, I cough
 kō zhŭr' chŭt ră ă, blue
 k pŭ chim' k tōk, term for dog that gnaws
 his harness and gets free
 k pŭk sō ă, little adze
 k pŭn', adze (Russian)
 k pŭ' ti kă, my adze
 kră' hŭn, sail (Kuskokwim)
 krāk, krām, native storehouse (i.e., elevated)
 kră' kŭ tăt, tall racks for drying fish
 krăq' tō ă, I cross over
 krăq' vēr' tōk, there is no means of cross-
 ing
 kră tăq chŭ tŭ' tă kă, I elevate it
 kră tăq' tă kă, I put it up high
 krăt' kă, my upper extremities
 kră yŭq' tō ă, I want to cross over
 kr hō' ă, I urinate
 kr hō' ă rŭn, splinter
 kr hō' ă' tō ă, I have a splinter
 kris' tăk, crucifix
 kr sŭq' ti kă, a dog trying to bite me
 kr' thlŭk, lip
 krŭm i im nēr' ră, a constellation (i.e., broken
 arrow)
 krŭ tō' ă, I am cold

ksă năk' fā, what a pity!
 ksă yū thlāq' tō ā, I am exhausted, tired
 out
 k̄ shār' kă tāk, space around entrance in
 native houses (S11)
 k̄ shāu' ghā, I am loth to act, also lazy
 k̄ shāu' nāk, sloth
 k̄ shī yā rū' tă kă, I abandon my husband
 k̄ sū lē, term for a dog that bites
 k̄ tāu' gwōk, he is liberal
 k̄ thlōk', a brook
 k̄ tūk' nūk, native mode of cutting hair
 k̄ tūm' rī yūk, hillock, any little mound
 k̄ tū nīl' rā ā, one having diarrhoea
 k̄ tū' tōk, it is brittle
 k̄ chē kă tāq' tōk, it is about to drop, it is
 going to drop
 k̄ chēq' tōk, it drips
 k̄ chīl' hāk, crane
 k̄ chōk, pitch exuding from a pine tree
 k̄ chōq' vīk, the valley of the upper lip =
 trickling place
 k̄ chūk' nūk, icicle
 k̄ f kă' tōk, it parts or breaks (said of ropes
 and lines)
 k̄ gāq' pāk, a great monster under the
 earth
 k̄ gāq' pīn' rāt, term for fossil remains
 k̄ gn mīl' ghō' ā rāt, swallows = like graves
 (i.e., the mud nests)
 k̄ gnōk, grave
 k̄ hā' kă, it bites
 k̄ h' thlōk, term for a saw
 k̄ h thlōq' tō ā, I saw, use a saw
 k̄ h' vē ā, genitalia
 k̄ kă' kă, the small of my back
 k̄' kă klēk, part of the interior of native
 houses (S11); younger brother, second
 of three
 k̄ kă klēr' mīt' tō ā, I am in the kukaklek
 k̄ kăq' tō ā, I am midway
 k̄ kăq' tōr' tă kă, I hit it in the middle
 k̄ kă tā' tō ā, I shoulder it, balance it on
 my shoulder
 k̄ k fāq' tō ā, I go straight out to sea
 k̄ k' hā, arrowhead of ivory
 k̄ k' hūn, the point on the fire drill
 k̄ k kē' ghāq' tōk, it creaks
 k̄ k' k tāk, island
 k̄ k k tă' pāk, a large island (Yukon Delta)
 k̄ k k tă' rūk, a large island (St. Michael)

k̄ k k tă yā' gāk, a small island
 k̄ k' k pēt, fleas
 k̄ k shūq' tōk, it is cranky (a canoe that
 overturns easily)
 k̄ k sū ē' tōk, gonorrhœa
 k̄ k kūm yā rāq' tō ā, I whistle
 k̄ l' lă, k̄ l' lūm, straight up above
 k̄ lē' nē, up
 k̄ lēn' tōk, it is up
 k̄ lē' tō ā, I wet my head
 k̄ līr' rō āt, the upper tier in a kazhga
 k̄ l' kă, my being up
 k̄ l lă' līk, a grade of sorcerer
 k̄ l lō' ā kă, I string it (i.e., my bow)
 k̄ l' lōk, it is cramped; īr rū' kă k̄ l' lōk,
 my leg is cramped = I have a cramp
 in my leg
 k̄ l' lūk, the two upper side strips of sled
 k̄ l lū' tī kă, my finger ring
 k̄ l' mā, my elevation
 k̄ l mīt' tō ā, I am up
 k̄ l rū' tō ā, I miss the mark
 k̄ l th' kr vēt, the shelves in native houses
 k̄ l' vā nē, high up
 k̄ l vā rā' kă, I put it up high
 k̄ mā, when = at that time (in composition)
 k̄ mā g' nă kă, I keep it, preserve it
 k̄ mā kār' tō ā, I search for lice
 k̄ mā kēr rā' kă, I take the lice off of him,
 I comb him
 k̄ mā kē yū' tīt, comb = louse remover
 k̄ mā kē yūtn' kă, my comb
 k̄ māq' tă kă, I light a fire
 k̄ mā' rhūn, wick
 k̄ mē ghīl' rā ā, one with a tumor
 k̄ m' gē tōk, he is thin, lacks flesh
 k̄ m gōq' shūn, a round chisel, gouge
 k̄ m gōq' tō ā, I gouge
 k̄ m' kă, my flesh
 k̄ m kī' lē tāk, toothpick
 k̄ m kī lē tă' kă, I use a toothpick
 k̄ m' lă tōk, it is frozen
 k̄ m lē năq' kōk, it is silly
 k̄ m' lōk, thumb
 k̄ m' lū kă, my thumb
 k̄ m māq' pāq' tōk, it burns fiercely
 k̄ m' māuk, it is lit, kindled
 k̄ m mā yūn' rā tōk, it burns badly (i.e., it
 does not want to burn)
 k̄ m mīq' stă kă, I insert
 k̄ nă' gă kă, I draw it back

kũng vǎq chā ă răq' kă, I tickle him
 kũn' kă kă, I love him
 kũn kăq' tō ă, I get angry
 kũn' kō ă, I love
 kũn krũ' tũk, they both start a fight
 kũn kũn rō' ă kă, I like it better
 kũn nẽl' rā ă, one who is with child
 kũn nũ ẽl' gñõk, he is generous
 kũn nũg' nă' tōk, it is the best
 kũn nũ' nẽt, mermaids
 kũn nũ tũg' năq' tōk, he is stingy
 kũn' rêt, beads (native ornaments)
 kũ nũ' tăq tōk, he is miserly
 kũ nũ tí' tōk, he is liberal
 kũp' nũq chẽk, February
 kũp nũq chẽ ũ' gwõk, it is February
 kũp' pă kă, I slit it, cut it down the middle
 kũp pĩ' ră kă, I untwist it
 kũ pũ rā ũ' gñă, I split
 kũq' chũn, native wedge made of ivory
 kũq' knăk, east
 kũq' lũ nũk, wolf
 kũq' mă ăk, a mouthful not bitten off, but held by the teeth
 kũq mă ă' kă, my mouthful
 kũq mă ăq' tō ă, I have in my mouth, hold it by the teeth
 kũq tăq' tō ă, I go for wood (St. Michael)
 kũq' tōk, it is high
 kũs' kũ tit, hailstones
 kũ' tă, a drop
 kũ tăq' tō ă, I am proud
 kũt ghăq' tō ă, I spring to seize
 kũt' hũt, coal
 kũt' hũt, small, round, edible roots collected by field mice
 kũt kă thlăq' tō ă, I fall on my back
 kũt răr' tōk, hard snow, crust on the snow
 kũt' tă kă, I grasp it
 kũt' tăm kĩn, I clasp your hand
 kũt trau chũ' gñăk, nice little crane
 kũt' trauk, crane
 kũ tũq' tō ă, kũ tũ tũ' gñă, I snore
 kũ' vă kă, I pour it
 kũv' gă kă, I lift it
 kũv' gẽ nõk, a native feast
 kũv klă ră' kă, I spill it
 kũv' 'lăr stōk, it glitters
 kũ' vũ găk, messenger, envoy

kũv vẽ ă kwẽ' nũq, a variety of native skin rope
 kũv' yă chõ ă, small-sized net
 kũv' yă kă, my fish-net
 kũv yă lẽ ũ' gñă, kũv yău' gñă, I make a net
 kũv yăq pĩr' 'vĩk, place suitable for setting large nets
 kũv yă tōq' tō ă, I go to set nets
 kũv yă tō ră' klõ ă, I set nets
 kũ yă thlăq' tō ă, I am glad
 kũ yă tũk kĩn rā tăm' kĩn, I am not pleased with you
 kũ yĩn' rā tōk, it is not high enough
 kũ yiq' tōk, it is high
 kũ yũr nẽ' tă kă, I smile at him
 kũz gõhq chăq' tō ă, I beg
 kũz gũ năq' kōk, he is wretched
 kũz gũ năq kũl' rā ă, wretched
 kũzh' gñẽt, mountain goats
 kwẽ' chõ ă, rivulet
 kwẽ' chũ gñăk, stream
 kwẽ' gñẽ năk, smoking (i.e., tobacco)
 kwẽ gñẽq pă kă' năk, excessive smoking
 kwẽ' gõ ăk, a slough (196)
 kwẽ' gũk, a large river
 kwẽl' găk, a crooked stream
 kwẽ liq' tōk, abounding in rivers
 kwẽ' lõk, a winding creek
 kwẽ mă' tō ă, I swim
 kwẽ nẽ mĩt' tō ă, I am in the channel
 kwẽn' răt, few (suffix) (246)
 kwẽ' nũk, channel
 kwẽ' nũq, a bit (suffix) (246)
 kwẽ' ră kă, I calk it
 kwẽ yău gẽ lõq' tō ă, I am gratified
 kwẽ yău' gñă, I am pleased = thank you
 kwẽ yău kă pĩk' tō ă, I am indeed glad, pleased
 kwĩq, kwẽ' gũm, river
 kwĩq' păk, great river (i.e., the Yukon)
 kwĩq' thlõ ă, stream just navigable for a kiyak
 kwĩq' thlũq, old stream, one obstructed by sandbars and drift logs
 kwĩq' tō ă, I go to the river
 kwũ' gũt, they encircle
 kwũn, tooth
 kwũ' thlẽ ăt, they surround him
 kwũ' tlẽk, trousers

E

ēē, hin, he
 ēē' iū, and he
 ēē' nē, in him
 ēē' ā tā, they
 ēē' tōk tā' nūm, he indeed
 ēkāk chē māu' gñā, I rest
 ēkō ā tōq' tō ā, I partake of herring roe
 ēmā, bit of it (suffix)
 ēmē gā' kǎ, I resume, take back
 ēpē chē', ye
 ēpē tūk', you both
 ēpīt, thee
 ēpīt tōk' tā' nūm, you indeed

ēpiz' mē, and you (Yukon Delta)
 ēplū, and you too
 ēpū gē' tūt, they are numb
 ēpūk kūf kāk' tō ā, I inform you
 ēpūng' gñō ā, I revive
 ēpūng' gñū' kū mā, if I were you
 ēpūq chī lā' rā kǎ, I reveal it
 ēpūq chī' lē ūn, revelation
 ēpū tāq' tō ā, I feel
 ēskīn' kǎ, they both
 ēsmūg' 'nūk, both themselves
 ēth' kūk, bad, poor, mean (suffix) (284)
 iū, and

L

lāf kāk' tō ā, I dodge down
 lā' kāk, water hole cut in the ice
 lā līq' tō ā, expresses I come to see a person
 lān, lā' tūm, outside
 lāq' tō ā, lā' gā kǎ, lāl rā ā' gñā, I dig
 lā rā' ū gñā, I am dissatisfied
 lā tē' nē, off outside
 lāt mīt' tō ā, I am outside
 lā' tū rāk, the outer entrance to native houses (811)
 lā' vō ā, I crouch down so as not to be seen
 lā vūf kǎ rā' kǎ, I make him crouch down
 lē' chē māl rā ā, tame, taught
 lē chē māl' rēt nōk, it is wild
 lē gūf kǎ rā' kǎ, I burn it
 lē tā kǎ' kǎ, I recognize it
 lē tā kāk' pū gñā kǎ? do you recognize me?
 lē tīng nāk' kō ā, I try to study
 lēt nāu thlīm' t' hūn, by our learning
 lē' tō ā, I learn

lē' tōk, it is tame (437)
 lē zūn' chā rā kǎ, I teach him
 lī gū sāk' tō ā, I gather lampwick moss
 lī gū' tīt, moss used for lampwick
 līg yān kūt kǎ ōrq' tō ā, I make shavings for kindling
 līk, possessor (suffix) (124)
 līl' rā ā, where a thing abounds (suffix) (170)
 līr' 'nūk, suffix of locatives (410)
 līr' nūr' mīt' tō ā, suffix in locative verbs
 līr' nūr' rāk, suffix of locatives
 līv' rūk, grave
 lōq' 'lōq' rāt, a derisive term for the few Chinese in North Alaska
 lū' chēk, signal
 lū chē' nām kīn, I understand you
 lū chē' nā nē, without form
 lū chē rā' rā kǎ, I signal him
 lū chē rā' tō ā, I sign, signal
 lū chīng nīng rō' ā kǎ, I understand it better
 lū' ē rūt, the late, deceased (suffix)

M

mā' hūn, hence, by this way
 mā kǎ' rō āk, the common hare
 mā kǎ rō āq' tō ā, I hunt hares
 māk kǎ' ē nōk, term for Saturday = bath day
 māk kǎ' vīk, bathing place, bath house
 māk' kē, bath
 māk kē ū' gñā, I bathe

māk kīn' rāt Āgī yū nōq' pēm, expresses a vigil in church calendar
 māk' lōq, a large variety of seal
 māk lōq chōq' tō ā, I hunt makloks
 mā' kōk, urine
 mā kōr' rē yāt, mosquitoes
 mā kōr yāq' tū lē' yā rāt, midges
 mā kū' chēk, this sort

mă kû' mē üt, dwellers at this place, residents here
 mă kû yă tăq' tō ă, I breakfast
 măl lē' gă kă, I follow him
 măl lē găs' tī kă, my follower
 măl lē gūz gñī klīl rā ă' gñă, maybe I will not accompany you
 măl lē' kă, my comrade
 măl lē rō' rō lū nūk, we both go regularly together
 măl lē kōr thlī nūr' lăq' tūk, they two always go together
 măl lēr kră' tō ă, I chase
 măl lēr qē yă' găk, a little duck, duckling (Kuskokwim)
 măl lē' tō ă, I have no comrade
 măl līk' klū nūk, let us go together
 măl līng' kă tōk, măl' rā ők, she has twins
 măl līq chō ă' rā kă, I follow him closely
 măl līq chō' őrq tī kă, my immediate follower, intimate
 măl līq chūg yă' kăm kīn, I would like to accompany you
 măl līq chū' wăm kīn, I desire to accompany you
 măl līq kă rām' kīn, I follow you
 măl līq' tă kă, I accompany him
 măl līq tă kũ' lăq kă, I always follow, or imitate, him
 măl līq tă kũ' st kă, my imitator
 măl' rō nūk, an inch and a half
 măl rōq' kũg' nūk, twice
 măl rōq' tă kă, I have two
 măl' rū ẽn, two pairs
 măl rū' gwūt, there are two
 măl' rūk, two
 măl' rūk ē' pē ăk, forty (i.e., two twenties)
 măl rūr' lī găt nē, on the seventh
 măl rūr' līg gīn, seven
 măl rūr' lī gōq' tăn kă, I have seven
 măl rūr' līn, seven pairs
 măl rūr' lōq' kō nūk, sevenfold
 măl rūr' rhăk, seventh
 măl rū' tō ă, I get two (i.e., kill or capture)
 măl th gnē nă ră' kă, I am getting near it
 măl th hē' ă kă, I get near it
 măm chă' k tă kă, I smash it
 măm' chē kōk, it will heal (437)
 măm' mōk, it heals (i.e., it flattens)
 măm' trăk, a summer house used in the fishing season

mă nă' gă kă, I pinch him
 măn chē mă vă kōq' tō ă, I stay here too long
 măn chē vă pēk' nīk pē, do not stay too long
 măn chik shūg' năq' kōk, he is likely to be here
 mǎ' nē, here
 mă nē' ă kă, I set it out, produce it
 mă' nēt ăn gū' tēt, May, eggs hatch
 mănē' tō ă, mǎ nē' tă kă, I show
 măn gñau' tūk, term for scissors
 mă nīg nēl' rā ăk, codfish
 mǎ' nīk, egg
 mă nīq' stōk, smooth, level
 măn nă kūr' gñō ă, I fish (with hook and line)
 măn nēr q' shūn, term for a frying-pan
 măn' nōk, fish-hook
 măn' ny ăk, term for slapjack
 măn pēk' nīk pē, do not stay long
 măn stă' kă, I let him stay here
 măn' tī kũ mǎ, if I were here
 mă chik nău' tō ă, I peer around
 mă chik tă răq' tō ă, I warm myself
 mă chūng chă kō' năk, do not get wet
 mă chūng' tō ă, I get wet
 măn' tōk, it is here
 măn tūf kă ră' kă, I make him stay here
 măn ũ' kă, my anterior, my front
 mă nū sūq' pă kăq' tō ă, I worry much
 mă nū sūq' tō ă, I fret
 măq' tă kă, I turn it back
 măq' tō ă, I squeeze
 mă rē yăq tī' ē tō ă, I have no runner
 mă rī' yăk, mud
 mǎ' rōk, a plain, a level stretch
 mă tăn kăl' rā ă, one who is naked
 mă tăn kau' gñă, I am naked
 mă tăq' tō ă, I undress
 mă tār' mīt tō ă, I am undressed
 mă thliq' tă kă, I am near it
 mă thliq' tōk, it is too near
 mǎ' thlū, dead (applied only to animals)
 mă thlū' tō ă, said on discovering any dead animal
 măt' nūk kō ă, I dry myself
 măt stăr' i yă răk, a drying place
 mǎ' tū mē, at this time
 maūq' hū lū kă, grandmother
 maūq' lū kīl' rā ək, a grandmother and grandchild

mă' vūt, hither
 mē ā nik' klū kū, be careful
 mē ā nik' ō ā, mē ā nī kă' kă, I am careful
 mē ā' nī kō lă, be gentle
 mē ā nī kōr skă'm' kîn, I tell you to be gentle, careful
 mē ā nī kōr yū' ē tō ā, I am never gentle
 mē ā nī kŭg' lăq' tō ā, I am gentle
 mē chăq lik' kă tōk, snow falling in large wet flakes
 mē chăq' sŭk, pond
 mē chăq' thlŭk, mud puddle
 mē kōr' tūt, they are plentiful
 mē lē ū' gŭă, I grind
 mē lō kō ā' kă, I throw a stone
 mē lŭf' kăk, small bell on dog harness
 mē lŭg' yūq' tō ā, I want to smoke
 mē lŭk' tō ā, I smoke
 mē lŭr' 'rhŭn, snuff tube, bone from wing of swan
 mē lŭs kă' tō ā, I snuff
 mē lŭs kău' tăk, snuff-box
 mē lŭs kă yŭq' tō ā, I want to take snuff
 mē thlŭg' 'vik, a basket
 mē thlŭq chē ū' gŭă, I lay it away (i.e., in a basket)
 mē' tōk, it alights (viz., bird)
 mē ū' kă kă, to place it in the object named (suffix of mode)
 mē' ūt, residents of (suffix) (102)
 mē yăq' tōk, it perches (viz., bird)
 mīk' fă, very small
 mīk' fă kă' mă, because of my smallness
 mīk' fă kăq' tă, too small
 mīk' gŭă mă, I being small
 mīk' kă, also (in composition)
 mīk' kil' hăuk, it is small
 mīk' kil' lī gŭhō ā rău' nīm nē, in the time of my babyhood
 mīk' kil' lī' gŭhōk, small, baby, child
 mīk' kil' lī gŭhō' gwō ā, I am a child
 mīk' kīs' kă kă, I want it small
 mīk' klē nē' vă, oh, how small!
 mīk' klē ră' ā kă, I make it small
 mīk' klē ră ū' gŭă, I become small
 mīk' kŭ' chă kă, my smallness
 mī kōq' tūt, said of mosquitoes, gnats, etc., = they are thick
 mīk' tă kă, mīk' tău' gŭă, mīk' kō ā, mīk' kil' lī gŭhō ā, I am small
 mīk' tălth' kēr tōk, it is just small enough

mīl lō kōu yū' lē, name of a certain ghost = good thrower
 mīl lō' kŭn, missile, anything thrown
 mīlth kă ră' kă, I throw it towards
 mīlth kîn' kiq' tōk, he sheds his coat, hair (of dogs)
 mīlth' kōk, native knife with a short curled blade
 mīlth' kō lē gŭm ā' vŭ gă, fifty cents (i.e., half a skin)
 mīlth' kō lŭk, a skin (unit of value, one dollar)
 mīlth' kŭt, feathers
 mīlth pău' tă kă, I throw him (term in wrestling)
 mī lŭ gă' tō ā, I kiss
 mī lŭ kă ră' kă, I embrace him
 mīng' gŭhō ā, color
 mīng' gŭhō' gē nōk nău thlŭl ră' ā mŭn, Extreme Unction = anointing the sick
 mīng' gŭhō' ră kă, I color it, paint it = I anoint him
 mīng' kō ā, I sew
 mīng' krŭ păk, noise, as when one stone hits another
 mīng' kŭk kăr' yă' kă kă, I want to sew it
 mīnk' săk' klīk, what is to be sewed
 mīnk' sŭn, expresses a sewing machine
 mīn kŭ chē' vik, needle-case
 mīn' kŭn, needle
 mīn nă yū' ē' tă kă, I never leave any scraps for him
 mīn nŭk sŭq' tō ā, I want to sew
 mīq' păk, any great sudden noise
 mīr' yă thlăq' tō ā, I vomit
 mīr' yŭq' tō ā, I feel like vomiting, nausea
 mīs' tōk, praise
 mīs tōk klă ră' kă, I always praise him
 mīs tō ră' kă, I praise him
 mī thlăq' tōk, it gets stopped up
 mīt' sŭ, juice
 mīt zīng' gŭă tăng' kă tōk, shallow place where fish sun themselves
 mī yōr' hrăun, native ladder or notched pole
 mī yōrq' chŭ tŭng' kă' tō ā, I have a balloon, kite, etc.
 mī yōrq' stăk, term for balloon, kite, and yeast powder
 mī yōrq' sŭn, mī yŭg' 'yă răt, ladder
 mī yōrq' sŭ tŭng' kă' tō ā, I have a ladder or anything for ascending

mī yōrq' tō ă, I go up, ascend
 mī yū' chēk, an ascent
 mī yū' tǎ kǎ, I bring it up, raise it
 mī yū' yū nǎ nē, inaccessible (as certain peaks)
 mōq' kǎ pīk, real water
 mōq' nōq' tō ă, I am tired
 mōq' nū ē gñōq' chēq' tō ă, I rest a little
 mōq' pāk tōk, a freshet (Kuskokwim)
 mōq' rhūn, native drinking cup, triangular in shape
 mōq' sǎq' tōr' lā, may I drink? The answer is pē = do so
 mōq' shūn rō ū' gñă, I am more thirsty
 mōq' shūq' tō ă, I want water, I am thirsty
 mōq' sūg' nǎk, thirst
 mōq' sūlth' kǎ, my thirst
 mōq' tǎ, bring water
 mōq' tǎg' yǎ' rǎk, path to the water hole in the ice
 mōq' tǎg' yǎ' rǎn' kǎ, my water path
 mōq' tǎ' līk, a place where there is water
 mōq' tǎng krǎq' kǎun' ril gñōk, a place where there can be no water
 mōq' tǎ rǎ vīk, water hole cut in the ice
 mōq' tǎ' tǎ, water carrier
 mōq' tīl' gñōk, a place where there is no water
 mōq' tīlth' kōk, arid, without water
 mōq' tō ă, I drink
 mō rǎq' chǎ rǎk, a wood path
 mō rǎq' chǎ rǎn' kǎ, my wood path

mō rǎq' tō ă, I bring wood (i.e., for fire)
 mō rāu' tī kǎ, wood belonging to me
 mō rhǎg' nūk, an old log
 mō rīlth k' tīl' gñōk, a careless person
 mō rīlth kīk k' chēh' kō ă, I will be careful
 mō rīq' tōk, said when the river bank, undermined by the current, crumbles in
 mō fōq' tō ă, I am damp
 mū chū' gwōk, it is wet, damp (said of persons or things)
 mūk, mō' rhūm, water
 mūk, mū' gūm, milk
 mūk' kōk, he has the mange (dog)
 mū llū' gñă, I delay, tarry
 mū llū' vǎ gōq' tō ă, I tarry long
 mū mīq' tǎ kǎ, I turn it end for end
 mū mīq' thlū kū, reversed (used to express translated)
 mūm' mūk, drum wand (often of ivory)
 mūm' rǎ, slender wooden wand used with native drum
 mū mūq' tō ă, I drum
 mūm yū' gñă, I dance, a special variety of dance
 mūm' yū lē, an expert dancer
 mūm yū lē yū' gwō ă, I am an expert dancer
 mū nǎn rō ū' gñă, I am more skilled
 mūng gñīl vǎq' tǎ kǎ, I move it out of the way
 mūng' gñō ă, I lead, or start, a song
 mūn' rēq' tōk, he is weaned
 mwēr' tǎ kǎ, I fill it

N

nǎ chǎ' ē tō ă, I am hatless, bareheaded
 nǎ chǎ' kǎ, my hat
 nǎ chē' tīt, planks laid over fire hole in kazhga
 nǎ gñūq' tōk, it chafes
 nǎ' hūn, whither, which way
 nǎ kǎ chē ū' gñă, I urinate
 nǎ kǎ' chūk, bladder
 nǎ kīn kīq' tǎ kǎ, I recite
 nǎ kīr' kǎ tǎk, the sides of native house
 nǎ kīr' 'nūk, a long straight reach in a river
 nǎk klīg' nǎq' kīl' rǎ ă, poor (said in a compassionate sense)
 nǎk klīg' nǎq' kō ă, I am poor
 nǎk klīk' kǎ kǎ, I love him
 nǎk klīk' kūk kǎ, my beloved

nǎk kū chēl' gñū, innumerable
 nǎk līng' hwē, nǎk līng' īpīt, nǎk līng' tē, poor me, you, etc.
 nǎk mēn', own (in composition)
 nǎk mē' thlǎ kǎ, my own
 nǎk mē thlǎ kǎ' kǎ, it is my own
 nǎk mē thlǎn rǎ' tǎ kǎ, it is not mine
 nǎ' krū tēt, feathers on the heads of arrows
 nǎ kū chē' tūt, they are innumerable
 nǎ kū' ghūn, deer teeth
 nǎ kū' gū tīt, woman's belt composed of deer teeth
 nǎ kū gū tūng kǎ' tō ă, I have a nakugutit
 nǎ kūq' tō ă, I belt myself
 nǎ lǎ' kǎ kǎ, I find it

- năl' lă āk pē yūn rā' tǎq kǎ, I do not want
 either one
 năl lă ā' tǎ, which one of them
 năl lă hǒq tǎq' tō ā, I am undecided
 năl lă hǒq' tō ā, I doubt
 năl lă hǔg' nǎq' kǒk, it is doubtful
 năl lă' māuk, he is paralytic
 năl lāuf kǔf kē nǎ' kū, without finding it
 năl' lāuk, it is dead (said of animals)
 năl lē āt' nūk pē yūk' chēt, which one of
 the two do you want?
 nălth kīq chǎ rǎ' kǎ, I straighten it
 nălth' kīq tǒk, it is straight
 nǎ mē kē' kǎ, I do not know (St. Michael)
 nǎ mē thlĕn nǎ' thlā ō kǎ, I do not know
 him
 nǎ mē thlī' ā tǎ nǎ' thlā ōn kǎ, I do not
 know them
 nǎ mīlth pē chēk klē ū' gñǎ, perhaps I may
 go, do, etc.
 nǎ mǔ' tǎk, pattern
 nǎn' gñār tō ā, I stand
 nǎng' gñō āt, toys
 nǎng' gñō ā' tō ā, I play (i.e., with toys)
 nǎng' gñōk, that is all, the end
 nǎng' gñū' hūn, a whetstone
 nǎng' gñū' tǎk, term for a file (i.e., a wearer
 down)
 nǎng' gñū' tō ā, I end up
 nǎng' gñū' vik, place where whetstones are
 to be found
 nǎng' gñū yilth' kūn, native oarlock = pre-
 venter from wearing the gunwale
 nǎng' nǒr' kūt, expresses they are blistered
 nǎng' nūk thlĕk, the last one
 nǎng' tūk kil' rā ēt, sufferer
 nǎng' tūk kō ā, I suffer
 nǎng' tū kūf kǎ rǎ' kǎ, I make him suffer
 nǎng' yǎ kē' tō ā, I become alarmed (said
 when at some dizzy height)
 nǎng' yǎ nǎq' kǒk, it is agonizing
 nǎn lū chǎ' kǎ, my whereabouts, my where-
 ness
 nǎn' nǎ kǎn, every time it ends up, when it
 ends
 nǎn' nē, where
 nǎn' nēk, native Innuite stone lamp
 nǎn nē kō' ā gō ā, I am in danger
 nǎn nē kō i yǎq' tō ā, I am bewildered
 nǎn nē lē chǎq' kǎ, I shorten it
 nǎn nēr' yǎk, native trap
 nan nē' tō ā, I am short
 nǎn nil' rǎk, the wooden support of a native
 lamp, lamp stick
 nǎn nil rō āq' pǎk, a large lamp stick
 nǎn' nō āk, the white or polar bear
 nǎn' nūq pǎk, a special harpoon
 nǎn' rǎk, glory
 nǎn rǎ mǎl' rā ā, glorious
 nǎn rǎ mǎ' nǎq kǒk, worthy of praise
 nǎn rǎ mǎ nǎuq' tōk, may He be ever praised!
 nǎn rǎ rǎm' kīn, we glorify thee
 nǎn' snūk, where are we both?
 nǎn' tǎ, where is he?
 nǎn' tǎz mā, where are they? (Tununa)
 nǎn' tūk kō ā, I suffer
 nǎn vǎ chō' ā yǎk, a very small lake
 nǎn vǎ hǎq tǎng' kǎ tǒk, there is a lake
 nǎn' vǎk, lake
 nǎn' vǎq pǎk, a great lake
 nǎn vǎ rǎ' chō ā, a little lake
 nǎn' vǎ rūk, a large lake (St. Michael)
 nǎ' pǎ, tree
 nǎ pǎ chǎ ōq' tǎ, sailor (i.e., mastman)
 nǎ pǎg' nūk, six inches
 nǎ pǎ kū tǎ' rǎt, the uprights of a sled
 nǎ pǎq' chīr' vik, the brace of the mast of
 native sailboat
 nǎ pǎq' tǎ kǎ, I erect the mast, set up a
 post, etc.
 nǎ pǎr' yǎ chē' thlūk, an old stump
 nǎ pǎr' yǎl kōk, post
 nǎ pǎ' tǎk, mast
 nǎ pǎts' kǎq tōk, it lodges (said of an arrow
 or harpoon when thrown)
 nǎ pēl' kǎk, file (Russian)
 nǎ pēl' kǎq' tō ā, I file
 nǎ' pūt, the cross pieces of a sled
 nǎq' chǎl kōk, sled toggle, to which the tow-
 line is fastened
 nǎq' tō ā, I am hindered
 nǎ' rǎ kǎ, I point at it
 nǎ' rhō ā, I smell
 nǎr' kē vik, term for school, teaching place
 nǎ rǒq chǎ rǎl' rā ā, a contradicter
 nǎ rǒq chē mǎ yū' ē tō ā, I am obstinate
 nǎ rǒq' st kǎ, my contradicter
 nǎ rǒq' tǎ kǎ, I contradict him
 nǎ rūlth kǎq' tō ā, I harpoon
 nǎs' kō nēt, roots
 nǎs' kūl gñū' gñǎ, I have headache
 nǎs' kwāu' gwō ā, I am a little girl

nās pā' gō ă, nās pā' gā kă, I endeavor
 nă tă' kă kă, I find it (far off, understood)
 nă tă kō chūg gñi rū' tō ă, I cannot find it
 at all

nă tāk' stă, finder
 nă tă kũ' tō ă, I find out
 nă' thlē, in the time of
 nă thlē mīs' kă kă, I order it to be covered
 nă thlō' ă kă, I ignore it = I do not know
 nă thlōk' fāk, straight above
 nă thlōk' fāq tōk ă kăq' tă, it is midday, noon
 nă thlū' ē, nă' thlēn, he does not know
 about it

nă thlūf kă' pūk nē, I unknowing
 nă thlū' k tōk, he is insensible
 nă thlū lē ố' ră kă, I backbite him
 nă thlū năq' kōk, it is unknown
 nă thlū năt' mūn, unexpectedly, unknow-
 ingly

nă thlū nīl' kũ tāk, sign, indicator = that
 which makes known

nă thlū nī rū' tō ă, I am in sight of
 nă thlūn rā chūgñ yă' kă kă, I would like to
 know it

nă thlūn rā ră kăun rā' tă kă, I am unable to
 know it fully

nă thlūn rā tă' kă, I know it
 nă thlūn rā tũ rō' ă kă, I know it better than
 he does

nă thlūn rē lik tăq' kă, I know something
 about it

nă thlūn rīs' tē, one who knows, its knower
 nă thlūs' t kă, my one who does not know me

nă thlū yă gũ' tă kă, I forget it
 năt kō ik' tōk, blizzard

nă tōk' fāk, direction
 nă tōk' fă nē, in what direction

nă tōk făn lū' chē ă, his, or its, direction
 nă trī rū' tō ă, I have a hole in my boot sole

nă' trōk, boot sole
 năt' stō ă, I look down (from a height,
 hill, etc.)

nă tũg' mīt' tō ă, I am on the floor
 nă' tũk, floor

nă' tũt mōq tă, where did he, or it, go?
 nă' tũt' mūn, to which direction

nău, fruit of any description
 nău' gwōk, it grows

nău' hwă, where
 nău' hwă mē, where is it?

nău' hwă nău, exclamation used in scolding

nău' hwī, where
 nău' hwūn, whither
 năun, fruit

năun' rāk, nău' stăt, seeds
 nău' thlū, don't (exclamation)
 nău thlū' gwō ă, I am an invalid
 nău' thlū hwăng' nē, alas for me!
 nău thlūth' kă, my sickness
 nău thlū nē ũ' gñă, I say that I am sick
 nău thlūn rō ũ' gñă, I am more sick = I am
 worse

nău thlū thlē nē' kũ mă, if I should be sick
 nău thlū' thlūk, a sick person, invalid
 năut' stāk, plant
 năut stăr' 'vīk, term for garden
 năut stăr' 'vīl lik, a place having a garden
 năv rē tă' kă, I lend it
 năv rhăq' kă kă, I borrow it, I have it
 borrowed

năv rhăq' tō ă, I borrow
 năv rō tă' kă, I exchange it
 nă zău' hũ lōk, girl (Tununa)
 nă zău hũ lū' gwō ă, I am a girl (Tununa)
 năz vă gă' kă, I exhibit it
 năz văq' tă, exhibitor, one who shows
 năz vīt stī' tō ă, I have no instructor
 nē chē ũ' gñă, I hear well, good hearing
 nē chū ēl' gñōk, a deaf person, one who
 does not hear well

nē chū ē' tō ă, I am deaf (i.e., I never hear)
 nē chūg' năq' kōk, it is interesting, it is worth
 hearing

nē chūg' nē ă' kă, I listen to him
 nē chūg' nē kēr' tō ă, I listen for an instant
 nē chū lăn' rē' tō ă, I do not want to hear
 nē chū yū' ē tō ă, I never want to hear
 nē gē' lī kă, my collar

nē gē tũ kă rāu' gñă, I have hiccough
 nē gũk', north

nē gũk' fāk, the far north
 nē gũk fă lĩq' tō ă, I go north (i.e., to travel
 in that direction)

nē gũk' sūn răt, most northerly
 nē pă gă' kă, I point at him (i.e., to ridicule)

nē pĩ' lĩg' mă, I before hearing
 nē rhăq' tō ă, I cross over

nē rhă yū' ē tō ă, I never go across
 nēsh' kōk, head

nē' tĩlth kă, the thing I heard = my heard
 thing

nēt nũk shă' kă kă, I ought to obey him

nē' tō ă, I obey (i.e., I hear)
 nēts chă ăq' kăk, term for an ear trumpet,
 what will make it heard
 nēt tlăq ġnī thlē ă' kă, perhaps I will not
 understand it
 nē yū' chēk, the thing heard
 ń ġhă' lūq tōk, it growls
 ń ġhă rāu' ġhă, I groan
 nī găk', snare (native)
 nī gă' mūn ă găq' tōk, caught in a snare
 (i.e., it gets hung to the snare)
 nī găq tōq' tō ă, I set snares
 nī găq' tū lē, mesh
 nī gă' răt, a long series of loops forming a
 snare for wild geese
 nīg' ġik, spider
 nīg' ġi rām kūr' yē, a spider web, of the
 spider his net
 nīl' lī ăk, womb
 nīl līs' tă, a house builder
 nīlth' kă, my former house
 nīlth' thlūk, old house
 nīlth thlūq tōq' tō ă, I suffer much
 nīm' ră kă, I bind it
 nīm ūq' kăk, binding material, string, rope,
 etc.
 nīm ūrh' 'yăk, a species of eel which abounds
 in the Yukon
 nīng chū nī' tō ă, I cannot attain
 nīng' ġhăq kăk, term for anything that will
 stretch
 nīng ġhīl' văk, periods of intense cold
 nīng ġhīl' văq tōk, it is intensely cold
 nīng' ġhō ă, I stretch out or reach for
 nīng' ġhōk, it stretches
 nīng ġhōk chăq' tō ă, I stretch to reach
 nīng klē őrq' tō ă, I am cold
 nīng' lă, cold weather
 nīng lī' ă tōk, it is warm weather
 nīng lī' lă, being warm = lacking cold
 nīng līlth' hōk, it is warmer
 nīng līlth hūl' ră ă, warmer
 nīng' līn, warmth
 nīng līng ġhē' nă tōk, it grows colder
 nīng' līng ġhōk, it becomes cold
 nīng līng kă tă' tōk, it commences to get cold
 nīng lī' rō tōk, it moderates (the weather)
 nīng līr q kă tăq yūg' nă' kōk, it begins to look
 as if it will grow warmer
 nīng nūq kău' ră kă, I stretch it out
 nīng' thlă ă, on account of the cold

nīng thlă chīq' tō ă, I cool off (after a vapor
 bath)
 nīng thlīng' rō ők, it is colder weather
 nīng thlīng rōl' ră ă, colder
 nīng' thlīr q pă, oh, how cold!
 nīng' thlīr tōk, it is cold
 nīng' tō ă, I yawn = stretch
 nī' pă kă, I extinguish it
 nīp chē ū' ġhă, I extinguish
 nīq' tă, a weight of any sort
 nīr q' tō ă, I point out
 nīt' chō ă, a little house
 nī' yă, maid
 nī yă' gă kă, my younger sister
 nī yă' gă klēk, youngest sister
 nī yă gă rō' ă kă, my cousin (female)
 nī yă ġē kūr' kă klēk, a younger sister
 nī yă' ġhăk, respects, salutation, a bow
 nī yă' ġhăq kă, I bow to him, salute him
 nī yă ġhă' rām kīn, I send my love to you
 nī yă ġhăt' tă, he wags his tail = he salutes
 (of dogs)
 nī' yăk, the small seal, harbor seal
 nī yăng nă' tă kă, I shake it
 nī yă' 'ō lōk, girl (Kuskokwim)
 nī yăq chōq' tō ă, I hunt niyaks, I seal
 nī yē' pă, name given to a certain star
 nī yōr q stī' tō ă, I have none to care for me
 nī yūq' tī kă, my protector, guardian
 nī yū' ră kă, I guard, aid him
 ń' nă, nūm, house (i.e., a winter dwelling)
 (811 and 821)
 ń' nūk, bone; also framework
 nō ă găq' tă kă, I wet it in my mouth
 nōk, nō' ġūm, end, tip
 nō kă' ġhă, he needs me
 nō' kă kă, I need it
 nōk klē tñ rē' tō ă, I do not need anything
 nōk' kūk kă, a necessity to me, my needed
 thing
 nō k' tă' kă, I jerk it
 nōl lū' ră kă, I make a sign to him
 nōq chē kă' kă, I fail to attain it
 nōq' nă kă pik' tōk, it is very necessary
 nōq' năl' ră ă, necessary
 nōq' 'nă tōk, it is necessary
 nōq' tă kă, I haul
 ń ră nē' tō ă, I await
 ń ră nī năq' kōk, exclamation of impatience
 ń rēt' nōk, negative suffix
 ń rūś' chir tōk, he is lousy

- ñ rūs' tǎ, louse
 ñ tōk', ebb tide
 nūf' kǎun, native tool, a tip of deer horn
 set in a handle
 nū ḡnū' tǎ kǎ, I fasten it
 nū ḡnū' yūn, term for a button (i.e., fastener)
 nū kǎ kǎ' kǎ, I remember it
 nū kǎ' rǎk, second wife of a polygamist
 nū kǎ rǎ' kǎ, I just recall it
 nū kǎ rǎu' gwō ǎ, I am the second of his
 wives, I am a nukarak
 nū kǎ yūl' rǎ ǎ, sulky
 nū kǎ yūq' tō ǎ, I sulk
 nū kīm' chūk, ligature
 nūk' kǎ, my house, home
 nūk kǎ', it is his house
 nūk kǎk ḡnī rǎ' tō ǎ, I am out of debt
 nūk kǎ līr' tōk, it abounds in fish
 nūk kǎlth' pē ǎ, a young man who is a good
 hunter
 nūk kǎlth' pē ǎk, chief man of a village,
 best hunter
 nūk kǎlth pē ǎ' pǎ thlūk, a big strapping
 fellow
 nūk kǎlth pē ǎ' pīk, a fine young fellow
 nūk kǎlth pē ǎ' rǎ tǎk, the most prominent
 man of a village
 nūk kǎlth pē ǎ rǎ tǎu' gwō ǎ, I am chief
 man
 nūk kǎlth pē ǎ rōu' ḡnǎ, I am a successful
 hunter, food provider
 nūk kǎḡ chǎq' tō ǎ, I deliberate
 nūk kǎ' tō ǎ, I get food (i.e., fish)
 nūk kǎu' 'lōk, a shiftless fellow
 nūk kǎu' thlūk, a large bag of woven grass
 for holding frozen fish
 nūk kī' ǎ tōk, it lacks fish (said of certain
 rivers, etc.), no fish there
 nūk' klīg' nǎk, pitiful state
 nūk kūḡ' kǎ tō ǎ, I have a supply of food
 nūk' kūt kǎ tū tūt kshī' tūt, have the
 salmon come yet?
 nūk' kūt kīḡ ḡnōu' tūt, the fish have gone
 by, it is the end of the run
 nūk kūt tū' tūt, the fish (i.e., salmon) have
 come (the annual run)
 nūk nēḡ' tōk, it is sweet to the taste
 nūk nīl' rǎ ǎ, sweet
 nūk' nūk, food
 nū kūv ḡhǎ' tōk, it is a spruce tree
 nūk yū' tīt, term for pins
 nū' lǎ ǎts, cousin, young woman (mode of
 address)
 nū lǎ līl' rǎ ǎ, polygamous
 nū lē ḡq kīl' rǎ ēk, a couple, man and wife
 nū lēr hrē' tō ǎ, I have no wife
 nū lēḡ' kǎ, my wife
 nū lēḡ' pǎk, first wife of a polygamist
 nū lēḡ' tōq' tō ǎ, I take a wife
 nū lēḡ' tō rǎ' kǎun rē tō ǎ, I am not per-
 mitted to marry
 nūl' ḡǎ kǎ, I break it slightly
 nū līḡ' kǎ' tō ǎ, I have a wife
 nū līq' klǎ kīn, I marry you (man speaking)
 nū līq' kū kūk, we are married
 nū līq' kū mǎ' kǎ, expresses I keep my wife a
 long time = no change of wife
 nū līq' sū mǎ' kǎ, I desire her to still remain
 my wife
 nū līq' sū' wām kīn, I want you to be my wife
 nū līq' tōk, the half moon
 nū līq' tū māu' tū kǎ, have you a wife? = are
 you married?
 nū līq' tūs' kām kīn, I bid you to marry
 nū lūq' kǎ kǎ, my cord
 nū lūq' kǎu' tī kǎ, cord belonging to me
 nū lūq' tō ǎ, I cord
 nū lū' rǎ kǎ, I cord it, lace it up, etc.
 nū mē chǎq' tō ǎ, I would remain at home
 nū mīt' tō ǎ, I am in the house
 nūm' rǎ kǎ, I braid or plait it
 nū' nǎ, the earth
 nū' nǎ pūk' tōk, earthquake
 nū nǎ chō' ǎ thlūq' tūk, their (dual) little old
 house
 nū nǎk shūn rǎ tǎ' kǎ, I am dissatisfied to be
 here
 nū nǎ lī ḡū chīr' 'lū tǎ, residing amongst us
 nū nǎ lī ḡūt' kǎ kǎ, one from my village =
 my fellow-citizen
 nū nǎ lī ḡū tūk' klū kē ū ē' tǎuk, he stays in
 their midst
 nū nǎ' līk, resident
 nū nǎ līē ū' ḡnǎ, I build
 nū nǎlth' hrūt, a deserted village
 nū nǎ lūq' pē ǎk, term for a continent
 nū nām kī ē' nām ḡnīl ḡnōr' nē, we on earth
 dwellers = we mortals
 nū nǎ mē' thlē, how nice a place!
 nū nǎ mē ū tǎu' gwūt, they live on land (i.e.,
 terrestrial)
 nū nām yū' tǎt, a variety of Alaskan berry

nū nă' nĕk, joy, delight, glory
 nū nă' nĕk' kŭk kă, my happiness
 nū nă' nĕq kŭl' ră nŭn kĕl' lēm ī yăq' tŏk, he
 has gone to the happiness of heaven
 nū nă' nĕrq' pă, it is a place of glory
 nū nă' nĕrq' tŏk, it is delightful
 nū nă' nĕr' rĭ ă, used to express 'ave' and
 'laetare'
 nū nă' nĕr' rĭ yŭq' tŏ ă, I rejoice
 nū nă' nĕ' yă nĕ kĕl' lēm, in the glory of
 heaven
 nū nă' pĭ hăk, a small area of solid ground
 fit to build on
 nū nă' pĭk, solid ground (not low or swampy)
 nū nă' pĭ thlŭ' găk, a stretch of high solid
 ground
 nū' nă't, a village
 nū nă' thlŭk, an old village
 nū nă't' tŏ ă, I go to the village
 nŭng nău' gŭă, I am his son-in-law
 nŭng nău' kă, my son-in-law
 nŭng' năun, son-in-law
 nū' nĭk, hedgehog
 nū nĭ' ră kă, I take his place
 nū nŭ' lĕq, a present, gift, also pay
 nū nŭ lĭr răq' kăk, the one to be paid
 nū nŭ lĭr răq kău' gwŏ ă, I am the one to be
 paid
 nū nŭ' ră kă, I scold him
 nŭp' chă kŏk, it is sticky
 nŭp' pă, sound, noise
 nŭp pău' năk, be still
 nŭp pĕ ă' kă pŭt, our true home
 nŭp pĭ' ă tŏk, it is quiet, it lacks noise
 nŭp pĭr tŏr' tă, peacemaker, consoler
 nŭp pĭt' năk, consolation
 nŭp pĭ tŏ ră' kă, I quiet him
 nŭp plĕ ăl' ră ăt, mourners
 nŭp' plĕrq' tŏk, it is noisy
 nŭp' stăk, native mask (large size)
 nŭq' chĕ gă' kă, I bait it (i.e., a trap)
 nŭq' kĭk, northeast
 nŭq' ră kă, I eat it
 nŭq' răm kĭn, in the game of checkers I eat
 you (i.e., take your man)
 nŭq' rhŏ ă, I eat
 nŭq' stăk, bait
 nŭq' stă kă, I get him to eat, I tempt him
 to eat
 nŭq' stăq kă, I poison him
 nŭq' tă kă, I pull it up from or out from

nŭq' tăq' tŏ ă, I move from one to another
 nŭq' tă' ră kă, I press on it
 nŭq' tă' rĭ yă răt, ridges on the handle of
 native violin
 nŭq' tŏ ă, I grin
 nŭq' yŭ' gŭă, I eat well (i.e., have plenty
 food)
 nŭq' yŭq' tŏ ă, I want to eat
 nŭ' răk, reindeer
 nŭ ră' lĭk, a doe with her fawn
 nŭr' yŭn nĕ őrq' tŏ ă, I expect
 nŭ' sĕk, knife (Russian)
 nŭ tă' răk, fresh fish
 nŭ tă rău' gwŏk, it is fresh
 nŭt' chŭ gŭăk, a small house
 nŭt' lĭk gŭu' tă kă, I kill something for him
 (i.e., I gun something)
 nŭ tĭq stăq' tŏ ă nŭ nă' mŭk, expresses I
 blast (rocks, etc.)
 nŭt' kă, my gun
 nŭt' tăn, expresses all right
 nŭt' tăn tŭ hŏk, it then being all right
 nŭt' tŭm, own, very, etc.
 nŭ vă ă chăl' thlŭk, an ugly girl
 nŭ vă ăq' chă, a pretty girl
 nŭ vă ăq' chă' kĕr tă, a very handsome girl
 nŭ vă ăq' chă ră' chŭ gŭăk, a nice little girl
 nŭ vĭng krŏ ă' hŏ lŏk, a great ugly girl
 nŭ vĭng sălth' thlŭk, an old ugly girl
 nŭ vŭ', mire
 nŭ vŭng kău' gŭă, I sprawl out on my back
 nŭv' văt, dried fish of a certain variety
 nŭv yŭn' gŭă, I thread it
 nŭ yă chĭng nău' gŏk, he has short hair
 nŭ yăq' păk, one with a great thick head of
 hair
 nŭ yăq' pău' gwŏ ă, nŭ yăq' pĕ ŭ' gŭă, I am
 long haired
 nŭ yăq' pău lăq' tŏ ă, I generally keep my
 hair long
 nŭ yăq' pău wă kŏq' tŏ ă, my hair is too long
 nŭ' yăt, hair (used in plural)
 nŭ yĕrq' tŏ ă, I comb
 nŭ yĕr' ră kă, I comb him
 nŭ yĕr' rŭ tĭt, a comb
 nŭ yĭ rŭt nă ă răq' tŏ ă, I am nearly bald
 (i.e., I have almost no more hairs)
 nŭ yĭ' tŏ ă, I am bald
 nŭ zhărq' pĕt, a trident spear for capturing
 geese
 ŭ văq' tŏk, a very low tide

O

ồ ă kă ră' nê, a little below
 ồ ă kă ră'n' tồ ă, I am a little below (i.e.,
 down stream)
 ồ ăk' făk, ồ ăk' fă nê, away down
 ồ ăk' lîm, part of native house
 ồ ăk' lî mît' tồ ă, I am in the oaklim
 ồ ăm' kă kă'n rế' tồ ă, I am busy
 ồ ăm' năq kôk, it is time lost
 ồ ăm' tấ kă, I lose time with him
 ồ ăm' tồ ă, I trifle time away
 ồ ăm' yün rế' tồ ă, I do not want to be
 bothered, lose time
 ồ ăn', down front, down stream
 ồ ă' nê, forward
 ồ ăn' tồk, he is forward
 ồ ăt' kă, my front lower half of body
 ồ ăt' mủq st chũ kă' tồ ă, I just go a little
 way down the bank
 ồ ăt' mủq' tồ ă, I walk down the bank
 ồ ă' vút, forwards
 ồ chớ' 'nôk, glory
 ồg' nẻr'q' tồ ă, I threaten
 ồg' nê ũ' tấ kă, I threaten him
 ồh' rứt, moss

ồ kē lău' nă, I run swiftly
 ồ kē lĩ' tồ ă, I do not run fast
 ồ kế' mảuk, it leaks (i.e., it is perforated)
 ồ kế' năk, hole, a leak, etc.
 ồ kē năng' kă tồk, it is hollow, it has a hole
 in it
 ồ kế' tấ kă, I make a hole
 ồ kĩr'q' kă, I put in oil (into a lamp)
 ồ kít' tồ ă, I burn myself
 ồ kĩzh' vĩk, shelter
 ồ kĩzh' vĩq' tồ ă, I seek shelter
 ồk' kē ăk, firewood
 ồk' năq kôk, it is hot
 ồ' kôk, blubber of seal walrus, etc.; also oil
 ồ' kôr sũk, cap
 ồ' kôr sũ kă, my cap
 ồ kôr sũn' kă tồ ă, I have a cap
 ồ rău' gĩa, I whoop, yell
 ồ rên kĩn rế' tồ ă, I have no time
 ồ rên' kô ă, I have time
 ồ rên kũ' kũ mả, when I have time
 ồrh' lũ vũk, native bow
 ồrh' lũ vủq' tồ ă, I carry (arm myself with) a
 bow

P

pă chē' = pă chêt', gills
 pă chē' gô ăk, nostril
 pă chē' gô ăq' kă, my nostrils
 pă gă' nê, up there (St. Michael)
 pă' gĩ, up (St. Michael)
 păk, large (in composition)
 păk' mả nă, up there
 păk' mản' lĩ gĩa, the one who is up
 păk' mản' tồ ă, I am up
 păk' tồ ă, I go to see
 păk' ũ mĩ nă, the one above
 păk' ũ mĩ nălth' kũk, the one up there whom
 I dislike
 pă kũm' yôk, you aloft there!
 pă lă hwũ chũl' rấ ết, term for those who
 work on the river steamers
 pă lă hwũ' tấk, steamboat (Russian)
 pă lăq' tồ ă, I take sparingly
 pă lăt' kăk, tent (Russian)
 pă lăt' kô ă, I tent, pitch a tent
 pă lẻq' tồk, sunburn; also the pain from
 wind and cold

păl' lữt, they starve
 pă lỏk' tấk, beaver
 pă lỏ rấq' tồ ă, I dodge
 pă lủg' năuq' tồ ă, I spread out, lie spread
 out on the floor
 pă lủq' tấ kă, I turn it over
 pă lữ' tấ kă, I shut it
 pă mả lĩr' nử' mĩt' tồ ă, I am down that side
 pă mả' lĩr' nử rấk, down that side
 pă mả' nă, up
 pă mản' lĩ gĩa, the one who is down there
 pă mản' tồ ă, I am up
 pă' mĩ nă, he back there
 păm' kôk, hi, you two down there!
 păm' mủq' tồ ă, I scratch (i.e., to ease itching)
 pă mũng gĩa ă' rồ ỏk, like the upper one
 păm' yôk, you back there!
 păm' yũ, tail of any animal
 păm' yũq' pă lĩk, comet = thing having a
 long tail
 pă' năk, a variety of spear having a large
 blade

păng ġnăłth kă chẽ' ũq tők, he lopes along easily (a dog)

păng ġhă lŭq' tők, he gallops

păng' hŭn, double-bladed paddle; also fin of a fish

păng' nêr tō ă, I paddle

pă nŭng kă' tō ă, I have a daughter

păn nê' kă, my daughter

păq til' ġnŭt, native fish-trap, single trap

pă tă ġăs' kă kă, I make him hurry

pă tă ġău' ġhă, I am in a hurry

pă tăq tők' tō ă, I act hurriedly

pă tăq tō' ră kă, I hurry him

păt' ġă kă, I press on it

pă thlê' tăk, heavy skin hung over entrance of kazhga, curtain

păt' nŭk, native measure, four inches

pă' tők, marrow of bones

păt' snăk, the extreme polar cold

păts' snar tők, it is excessively cold

păt' stők, a damp cold

păt' tŭ ġă kă, I pat it

păt tō' ă kă, I put the cover on it

păt tŭ ē' ră kă, I uncover it, take the lid off

pă tŭk' tăk, compressed; also term for plug tobacco

pău ġŭłth' hrăm, you scoundrel up there! (abusive)

pău' ġŭ nă, part of river, from its centre to the shore

pău' lăt, a spark of fire

pău wă' nê, somewhere up there

pău wăn' lŭ ġhők, the one somewhere up there

pău wăn' tō ă, I am somewhere up there

pê, do

pê ă', own, real, true (suffix)

pê ă' ġă lŭk, a bear with her cubs

pê' ăk (suffix) (182)

pê ă' kă, I do it, it is my doing

pê ă' kă kă, it is my act

pê ă' kă mă, whenever I do

pê ăk ăuq' tō ă, I resolve

pê ăk klŭg gō ă' kă, I am able to do

pê ăk klŭg' ō ăn, that which can be done by me

pê ăk klŭg' ők, one able to work

pê ă klŭg ũ' ġhă, I am fit to do

pê ă' klŭk, one competent, able (suffix)

pê ă' kō ă, I do

pê ă' mă, because I do

pê ăn ră chẽq' kă, I would not do it

pê ăq' kăk, what has to be done

pê ăq' kău' ġwă kă, I must, I have to do it

pê ă ră ăq tŭ' tŭ, you are too early (idiom)

pê chẽq' vê kă' kă, I ask him for it

pê chẽq' yă răk, petition

pê chă' kă, my doing

pê chẽq' tō ă, I request

pê chă rŭ ă' ră thlŭq, mode of doing

pê' chêk, true

pê' chê kăk, berry basket

pê chêk năt' tō ă = pê chêk nă' tă kă, I am the one to do it

pê chêk shŭg' nă' kők, he is likely to do it

pê chẽq' tăn rŭ' kă nê, how funny!

pê chẽq' tă rŭ chir kă' tŭ, I'll play a trick on you

pê chêr' rŭ yă răk, way of doing, mode, custom

pê chêr' rŭ yă ră' kă, my custom, habit

pê chêr' rŭ yă răm' kŭn, according to my way

pê chêr' rŭ yă răn' kă tō ă, I have the custom

pê chêr' rŭ yă răq' thlŭ kă, my bad habit

pê chê' ũ ġwők, it is truth

pê chê' ũ tők, it is true

pê i', up there

pê' kă, pê' mă, mine

pê kă' kă, it is mine

pê kă' kă kă, it is for me, it is to be mine

pê kă kŭn ră tă' kă, it is not for me

pê kăn' lŭ ġhők, the one above

pê kăn' thlŭk, one who was above

pê kăn' tō ă, I am above

pê kă tă răq' pŭ ġhă, you are to treat me

pê' kău, it is owned by, it belongs to

pê kău' tŭ kă, it is to be mine

pê kău' tŭ kŭn ră tă' kă, it is not to be mine

pê kê' ġhă, it impedes, prevents me

pê kŭn ră tă' kă, it is not mine

pê kŭ chă' kă, my ownership

pê kŭ' mă, when I do

pê kŭ tă rău' ġhă, I breakfast

pê lăq' tō ă, I often do

pê lŭq' tō ă, I abound in

pê lŭ' ġwŭk, boots

pê lŭq' tō ă, I put on boots

pê' mă lŭ lêt' nŭk, any of mine

pê' mă lŭ lŭt' nŭk, some of mine

pê nă chăq tŭ' tŭ, you are too late (idiom)

pê năn k hō ũ' ġhă, I am clumsy

pê năq k kŭ' mă, when I am able

pê năq thlŭq' nők, bad luck

pē nǎq thlūq' tō ă, I am unlucky
 pē nǎ rǎ kǎ pik' tī hrǎ nē, just in the right time
 pē nē thlē' ū gñǎ, I am strong
 pē nē' t kōk, he is vain
 pē nīng' rō ōk, it is the stronger
 pē nīn' rǎ, the stronger
 pē nīq' tǎ' rūt kǎ kǎ, I play at trying to lift it
 pē nīr' lū kūk, put some straw in my boots
 pēn' rūk, socks woven from grass, foot covering
 pē nūq' kǎk, grass dried and prepared for use in native boots
 pē nūq' shǎ' kō ă = pē nūq' shǎ' kǎ kǎ, I ought, I ought to do it
 pē nūq' thlūq' tō ă, I do badly (on purpose, understood)
 pē ōk', he is dead (i.e., done) (idiom)
 pē' ōq' rǎ, 'au revoir' (idiom)
 pē' ōq' tō ă (neg., pē' ōq' tū rē' tō ă), I do
 pē' ōrq' tǎ kǎ, I make it
 pē pē yū' gwōk, it is true
 pē pē yūn' rǎ tōk, it is not true
 pē' pik, pē' pēm, true doing (suffix)
 pēr thli nǎ' kǎ, I always do it
 pēr thli nǎr' lǎ' tō ă, I always do much, or many things
 pēr thli nǎ' tō ă, I always do
 pē rū' tǎ kǎ, I exhaust it
 pē rū' tō ă, I have no more
 pē tǎ chǎ hǎ' kǎ, all I can, my utmost
 pē tǎ chǎ hǎm' tūn, according to my ability
 pē tǎ chǎ' kǎ kǎ, it is my utmost endeavor
 pē tǎ' chīm tūn, with all my might
 pē tǎlth' kēr tōk, it is just enough, just right
 pē tǎlth' kūn rē' tō ă, I had not enough
 pē tǎ nǎq' kǎ gñǎ, it suffices me
 pē tǎng' k sǎ' kōk, there was one (and it is yet, understood)
 pē tǎng' k sū' kiō ă, I think I have it
 pē tǎ tī' lī gñōk, big as possible
 pē tǎ' t kūk, they are both equal
 pē tau' gñǎ, I have enough
 pē thli' rǎ ă hwǎ, it may be!
 pē thli' rǎ ă' gñǎ, maybe I did
 pē thlūk', pē thlūr' rūm, the having done, which is done
 pē' thlūr' kǎk, which is to be done
 pē' thlūr' kǎ kǎ, pē' thlūr' kǎ mǎ, it is my deed to do

pē' tik klū kū, expresses on account of, by reason of, for
 pēt nǎuq' tō ă, I may not = 'non licet mihi'
 pēt n rīlth' kū mǎ, when I do not
 pē tū' gñǎ, I am an adept, accustomed
 pē tūq' chǎ rǎ yaūq' tō ă, I am an adept, skilled in using the bow
 pē ū' gñǎ, I am doing
 pē ū' gwō ă, I am, exist
 pē ū' nōk, the doing
 pē ūn rīl' rǎ ă, the late, deceased (idiom)
 pē ū rūt' kǎ, my departed ones (idiom)
 pē vǎ thlūq' tō ă, I overdo
 pē vē' kǎ, pē' wēm, pē' wē ă, my place to do
 pē vē' tō ă, I have no place to do
 pē vīng' kǎ tōk, it can serve yet, can be used yet (idiom)
 pē vīq' kī' tō ă, I have no place (i.e., no special)
 pē' wīk, pē' wēm, work place
 pē yǎs' kǎk, name given to the game of checkers or draughts
 pē yǎs' kǎq' tō ă, I play checkers
 pē yǎs' kǎr' 'wīk, checker-board
 pē yǎs' kī' tō ă, I have no men (i.e., checkers)
 pē' yē ă, do I make?
 pē yū ē thliq' kō ă = pē yū ē thliq' kǎ kǎ, I fail
 pē yū' gǎ kǎ = pē yūn' rǎ tǎ kǎ, I want it
 pē yū gē ă' kō ă, I would like
 pē yū' gñǎ = pē' ă kǎ, I do, I make it
 pē yūlth' hǎn kǎ, my selections = my wanted things
 pē yū' nōk, the desire to do
 pē yūn' rēr' q' kǎ, I destroy it
 pē yūn' rēr' rīs' tǎ, destroyer
 pē yūq' tō ă (neg., pē yūn' rē' tō ă), I want
 pē yū' tǎ, that will do now (idiom)
 pī, pīm, hatch of a kiyak, mouth of a river
 pīf' kǎq' kǎ, I let him do it
 pīf' kēn nē, without me
 pīf' tǎ kǎ, I produce it, unpack or untie
 pī' gñǎ, its mouth (i.e., of a stream)
 pīk, pēm, real (suffix)
 pī kǎn' lī gñōk, the one who is above
 pī kēr' q' tō rǎ' kǎ, I strike him with something
 pī kēr' q' tū' tǎk, native axe (Kuskokwim)
 pī kē' tǎ kǎ, I give it
 pīk' kǎ, it is his
 pīk' kǎ' gñǎ, he owns me, he supports me

pik kē'ō rā kā, I make it for him
 pik kē' ū tī kā, my gift, a little trifle given
 me gratis

pik' kē yūn, pik' kē yū tūm, a trifling gift
 pik klā kū' tōk, would it were mine!

pik' krē lū nē, pik krē lū nā' kūn, from no-
 where

pik krē yā' kō ā, I try hard (i.e., for a
 moment only)

pik' nā, pī' kūm, the top one

pik sāu' nē, I without doing

pik shī' ā tōk, it is not yet

pī' lig' mā, before (in composition)

pī līl rā ā' gñā, I am making

pīl lē ā' kā kā, I make it

pīl lē āk fim' tō ā, I fail to make

pīl lē ā kin' rā tā kā, I do not make it

pīl lē āk nē thlūq' tā kā, I do it wrong, badly
 (but without intending)

pīl lē āk skūn rā tā' kā, I do not allow him
 to do it

pīl lē āk' stē, pīl lē āk' stēn, maker

pīl lē lō ā' kēr tō ā, I do well, do good work

pīl lē' nāk, the making

pīl lē ōr' vik, workshop, working place

pīl lē' tā kā, I do to him, or for him

pīl lē tū' gñā, I am accustomed to do

pīl lē ū' gñā, I make

pīl lē yū' gñā, pīl lē yū lū' gwō ā, I am a
 good worker

pīl lis' tā, a doer

pīl lō ā' kēr tō ā, I do it well

pīl rā ā' gñā, I am doing

pīlth hō' ā kā, I did it

pīlth hō ū' gñā, I did

pīlth' kā, my having done, my deed in the
 past

pīlth' kā kā, it is my deed

pīng gñāun' k thlē, intelligent

pīng gñā' jwēn, three pairs

pīng gñē nāq' tō ā, I am getting worse

pīng gñēq tā' tūt, they play hop, skip, and
 jump

pīng gñī yōq' kō nūk, threefold

pīng gñī yōrq' tāt kā, I have three

pīng gñī' yū āk, third

pīng gñī yū' āt nē, on the third

pīng gñī yūg' 'nūk, a native measure = two
 and a quarter inches

pīng gñī yū' gūt, there are three

pīng gñī' yū līn, eight pairs

pīng gñī' yūn, three

pīng gñī' yūn ē' pē āt, sixty (i.e., three
 twenties)

pīng gñī' yūn kñn' nūr rā lūk, term to express
 a triangle

pīng gñī' yūn' lī gāk, eighth

pīng gñī' yūn lī gāt' nē, in or on the eighth

pīng gñī' yūn' līg gīn, eight

pīng gñī' yūn lī gōq' tāt kā, I have eight

pīng gñī' yūn lōq' kō nūk, eightfold

pīng gñī' yū rīn, term for Wednesday

pīng gñī' yū' tō ā, I got three

pīng' kā tō ā, I have

pīng' kīn gñūr' mā, expresses even though,
 although

pīng' k nōk, the having

pīng' nā, the one back there

pīng nāk' kō ā, I try

pīng nāk' nāk, energy

pīng' yōk, you up there!

pīn kīgs' ghwū, do it again

pīn kīq chā' kō' nāk, you must not do it again

pīn kīq' tā kā, I do it again, I repeat it

pīn kīq tāq' kāuf' kē nē, I resolved not to do
 it again

pīn kīq tā' rā hwū, do it over and over

pīn kīq tā' rā kā, I do it over and over

pīn nāk sāk' kā kā, I ought to do it

pīn nīq tā' rūt' kā kā, I play with it

pīn rā chāq' kā, I would not do it

pīn rā tā' rā' kā, I almost do it

pīn rāts' snāq' kā, I cannot do it at all

pīn rē' tō ā, I cannot (often used to express
 no)

pīn rē tūt' kē nē, I without fail

pīn rīt' chē ā, do I not make?

pīn' rīt' ū, do not!

pīn' vō ā, I make rope (native way of cutting
 a hide into strips)

pīp' pā āk, correct

pīq kūn' gñō ā, I encounter

pīq' tā kā, I meet him

pīq tīl nī yū' ē tōk, it is unfrequented

pīq tīl nī yū' nā nē, unfrequented

pī rēs kūm' kū, if I meet him

pīr hā thlē ū' gñā, I make straw rope = plait
 straw into a cord

pīr hā' thlūk, cord made from straw

pīrk' nāk (imperative suffix) (493)

pīr' nā kōk, a head wind

pīrq chē' kām kīn, I will meet you

pīrq' chēr tōk, the blizzard rages
 pīrq' t' kīl' rā ēt, the large double fish-trap
 pīsh tē gñū' gñā, I work for him = I am his
 workman
 pīsh t' kǎ' kǎ, my workman
 pīs' kǎ kǎ, I order him to do
 pīs' kīl hrā nūk, that which I am ordered
 to do
 pīs kīl hrāt' nūn, to the place I am ordered
 pīs kīl hūn rā chǎ' rā kǎ, I do not order him
 to do it
 pīs' kūn, a duty
 pīs kūn rā tǎ' kǎ, I tell him not to do it
 pīs kū' t' kǎ, my duty, what I am ordered
 to do
 pīs sōq' tō ā, I hunt
 pīs zōrq' tō ā, I hunt (Nunivak = Tununa)
 pī tǎ' lik, a kiyak with three hatches
 pī tǎn' kǎ, my game, the amount brought
 back from a hunt
 pīt gǎ rǎn' kǎ, I shot it (i.e., with an arrow)
 pī thlēq' kǎ kǎ, my end, what I have to do
 pī thlīl rā ā' gñā, perhaps I did
 pī thlīn' nā ōk, quoth he
 pīt kǎ' tō ā, I shoot with the bow
 pīt' mīk, a dead-fall trap
 pīt mōq' tō ā, I go to the mouth of the river
 pīt sǎ' kīlū kū, intending
 pīt sǎ' kō ā, I feign
 pīt sǎ kūf kē nā' kū, without intending
 pīt' sǎ kūn, intention of doing
 pīt' stǎ kǎ, I allow him
 pīt stǎ rū chē' yǎ rāk, an accusation
 pīt tīq chǎ' tō ā, I discharge an arrow
 pīt tīq' chāūn, arrow; also name of the
 constellation Orion
 pīt tū' gǎ kǎ, I fasten or tie (dog, understood)
 pīt tūq' chǎ rāk, native lance or javelin
 pī tū' gñā, I am accustomed
 pīv zhē ā rǎ' kǎ, I finish it (Tununa)
 pī yūq' tǎ kǎ, I present him food
 pīz zǎ kīl' rā ēt, name given to the Innuits
 of the Yukon Delta by those on the
 Kuskokwim
 pīz zǎ' kūq tō ā, I speak as the Delta Innuits
 plǎ' gē nāt, term for imported rope
 plōk, plūm, ashes (Tununa)
 plūlth' kǎ, my passage
 plūm' ghūn, tool for scraping skins
 plūq ksī' tōk, it has not yet calmed down
 plūq' tō ā, plū' gǎ kǎ, I pass

plūq' tōk, it calms down (i.e., it passes)
 (idiom)
 pō ā thlāu' gñā, I dance
 pō chē kǎq' tō ā, I fall face downwards
 pō kǎq' tō ā, I bump my head
 pō kē' chāk, term for a button
 pō kē chǎ' kǎ kǎ, expresses I button it
 pō kīg gñōq' tō ā, I improve more
 pō kīq' tō ā, I improve
 pō klǎ' nērq tōk, it is hot
 pō klǎ nīl' rā ā, hot
 prǎ' rā kǎ, I wipe it
 ǃ thlǎ' gō ā, I stray, get lost
 ǃ thlǎ' tǎ kǎ, I led him astray
 ǃ thlāu' gñā, I am lost
 ǃ thlō' ān, having passed, elapsed
 ǃ thlūq' tōk, it elapses
 ǃ tūng' tǎ, dorsal fin, spines along the back
 of a fish
 pūg gē ōrq' tō ā, I imagine
 pū' gō ā, I enter a house
 pūg wē yē' thlǎq tōk, it rises to the surface,
 it bobs up
 pūg' yǎ rāk, entrance hole in the floor of
 native house
 pū kǎ' ē' gñāk, wisdom
 pūk chǎ kō' nāk, do not move = keep still
 pūk chī thlēq' tō ā, I move quickly, dodge
 pūk' kōr' wīt, back of the hand
 pūk' sōk = pūk' sūt, egg
 pūk' sūm ǃ' zhē ā, yolk of egg
 pūk' sūm kīl' tē, eggshell
 pūk sū' tō ā, I gather eggs
 pūk tǎ kū' tāk, the float used on fish-nets
 pūk tīl gñōq' tō ā, I am tired walking
 pūk tīlth' kǎ, my walking
 pūk t' lǎq' tō ā, I can walk, am able to
 pūk' tō ā, I move
 pū lǎ rǎq' tō ā, I hunt in the woods
 pū' līng tāk, expresses often
 pū līng' tǎ kǎ, I frequently do it
 pūl lǎ' gō ā, I stray (in the woods)
 pūl lāu' gñā, I go through the woods,
 traverse
 pūl lī yǎ rǎq kwīrq' tō ā, I go along the wood
 path
 pūl lī yǎ rǎq' pēt, path made by going for
 wood
 pūl lūg' nāk, mud, mire
 pūl lūg' nāk kōk, it makes muddy (said of
 wet weather)

pũl lŭq' thlũ nē, he smears himself
 pũl lŭq' tō ā, I am dirty, muddy, smeared
 pũlq' kōk, the midrib of a leaf
 pũlth' kă tō ā, I go through
 pũn gă ris kaũn rē' tō ā, I need feel no anxiety
 pũn gă' tă kă, I am anxious about him
 pũn gă' tō ā, I worry
 pũng găq' thlũq, anxiety, concern, worry
 pũng gũh kũ chũ' chō ā, the same as pũng-
 gũhqpăk, but very small
 pũng gũh kũ chũ' hwōk, the same, large
 enough for a few steps
 pũng gũhōq' păk, small hillocks scattered
 over the tundra
 pũ' nōk, the having
 pũ pē' kē, one with smallpox
 pũp' sũ lik, crab
 pũp sũ lik sũq' tō ā, I go crabbing, hunt crabs
 pũp sũq' tō ā, I use scissors, I cut with
 pũq chă ũ' gũă, I curve it
 pũq chí' sũn, mould for curving the front of
 the runners of a sled

pũq hrēu' chē tũt, native tool for carding
 pũq' tă kă, I let him go, free him
 pũq' tăuk, it floats
 pũq' tăun, lung (Tununa)
 pũq' tĩn' rā tōk, it is not strong
 pũq' t lĩlth hăn kă, what I use no more
 pũt' tō ā, I bend my head
 pũ tũs' kăk, pillow
 pũ vă lău' gũă, I cook
 pũ vĩ' rō tōk, the swelling subsides
 pũ' vōk, it swells, inflames
 pũ yĩl' rā ā, smoking
 pũ yĩr' tōk, it smokes
 pũ yĩr' yă răk, chimney, smoke pipe
 pũ' yōk, smoke
 pũ yōk' nũk, soot
 pũ yōq' chă vĩk, place to smoke dried fish
 pũ yōq' kăk, term for gunpowder (i.e., what
 will be smoke)
 pũ yōq' kă thlũk, powder grime
 pũ yōq' tũ' tăk, pipe for tobacco

R

ră' ē nă kă, my voice
 ră ē năk' k chē ũ gũă, I have a good voice
 ră ē nĩ' rũ tō ā, I am hoarse, I have no voice
 ră' thlũk, an old or stale fish roe

rē, rĩk, rĩt, fish roe
 rēt' nōk, without (suffix)
 řh miq' chũn, washbowl
 řh miq' tō ā, I wash my face

S

să gē gũh yũ wăn' kă, I want them in a row
 or line
 să' gē năut, they are in a row
 să' kă sēk, a grade in sorcery next to that
 of a tuyuk
 să lĩ' yăk, a summer storehouse for fish
 săq chim' măuk, it is spread out
 săq kō ăl' rā ēt, which are nearly in a line,
 name of a constellation
 săq' tă kă, I open, unfold it, spread it
 sē vă' tō ā, I emerge from woods, etc.
 sē yũk', sparrow
 sũq' tō ā, I cut up salmon for drying
 skăf' tăn kă, I scatter them
 skũ' tăk, the sheet rope in native sailboat
 slă, slăm, weather, sky, out of doors
 slă' gũă tō ā, I realize
 slă ik' kō ōk, it changes suddenly to warmer
 weather

slă' kă, my senses
 slă kă chē' ũ gũă, I am out (i.e., of doors)
 slă kă kē' nă, you must be careful
 slă' kă kē ũ, be careful of it
 slă' kēř tōk, it is fine weather
 slă kĩl hō' kũ mă, if I had been careful
 slă k' tō rĩ năq' tōk, it clears up at last (the
 weather)
 slă lik' k gũă, advise me
 slă lĩr' ră kă, I advise him
 slăm kĩl lē gũq' tă, observer of the universe,
 old term for God
 slăm năn gũlth' hră nũn, until the end of
 the world
 slăm pē ōq' tĩ hră ā, creation of the world
 slăng chăq' kă, term for I punish him
 slăng chăq' tō ā, I reflect
 slăng kēř thlăq' tō ā, I have good sense
 slăng kin' rā tōk, he is a fool = has no sense

slāng' thlūq tōk, it is bad weather
 slā' shūn, term for thermometers, etc.
 slā' thlūk, rain
 slā thlūq kā tā yūg' nā' kōk, it looks as if it
 was about to rain
 slā' thlūq tōk, it rains
 slē' gō ā, I whet
 slī' lī gñōk, an idiot, one without intelligence
 slīn, whetstone
 slī' tō ā, I am idiotic, I lack intellect
 slōq tār rī yā tōq' tō ā, I go sliding (amuse-
 ment)
 slōq' tō ā, I slide on the ice for fun
 slōr tāk' tō ā, I slide (child's word)
 snā' ā kā, I go by its shore (definite)
 snāk, the banks (dual)
 snār' 'mē ūt, coast dwellers
 snā sūq' tō ā, I hunt along the shore
 snē, its bank or edge
 snēk' tāk, another term for bear (i.e., that
 feeds along the bank)
 snēq kōr' tō ā, I go along the bank = walk
 snēq' shiq tōk, it is too close to the bank or
 edge
 snēq' tō ā, I go along the shore

spitch' kāt, matches (Russian)
 stā, doer (suffix)
 stā mǎ' kō nē, in four
 stā mǎ' kō nūk, four times, fourfold
 stā mǎ' tō ā, I get four
 stā māuq' tǎn kā, I have four
 stā mǎ' wōk, it is four
 stā mēk', fourth
 stā' mēn, four
 stā' mēn ē' pēāt, eighty
 stā' mē rīn, term for Thursday
 stā' mē rīt nē, on Thursday
 stā' mīn, four pairs
 stē, its maker (suffix)
 stō' āk, the white whale or beluga
 stō kǎ' tō ā, I drift down with the current
 stū' gñā, I am drifting
 stūk, finger-nail
 stū kǎ' tō ā, I knock, tap with my nails
 stū mē ā' tō ā, I scratch, to hurt
 stūm' kǎ rhā, it clutches it (bird of prey)
 sūk, sweat
 sūk' k' tō ā, I sweat
 sūn' nāk, sailboat (Russian, Kuskokwim)
 sūq' tōk, he is tall

T

tā' chēk, bay, native name of St. Michael
 tāf' tāk, clam
 tāg' gō ā, I come = up from shore (861)
 tāg' gōq' tō ā, I go inland
 tā' ghūn, harpoon (large size)
 tā gō' ā kā, I hold it
 tā gū mā ā' kā kā, I have hold of it
 tā gū mā āk sūq yā' kā kā, I offer to take
 hold of it
 tā gū' mē āt, expresses weapons in general
 tā gūng nā kā' kā, I try to take it
 tā gūs' t' kāk, expresses soldier, etc., one
 who will take captive
 tā gū thlā gǎ' kā, I grab it
 tā gū' tīt chō āq chēk kō ā, I will take a little
 tā gū tlāk' tō ā, I snatch
 tā gūt' nōk, taking
 tā gū yāq pē āq' kā, I start to take it but
 do not
 tā gū' yā rāk, handle, thing to take by
 tā gū' yā rā kā, I would take it
 tā gū' yūn, native basket

tā gū' yūq pā ā' rā kā, I start to touch him
 but withdraw
 tā' hūn, in that direction
 tā' kāk, vein
 tā kǎ' kǎ kā, I honor him
 tā' kǎ nūk, stick to hold a kettle over the
 fire
 tā kē' tā kā, I change my mind
 tā kēt nā rā' kā, I kill it (at one blow)
 tā kē ū' gñā, I reconsider; also means I cut
 a vein
 tāk' fā, oh, how long!
 tāk fā kōq' tā, it is too long
 tāk fē ā lā' mā, because I do not see far
 tāk fē ā' lī gñōk, one with weak sight
 tāk fē ā' tō ā, I have poor sight
 tā kīn' rō ōk ū' mē, it is longer than this
 tāk kā yā kō' nāk, do not change your mind
 tāk kīk kaūn rīq' tō ā, I am determined
 tāk kī yā' lū nē, oblong
 tāk klāq' tō ā, I lie down
 tāk' kō ā, I finish

tāk' kō āk, provision for a journey
 tāk kū' kă, the brown bear
 tāk kū' kām ā' mē ā, a brown bear's skin
 tāk kū' kām iq' tē, a bear's den
 tāk kū' kăt tō ā, I kill a brown bear
 tāk kwē' gō ā, I look after the fish-trap
 tāk māl' hrăt, old clothes, etc.
 tāk nă thlūq' tă kă, I do it carelessly (i.e., I end it badly)
 tāk ōk klārq' tō ā, I reverence
 tă kō māu' gñă, I am in readiness
 tă kō' tō ā, I finish
 tă kō tūk shī' tō ā, I have not ended yet
 tāk' skă kă, I stop him
 tāk sū kăq' tō ā, I am weary
 tāk sū kōu' tă kă, I am tired of it
 tāk' tă, kī yū' tūm, how long
 tāk' tāk, hwă' tū, it is so long, it is this long
 tāk thlō āq' tō ā, I do good work (i.e., I end it well)
 tă kŭf kă ră' kă, I make him stop
 tă kū măn' rīl gñōk, it is not ready
 tă kūm chū kă' kă, I have mercy on him
 tă kūm chū tăl' ră ēt, the merciful ones
 tă kū' mē ūt, the people there, the residents there
 tă kū mīt' tō ā, I am in presence of
 tă kūm' nē, before me, in my presence
 tă' kūr' năk, honor
 tă kūr' năq' kōk, it is honorable
 tă kū yăq' tō ā, I reflect
 tă kū yă' ră kă, I look back at it
 tă kū yă ră vē kă' kă, I turn and look at him
 tă kū yă' tō ā, I turn away
 tă' līk, place where (suffix)
 tăl lē' nŭk, shadow
 tăl lū' gñă, I use a bodkin
 tăl' lūn, native bodkin of ivory
 tăl lū yăn' kă, my fish-trap
 tăl lū yă' nŭk, native measure, fifty-four inches
 tăl lū yăq' păt, large fish-trap (used for white-fish)
 tăl lū yăq' pīr' vīk, place for setting one of the large fish-traps
 tăl lū yēt', the small variety of fish-trap
 tă' mă, at once
 tă mă' kīn kă, all my lost things
 tă mă klāu' gwōk, it is almost all
 tă mālth' kōk, all
 tă mālth kū' gwōk, it is entire

tă mālth kūn rīl' gñōk, what is not entire
 tă măn' lī gñōk, the one who is over there
 tă măn tī gñōq' k' tō ā, I tire of staying there
 tă măn' tōk, it is there
 tă măq' kīn kă, all of both
 tă mă' ră kă, I lose it
 tă mē' nē, everywhere
 tă mēn' tōk, it is everywhere
 tă mī', there it is
 tă mīt' nē, expresses any time
 tām lū rū tīn' kă, I tattoo him
 tām lū rū tīt, tattoo marks on chin, etc.
 tām mō ā' gă kă, I chew it
 tă' mū lū, chin
 tăng, see! behold! there!
 tăn' găk, darkness
 tăn' găq pēt, a variety of native berry
 tăn' găq stōk, tăng' gūq stōk, it is dark
 tăng' ērq stōk, it is visible, it lets itself be seen
 tăng gāu hăng gñă' rōk, a bad boy
 tăng gāu' hō lōk, boy
 tăng gāu hū lū chū' gñăk, a nice boy
 tăng gñīn rŭn' rērq tōk, it is no longer to be seen
 tăng gñūq să' kă, I look for in vain
 tăng gñūq thlă ră' kă, I usually see it
 tăng hū măq' kăk, that which is to be seen
 tăng hū māu' gñă, I am seen
 tăng hū tūk sī' tō ā, I see no effect
 tăng kē' tōk, it is dark (without light)
 tăng' kīg tīt tī hōk, there was no light
 tăng' kīk, light (used also for glory)
 tăng kīl' ră ā, shining (used also for holy)
 tăng kīq' pă, most brilliant = how glorious
 tăng kīq' stō ā, I become holy
 tăng kīq' tău' nă nē, without light
 tăng kīq' tōk, it shines
 tăng lē ōq' tō ā, I repair my snowshoes
 tăng lō āq' tō ā, I walk on snowshoes
 tăng lō răng rē' tō ā, I do not use snowshoes
 tăng lū' ē tō ā, I have no snowshoes
 tăng' lūk, a snowshoe
 tăng lūnk' tō ā, I have snowshoes
 tăng lū ră' thlūt, the Via Lactea (i.e., snowshoe track)
 tăng vă gă' kă, I see him
 tăng vălth' kă, what I saw = my seen thing
 tăng vāu' ră kă, I gaze at it
 tăng vē ā' lūq tō ā, I scowl
 tăng vūk sī' tă kă, I never see it

tăp' rāk, native rope
 tăp' tă kă, I fold it over, double it
 tăp' tăl' rā ēk, expresses a pocket knife,
 which folds over twice
 tăp' tă' rī yă rāk, another term for a pen-
 knife
 tăq' chē ū' gñă, I win (i.e., in gambling)
 tăq' chir rā' kă, I summon him
 tăq' hrē' tīt, bunch of twigs used in the
 vapor bath
 tăq' hrē ū' gñă, I use the taqhretit to pro-
 mote perspiration
 tăq' tă kă, I take it up from (i.e., the water)
 tă rā' yōk, salt
 tă rā yōk' fāk, a king salmon
 tă rā yōk' fāk tōq' tō ă, I eat king salmon
 tă rā yōk' fāk tō rī yūq' tō ă, I want to eat
 some king salmon
 tă rā yōk' fē vīk, June (salmon season)
 tă rē' kă kă, I am on the lookout for him
 (i.e., to defend myself)
 tă rē' nă kă, I notice it
 tă rēn' gñō ă, I understand
 tă rēn' nă kă, I understand him
 tă' rēn rāk, picture
 tă rēn rā ōr' rū tāk, term for a mirror, look-
 ing glass
 tă rēn rā shăq' tōk, he evokes the ghost
 tă rēn rā ūq' tō ă, I look in a mirror
 tă rēn rē ū' hūn, term for a mirror
 tă rīng năk să' kă kă, I ought to notice
 tă rīq' săuq' tăn kă, I protect my property
 tă rīq' săuq' tō ă, I look out for myself
 tă rū', man
 tă rū yăq' rā rŭn, ornament held in the hands
 during a dance
 tă sū kă' kă, I lead him by the hand
 tă s' tōq' tōk, expresses it does not fit
 tă s' tō' rā kă, expresses it does not fit me
 (i.e., I exceed it)
 tă tă' mō ă, I get startled
 tă tăm' tă kă, I startle him
 tă' thlē kă, my arm
 tă thlē' mē rīn, term for Friday
 tă thlē' pī kă, my right arm
 tă thlik' ir' rŭk, his foreleg
 tă thlīr'q' tōk, he has a broken arm
 tă thlŭr nă pēt' lē, I am very glad of it
 tă thlŭr yŭk' tō ă, I am bashful
 tăt kă ă' kă, I put it up on supports
 tăt kē lē' kē ū, put it up on supports

tăt kē māl' rā ă, which is on supports
 tăt' kik, supports (i.e., four poles or oars
 tied in pairs and extended)
 tăt kīm' māuk, it is on supports
 tăt lē mǎ' kō nŭk, five times, fivefold
 tăt lē māu' gŭt, there are five
 tăt lē māuq' tăn kă, I kill five, get five
 tăt lē' mēk, fifth
 tăt lē' mēn, five
 tăt lē' mēn ē' pē ăt, one hundred
 tăt lē mēt' nē, on the fifth
 tăt lē' mīn, five pairs
 tăt' stŭ kŭn, hope
 tăt stŭ kŭ tī kă' kă, I hope
 tăt tlē' ă hrăt, bracelet
 tă' tŭk, forehead
 tău' gñōk, he is the one
 tău' gñōq' chā ă' kă, I know he is the one
 tău' gñŭ chē' tă kă, I cannot say that he is
 the one
 tău' gñŭ' gñă, I am that one
 tău' gñŭq' chīn rā tă' kă, I did not find out
 that he is the one
 tău' gwām, but, only
 tău' mŭk, expresses that is why
 tău' nă, tăum, that, that one
 tău' năk, term for whiskey (corruption of
 English tonic)
 tău' năr' vīk, term for saloon (place where
 whiskey may be had)
 tău' gñē năk, for no reason
 tău' gñŭ gñē' lŭ kŭ, in vain
 tă' zhēk, bay (St. Michael's trading post)
 tchŭ pōq' tō ă, I blow
 tchŭp' pŭt, drifting ice floes = blown about
 t' hălth' kōk, rock or large stone
 t' hălth' kō pāk, a large rock
 thlē' ă kă, I place it
 thlē' gñē năk, for no reason
 thlē' hăr' ă kă, first I replace it
 thlē' mōq' tō' rā kă, I urge him
 thlē' mŭ rā' kă, I notify him
 thlē' rāk, an orphan
 thlē' rā rāu' gwō ă, I am an orphan
 thlē' rā rāu' hō lōk, a poor boy, an orphan
 boy
 thlē' rā rāuq' hō lŭ gwō ă, I am an orphan
 boy
 thlē' thlŭq' kă nŭk, the placing or putting
 thlē' vō kă' kă, I put it, place it
 thlē' vē' tă kă, I have no place to put it

thl' ghăq tōk, it leaks
 thlim' mē kūn, in vain, by oneself
 thling' ŋ ghōk, in vain
 thlmă, a bit (suffix)
 thlō' āk, holiness
 thlō ā tūn' rā tōk, it is worn out, no good
 thlō' kō kă, my bolas
 thlō' kūk, bolas, weapon for capturing geese
 thlōq' tā kă, I arrange it
 thlū ē' gō ā, I am well, happy
 thlūq, old (suffix)
 tī ā' tā kă tā kă' ghwū, when he is about to
 bring it
 tī' chēr tōk, it is foggy, there is a fog
 tich kă' tō ā, I approach
 tī' em ghōk, the absent one
 tī' ē tā kă, I hand it over, bring it
 tīf kăth kūn rā tā' kă, I prevent his coming,
 hinder him
 tīf' kă tōk, it storms
 tī' gāk, a comer
 tīg gī lū gă' kă, I steal it
 tīg gī lūq' tō ā, I am a thief, I steal
 tīg gwē' gō ā, I reclaim, take back
 tīg' lī nūk, theft
 tīg lī' thlūk, thief
 tīk kăq' kă, I conceal, bury it
 tīlth' kă, my coming
 tīm' mūk, the two strips of the sled on which
 the runners are put
 tīng āu lē ū' ghă, I shoot on the wing
 tīng ghăul' rā ā, something flying
 tīng ghūl' rā nă kōk, aft wind (i.e., good for
 sailing)
 tīng ghūl' rāu' tāk, a sail
 tīng' lū kă, my fist
 tīng lū wă' kă, I strike him with my fist =
 I fist him
 tīng mā ā' chū ghăk, a nice little bird
 tīng mā āng' chē kōk, it will soon be the
 goose season
 tīng mā ā' nōk, the annual coming of the
 geese, ducks, swans, etc.
 tīng mā ā' vīk, arrival of the geese
 tīng mā ā sōq' tō ā, I hunt geese
 tīng' mā āt īng ghū' tēt, July
 tīng' mā āt tīng ghū' tēt, August
 tīng mē ī' yāk, bird
 tīng nāu' tōk, it flies, soars
 tīng' nōk, it flies
 tīn kīq' tō ā, I come again, return

tīs' kă kă, I call him, make him come
 tī sū ē tī' tō ā, I have nothing to come in,
 no conveyance, boat or sled
 tī' sūn, a conveyance of any sort
 tī' tūk, haze, fog
 tī' wīk, source, origin
 tī yār' 'nū kă, my wrist
 tī yē' mă, away
 tī yē măn' tōk, he is away
 tī yē măt' mūn, expresses accidentally with
 verbs of finding, etc.
 tī yēm' ghōk, absent
 tī yū' nōk, the desire to come
 t kēt' kă rā yū tō ā, expresses I am home-
 sick, wishing to return
 t kē' tō ā, t kē' tā kă, I come, I bring it (842)
 t kē ū' tā kă, I come with it
 t kāk', t kēm', the wax in the ear
 t kōk', the index finger
 t mă', torso, body deprived of head and
 limbs
 t mă' kă, my body
 t mă' thlūk, dried fish
 t nūk' thlūr tōk, it aches
 tō ālth', so (abbreviated form)
 tō ām' tăt lū, and so
 tō ā' nē, over there
 tō ān tā rā thlē nē ū ghă, I am over there
 yet
 tō ān' tō ā, I am over there
 tō ā' pē āk, just like
 tō ā' thlām, tō' ī ām, again
 tō ā' thlē, and then
 tō ā' thlē tāu' nă, so be it
 tō ā' thlē' tō ā, and so then
 tō ā' thlū, tō ām' thlū, then
 tō ā' thlū hōk, and so then
 tō ā' thlū hōk ām, and so then again
 tō ā' thlū hōk hwi, and so it is then
 tō ā' thlū' nē, therefore, that is why
 tō ā' tū, thus, this way, so
 tō ā' tū năf kă rā' kă, I determine it thus
 tō ā' tū thlū, and thus
 tō ā' tū thlū chē lă', and so on
 tō ā' vīq' tō ā, I go thither
 tō ā' vūq' thlī' nūk, just the right place
 tō ā' vūt, yonder (motion towards)
 tōh' hlūk, Adam's apple
 tō' ī, all right = enough, yes, just so, etc.
 tō' ī ē kē kă, I suppose, take it for granted
 tō' ī ghōk, it is all, it is the end

- tō i ġnūn' rā tōk, neg. of tō i ġnōk, expresses
'au revoir,' farewell
- tō i ġnūn' rā tōk tō i yū' hwă, good by
- tō i hōk, just so
- tō i kă, is it all right?
- tō i yū hwă, of course
- tōk klō' rā kă, I designate it, call it
- tōk' mīk, bucket (Russian)
- tō kō chăq tōk' tē tă, who come to slay
- * tō kō chē' thlūk, tō kō chē tū' lē, tō kū tă rī-
yū lē, murderer
- tō kō' chin nūk, murder
- tō kō' ġnă, I die
- tō kō māl' rā ă, tō kō māl' rā ēt, the deceased,
the dead
- tō kō māl' rā ăq' tăk, thing belonging to the
dead
- tō kō māl' rā ă' tă līk, graveyard
- tō kō' māuk, he is dead
- tō kō' năk, death
- tō kō năq' kōk, deadly
- tō' kō nēr' lē, a killer
- tō' kō nēr' līk, one having power to kill
- tō kō nī ă' tōk, that he may die
- tō kō stī lē ă' kă, I save him from death
- tō kō' thlūq, the deceased person
- tō kō yū ēl' lī ġnōk, immortal, one who is
deathless
- tō kū chăq tō ră' kă, I went to kill it
- tō kū' tă kă, I kill him
- tō kū' tī kă, my murdered one, whom I killed
- tōq' tū līk, lynx
- tq' hă, the bottom
- tq' hă nūn, ē măq' pēm, to the bottom of
the sea
- tq hē ū' ġnă, I am stiff in my joints
- trě kăn' ny ăk, wolverine
- tū ăm' sōk, native bead ornament
- tū chilth' hūk, hole pierced in lower lip to
hold labret
- tū ē găq' tō ă, I dodge
- tūf chăq pē ăq' tō ă, I almost choke
- tūf' thlūk, a choked person
- tūf' tō ă, I choke
- tū ġnīlth' kōk, near to, a relative
- tū ġnīlth' kō kă, my relative
- tūġ' nūk, spot in a river curve where the
current hits the bank
- tūġ' ră kă, I ram it, I beat against it
- tūk kă ăq' tă kă, I come on it suddenly,
unexpectedly
- tūk' năk, power
- tūk' nī kă, my power
- tūk nīng kă' tō ă, I possess power
- tūk' nūk, native measure, three-quarters of
an inch
- tū kōq' tūt, they hatch (eggs)
- tūk' sū kăk, bird's tail
- tū kū' gwō ă, I am rich
- tū kū' tō ă, I get rich
- tū kū tū' kō ă, owl
- tū lū' kăk, tū lū' kă rūk, tū lū kău' gōk, raven
(this bird has several names)
- tū lū' kă rīm tăng lū ră rălth' hrē, the Milky
Way (i.e., the raven's snowshoe track)
- tū' mă (plur., tū' mūt), track, trail (used
for road)
- tū' măk, hollow of the hand
- tū mă' kă, my palm
- tū mă' lēt, one of the many varieties of
Alaskan berries
- tū măq' tă kă, I repair it
- tū măq' tō ă, I follow its trail
- tūm' chī năk, fun
- tūm chī năq' kōk, funny
- tū mīlth' hrăt, an old trail, hard to discern
- tū mī' rū tōk, there is no trail any more, the
trail is lost
- tūm' kă, my trail
- tūm kă chin rē' tō ă, I have not a good trail
or road
- tūm kē ō' ră kă, I make the road (i.e., beat
down the snow), I guide
- tūm kē ōq' tă, a road shower = guide, pilot
- tūm k sū ē rū' tīt, untravelled
- tūm' lē ōk, a somnambulist
- tūm măr' tō ă, I make a noise
- tūm mīl ġnū' ġnă, I am voraciously hungry
- tūm' năk, native bowl for food (large size)
- tūm thlūq thlōq' tō ă, I have a bad road,
hard travel
- tūm tī' ă tōk, there is no trail
- tū mūk' klū kū, expresses through
- tū mūng' knūk, opportunity
- tūm' yă răt, a long trail
- tūng ġnūn kō pāk' tă, pupil of the eye
- tūng' kă, tūng' lī kă, my next brother,
sister
- tūng' lē ă, next
- tūng lē ăn' lī ġnōk, the third (i.e., the one
next to the second)
- tūng lī lī' ră kă, I put myself next to him

tũng mǎq chē ũ' ġhǎ, I prepare a body for burial

tũng mǎq' tǎ kǎ, I lay him in a coffin

tũng nǐ' kǎ tō ǎ, I crouch down

tũng rǎ ġhǎ' zǎk, devil (Tununa)

tũng rǎ ġhǐ' yǎk, devil (Yukon)

tũng rǎ ġhǐ' yēm ñ' nē, hell (abode of the devil)

tũng' rǎ lĭk, sorcerer (i.e., one having a devil)

tũng rǎ ũ' ġhǎ, I practise sorcery

tũn' nǎ kǎ, I give it

tũn nō' ǎ nē, in behind

tũn nō' ǎn tō ǎ, I am just behind

tũn nū' chũ kǎ, back of my head

tũn nū' ē rũn, a slough (a branch which leaves the river and re-enters it)

tũn nū' kǎ, my back

tũ' nōk, back fat of deer

tũn' stǎ, the giver

tũn' tũ, deer

tũn' tũm kō' mũ gǎ, venison

tũn tũ' rō ǎk, picture of a deer

tũn tũ rō ǎ llē ũ' ġhǎ, I draw a deer

tũn tũ sē' gũt, jack-snipe

tũn tũ sĭr' tō ǎ, I hunt deer

tũn' tũt ĭr' nē' vē ǎt, a name for May = fawn time

tũn tũ' tũ lē, deer hunter

tũn tũ tũ' lĭk, deer hunting ground

tũn tũ' vǎk, a moose

tũn tũ vǎq' chũn, a dog trained to hunt deer

tũn tũ yǎ' gǎk, fawn

tũn tũ yũq' pǎk, Ursa Major (i.e., the great stag)

tũ nũ' hǎk, a bit of deer tallow

tũ nũl' rǎ ǎ, black

tũ nũq' pǎk, a black dog

tũ pǎq' shǎ gǎ' kǎ, I try to wake him

tũ pǎq' tō ǎ, I rise (i.e., from sleep)

tũ pǎu mǎu' ġhǎ, I am awake

tũ pǎu tǎq' tō ǎ, I breakfast

tũ pē' gǎk, native mat made of grass

tũ pē' gǎ kǎt, straw suitable for mats, mat straw

tũ pē gǎ llē ũ' ġhǎ, I am making a mat

tũ pĭq' tō ǎ, I weave mats

tũp' kēr chǎun, term for perfume

tũp' pōk, it drifts ashore

tũp psǎ' kōk, it stinks

tũp pũ' mǎ kǎn, when it drifts ashore

tũp pũ mǎ' klũ kũ, being cast ashore

tũp pũ' mǎuk, it is jetsam

tũq chǎr rē ũ' ġhǎ, I temper it

tũq' hōk, it is hard

tũq' hũ tǎk, a splint

tũq' kǎ rǎt, fossils

tũq' rē ǎk, ermine

tũ rũ' tũk, the two side strips of a sled

tũ' tǎ kǎ, I cross over it

tũ tǎ' rō ǎt, roseberries

tũ' t ġhǎ rǎk, a grandchild

tũ t ġhǎ rǎu' lōq kǎl' rǎ ēk, a grandmother and grandchild

tũ t ġhǎ rǎu' lōq' 'lō kǎ, my poor grandchild

tũ t ġhǎ rǎu' 'lũ kǎ, my friend

tũ t ġhǎ rǎu' lũ thlũq' kǎ, my false friend

tũ t ġhǎ thlō' gwǎ, my child (to address)

tũ tũ hũ chǎ' kǎ, my arrival (past)

tũt mǎ rǎ' kǎ, I step on it

tũ' tō ǎ, I cross over (859)

tũ' tũt, isolated stranded blocks of ice (860)

tũ vūs' kē, constipated

tũ vũ tǎ' ġhǎ, I am constipated

tũv vē ǎ' lũk, bad, clumsy (suffix)

tũv' vō ǎ, I go across, portage a canoe from one creek to another

tũv vwē' nǎk, over and over

tũv' yǎ rǎk, portage place

tũ yũ chǎ' kǎ, my arrival on the other side (present)

tũ yũ' gwō ǎ, I am a ruler

tũ' yũk, a ruler

tũ yũ' rǎ kǎ, I send it over

tũ yũ yũq' tō ǎ, I want to send

tũ zhē' tũ rǎ ǎ, a cripple

tũ zhēt' nōk, lameness

tũ zhēt' ñ rēt' nōk, not being lame

tũ zhē' tō ǎ, I am lame

tũ zhē tũf kē nǎ' nē, I without being lame

tũzh' kǎ, my shoulder

tũ' vǎ' tũv vǎk, the large snipe

tũ vē thlē nũl' rǎ ǎ ǎ' kǎq tǎ, the setting sun

tũ' vĭr' tōk, it sets (i.e., the sun)

tũ' vōq' stǎ kǎ, I get him to go behind

U

ũ' chē, load
 ũ chē kǎ' gǎ, he has me as a load, in the same kiyak
 ũ chē lǐq' tō ă, I load up
 ũ chē' rǎ kǎ, I unload it
 ũ chē' tō ă, I have no load
 ũ ching' kǎ tō ă, I have a load
 ũ chū' ă tōk, vain
 ũ' chūk, genitalia
 ũ ē', husband
 ũ ēf tǎng' kǎ tōk, it is round
 ũ ē gē ă' kō ă, I strive
 ũ ē' gǎ ă, I marry (woman speaking)
 ũ ē' kǎ, my husband
 ũ ē' klǎ kǎ, marry me (woman speaking)
 ũ ēk' skō ă, I propose marriage
 ũ ēl' gǎk, widow
 ũ ē' lōk, small native spoon
 ũ ēlth' kǎ, ũ ē' thlǐ mǎ, my quondam husband
 ũ ē' nē tōk, she is a widow
 ũ ēn' kǎ tū tǎ, have you a husband?
 ũ ē tā chē kǎ' ăq tō ă, I am going to remain
 ũ ē tā kǎ' tō ă, I stop for a little while
 ũ ē tā lǎq' tō ă, I continue
 ũ ē tǎl gǎnūq' tō ă, I am going to abide
 ũ ē tǎl gǎnūq' k tō ă, I tire of staying
 ũ ē tǎlth' kǎ, where I am, my place of being
 ũ ē tǎl' thlūq kǎ kǎ, my life = the time I will live
 ũ ē tā nǎq' sǎ kō ă, I ought to be
 ũ ē tā tǎu' gǎ, I am, I stay
 ũ ē tǎuq kǎu' gwō ă, I must, I have to be
 ũ ē tǎuq' tō ă, I am
 ũ ē tā vǎ kōq' tō ă, I stay too long
 ũ ē' tǎ vīk, waiting place
 ũ ē tā vī' kǎ, my stopping place
 ũ ē tā vī' kǎ kǎ, the place where I am to stay
 ũ ē tā vī' kǎm kǐn, I am with thee
 ũ ē tā vī' kǎ kǎ' kǎ, the place where I once was
 ũ ē tā vīk lǎlth' kǎ, the place where I used to be
 ũ ē tā vīk lǎ rǎ' kǎ, I used to live with him
 ũ ē tā vīn' kǎ, my comrades
 ũ ē tā yǎ' kō ă, I waited
 ũ ē' thlūg, a husband who deserts his wife
 ũ ē' tō ă, I open my eyes
 ũ ē tōq' tūk, we are married

ũ ēts', cousin (mode of address)
 ũ ē' vǎq tō ă, I encircle, I go around
 ũ ē' vǎ lǎ tōk, it revolves
 ũ ē' vīk, December
 ũ ē' vō ă, I go around
 ũ ē' vūt mǎn, around (with verb of motion)
 ũf chō' ă rǎ kǎ, I shake it (to get the dust, snow, etc., off)
 ũg' gǎ, moss
 ũ ghǎ' rǎn kǎ, my toes
 ũ ghwūq' tōk, it liquefies
 ũ' gǐ nǎ, front, forward part
 ũ gīsh' kūk ē kǎm' rǎk, put the sled upon its rack
 ũg' mǎ ǎn, he passing right through
 ũg' mǎ ũ chē ũ' gǎ, I keep on without stopping
 ũg' mē ũ' tǎ kǎ, I go through it without stopping
 ũ gǎ chē' rǎq kǎ, I coax him
 ũ gǎ' gō ăt, beard-like = a moss which resembles hair
 ũ' gǎk, ũ' gǎt, beard
 ũ gǎ' lǎk, south
 ũ gǎ' lǎk fǎk, the far south
 ũ gǎ' lǎk fǎ nǎn, away to the far south
 ũ gǎ' lǎk fǎ' rǎ nǎn, to the extreme south
 ũ gǎ' lǎk sīn' rǎt, the most southerly
 ũ gǎ' lǎ lǐq' tō ă, I go south
 ũ gǎ' lǐk, a bearded man
 ũ gǎ' lǎq' tō ă, I itch
 ũ gǎn' kǎ, my beard
 ũ gǎn' tō ă, I shave
 ũ gǎ ă' gǎ, night coming on me
 ũ gǎ' vǎm tǐch' stē, the Giver of Life
 ũ gǎ' vǎm yū' ă, the Master of Life (heathen term)
 ũ gǎ' vǎq kǎun' rǎr tōk, he cannot possibly live
 ũ gwǎ' nē, by, on account of, through
 ũ hrǎs' kǎk, white clay, kaolin
 ũ kǎk' fǎk, little nearer
 ũ kǎk fǎ kǎ nēq' tō ă, I draw nearer
 ũ kǎk fǎ lǐq' tō ă, I go a little distance
 ũ kǎk fǎu' hǎn, soon
 ũ kǎ' klǐk, next one
 ũ kǎk sē gē' nǎq tō ă, I am getting closer
 ũ kǎk sē gē yū' gǎ, I draw nearer
 ũ kǎk' sē gǐlth kǎ, my approach

ū kāk sē ū' tō ā, I get near
 ū kāk shīl' rā ā, short, near
 ū kāk shīq' tō ā, I am near
 ū kāk mī' tōk, it is heavy
 ū kāk mōq' tō ā, I tow
 ū kāk nī kū, in the next life
 ū kāt mōq' tō ā, I approach towards
 ū kē' lē rā kāk, I wound him
 ū kē thlūq' tā, his wound inflames
 ūk' fē gāk, ūk' fē gāt, willow bushes
 ūk' fōq' tō ā, I believe
 ūk' fū kāk kāk, I believe it
 ūk' fūk kāk kāk rā' tā kāk, I cannot possibly believe it
 ūk' fūk ū rīt' stē, an unbeliever
 ūk' fūk stā, a believer
 ū kīs' kē rā kāk, I aid him
 ūk' kīr' kāk, my wound
 ūk' kō ā, I embark, enter a boat, canoe, etc.
 ūk' kō ā' gōk, it burns
 ūk' kō ān' rā tōk, it does not kindle
 ūk' kō' hā kāk, my son's wife
 ūk' kōk, it shrivels up
 ūk' kōq' pāk tōk, it burns fiercely
 ūk' kōr sūk, the hood on the native blouse
 ūk' kōr sūq' tō ā, I draw the hood on
 ūk' kōr swē' tō ā, I throw the hood back
 ūk' krū nāk, rage
 ūk' kūt kē ūq' tō ā, I make kindling
 ūk' kūzh' mē, and these! what about them?
 ūk' shē vīk, a winter village
 ūk' shō āk, autumn (i.e., winter-like)
 ūk' shō ā kāk, when it is autumn
 ūk' shō ā' nā ā rā kāk, when it is about autumn
 ūk' shō āq tōk, it is autumn
 ūk' shūk, winter
 ūk' shūl' gūū' ghā, I have headache
 ūk' shū pāk, all winter, during the winter
 ūk' shūq' pīl' gāk, before winter
 ūk' shūq tōk, it is winter
 ūk' sū, head
 ūk' sū kāk, my head
 ū' kūk, wound
 ū' kūm chā ōk klā ā' nā, prior to this period
 ū' kūm kīng gūy' klā ā' nā, after this period
 ū kwā rā' ē tō ā, I am content
 ū lē' gāk kāk, I spread a blanket over him, I cover him
 ū' lēk, native covering of furs, etc.; also used for blanket

ū lē kū tā' rā kāk, I cover him up, wrap the blanket around him
 ū lēq' tō ā, I cover myself, I roll up in the blanket
 ū' lē ūn, mass of sinew (i.e., covering) = to be dried and used for thread
 ū līs kīr' tōk, there is a great rise (i.e., in a river)
 ūl' lōk, it is flood, incoming tide
 ūl' lū ōk, a woman's knife, semilune-shaped, for cutting furs
 ūl' lū ōq' tō ā, I use an ulluok, I cut with
 ūl' lūq pāk, a great overflow; used for deluge
 ū lōg' yā rū' tāk, a native maul
 ū lōg' yā rū' tāk pāk, a large maul for driving wedges
 ūlth' tā kāk, I turn it inside out
 ū lū' hūg' nāk, a marine monster (supposed to devour whales)
 ū lū' kāk, my tongue
 ū lū' kāk, stone suitable for making ulluoks
 ū lūq kō ōr' tōk, he gives an expiring shudder
 ū' lūq tō ā, I quiver with pain, convulsive shudder
 ū mē kāk kāk, I hate him
 ū' mē kū, the next time
 ū mē nāk' fā, an expletive of anger
 ū' mē nāk kōk, it is hateful
 ū mē ū' ghā, I am long absent
 ūm' gāk kāk, I close it
 ū mīf kē nā' nē, I without delaying
 ūm' mā' tō ā, I groan
 ūm' mē, sharp point of stone
 ūm' mē ā, chā' vūm, harpoon point
 ūm yū ā' kāk kāk, I think
 ūm yū ā' k chē' kāk kāk, I will consider it
 ūm yū ā kīn rīlth' kāk, that which I do not mean
 ūm yū āk skō rā' kāk, I make him think
 ūm yū ām' kūn ūk' fū kāk kāk, expresses I believe in my heart (i.e., by my mind)
 ūm yū āng' ghō ā, I design
 ūm yū āng' gū' tā kāk, I plan it
 ūm yū gī' tō ā, expresses I am nervous, excited, I do not think
 ūm yū ōr' k kāk kāk, my meaning
 ūm yū ōr kō rāq' kāk, I am wondering
 ūm yū ōr nā ōq' tō ā, expresses my mind is troubled
 ūm yū ōr' t kō ā, I ponder over
 ūm yū ōr' t kīlth kāk, the thing I think of

ūm yū őr ỉ kōq' tō ă, I deliberate
 ūm yū őr ỉ kũf kă ră lăq' kă, I always make
 him think of it
 ūm yū őr tũl' ră ă, sensible, clear-headed
 ũ' nă, ũ' kũk, ũ' kũt, this, these two, these
 ũ nă', ũn' kũk, ũn' kũt, the one down
 ũ nă' kă kă, I catch (i.e., fish, game, etc.)
 ũ năk săq pē ă' ră kă, I nearly got it
 ũ năng kũ tă' găk, worthless
 ũ năn' lĩ gñōk, the one who is down
 ũ năq' chă ăk, a piece of straight-grain
 wood
 ũ năq chă ăq' tō ă, I hunt for straight-grain
 wood
 ũ nă thlũq pē ũ' gñă, I have big hands
 ũ nă tĩ ră ră' gñă, my hands are cold
 ũ nătl' ră ă, one suffering from salmon
 poisoning
 ũ nă' tũ kă, my hands (i.e., my fingers)
 ũ nătl' 'tō ă, I am poisoned by salmon bite
 (i.e., the fingers are sore)
 ũ nă' tũk kē, one with a boil or ulcer on his
 hand
 ũ nē ăq' tă kă, I move off, move away
 from
 ũ nē chũn' ră tă kă, I do not want to aban-
 don him
 ũ nē ỏq' tă kă, I miss it
 ũ nēst' kă, my deceased father
 ũ nē' tă kă, I leave him
 ũ nē ỉ kă tă' ră lũ tũ, I am getting ready to
 leave you
 ũ nē tĩ ă' ră kă, I used to leave it
 ũn' gă nē, down there
 ũn găn' tō ă, I am down there
 ũn găq' tō ă, I am remaining
 ũn gă văq' tōk, it is sunset
 ũn gă vĩq' tō ă, I go down there
 ũng gñũng sē kĩ' ăk, any large, fierce brute
 ũng gñũng' shăr tăk, animal (contradistinc-
 tion to human)
 ũng gñũng' sĩk, an animal
 ũng gñũ' vă, life
 ũng gñũ vălth thlũq' chēk kō ă, I will have
 misfortune
 ũng gñũ văũ' gñă, I live
 ũng gñũ vĩl' ră ă, a suicide
 ũng gñũ wē' thlăq kăt, the resurrection
 ũng' lũt, nest of a bird
 ũn gñō ă' gñă, I am benighted, it nights
 me

ũ nĩf' kă nũk, death tidings
 ũ nĩf kă nũq thlũq' tō ă, I have bad news
 ũ nĩf kă' tō ă, I have news of a death
 ũ nĩg' 'nă, the one down there
 ũ nĩ yă kă' kă, I call him to accompany me
 ũn' kă, armpit
 ũ' nō ăk, early this morning
 ũ nō ỉ' ăk, very early this morning
 ũ nũ gă' gñă, it is night to me
 ũ' nũk, last night
 ũ nũ kă ră' gñă, I am benighted, overtaken
 by night
 ũ nũ kō' ă kăn, every night
 ũ' nũm kō kă' nē, midnight
 ũ nũn' ră kũn, just at nightfall
 ũ nũq pĩl' găn, before it is night
 ũ nũq' tō ă, I stay over night
 ũ nũq' tōk, it is night
 ũn wă' klēk, term for morning service
 ũn wă kō' ă kăn, every day, daily
 ũn wă' kō ăn, when it was morning
 ũn wă kō' mē, in the morning
 ũn wă' kũ, to-morrow
 ũn wă kũ chē ũ' gñă, I breakfast
 ũn wă kũ tă tōq' tō ă, I eat the morning
 meal
 ũn wă kũt' tō ă, I depart to-morrow
 ũn wă yă ră' mē, at dawn, in early morn-
 ing
 ũ păq' tō ă, I set out for the spring village
 ũp' 'năq kăk, springtime
 ũp' năq' kă kũ, next spring
 ũp' năq' kăq păk, during the spring
 ũp' năq kăũq' tōk, it is spring
 ũp' năq kē vĩg' mĩt' tō ă, I am at a spring
 village
 ũp' năq kē' vĩk, a spring village
 ũp' năt, lofty peaks
 ũp' pō ă, I suffocate (i.e., unable to breathe
 at high altitudes)
 ũp' tō ă, I pack
 ũ pũ' tă kă, I malign him
 ũq' chăn, the dawn
 ũq chă ră kăl' ră ệt, sorrowful ones
 ũq chă ră nōk' tũ lē, a most distressed person
 ũq chă rĩ' yă răk, distress, sorrow
 ũq fē ă' rũt, bushes
 ũq kă ỏq' tōk, he cuts firewood
 ũq kō ăn' tōk, it is in the back of the house
 ũq' kōk, a part of a native house (in the
 back)

ũq' kōk, the rear portion of a native house
 ũq' kūm' tō ă, I am in the rear
 ũq' nē rā' kūn, exactly at dawn
 ũq' pīl' gān, before it dawns
 ũq' tǎ kǎ, I place it up
 ũq' tǎ kǎ, I throw it away = I cast it on
 the grave
 ũq' tǎ kǎn, daily, every dawn
 ũq' tǎn' gñǎ, the dawn coming on me
 ũq' tǎt, marine animals
 ũq' tǎt, the things thrown on a grave
 ũq' tǎ kǎ' tōk, it holds, it contains (said of
 pots, kettles, etc.)
 ũq' tō ă, I get up
 ũrk' nǎk', a hot spring
 ũr' 'nūq' pāk, all day long, the whole day
 ũr' rūt, tundra moss
 ũs kōq' tōq' tǎ kǎ, I hold him with a cord
 (dog, etc.)
 ũs kū hǎq' tōk, he is out of his harness
 (dog)
 ũs kū rǎ' kǎ, I harness him
 ũs' kū rǎt, dog harness
 ũs kū n' gǎ kǎ, I unharness him
 ũs sū' kǎ tǎk, native tool for getting fire,
 fire stick
 ũs sū kǎ tǎq' tō ă, I make fire (i.e., by means
 of the fire-stick drill)
 ũs' tǎ kǎ, I break it
 ũs' tōk, ũz' zērq' kōk, it caves in (river bank,
 etc.)
 ũ sūk chāu' tūt, term for they crucify (i.e.,
 they nail him up)
 ũ sūk chāuz' nǎ nūk, the crucifixion
 ũ' tǎk (suffix) (218)
 ũ tǎ kǎ' kǎ, I wait for him
 ũ tǎ kǎl' gē nūk, weariness (from waiting)
 ũ tǎ kǎlth' kǎ, the one I waited for, my
 expected one
 ũ tǎng' gñǎ, it burns me
 ũt chū' ē tōk, it is clear, limpid, transparent
 ũt' gñūk, a wart
 ũ thlǎ' gǎ kǎ, I go up to him, draw near
 him
 ũ thlǎ gǎq' chǎ' kǎ kǎ, I spring at it (and
 miss it)
 ũ thlǎ gǎq' tǎ kǎ, I spring at it (and get it)
 ũ thlū vēq' kǎ, my cheeks

ũ thlū' wēk, the cheeks
 ũ tīt' mūn, to go back home, homewards
 ũt' kǎq' tō ă, I go back at once
 ũt' k' kūn, an oar
 ũt rū chūq' pǎ kǎq' tō ă, I am most desirous
 to go back
 ũt rū chūq' tō ă, I want to go back
 ũt rū tǎ' kǎ, I bring it back
 ũt rūt' st kǎk, the bringing back
 ũts' thlū yǎk, whirlwind
 ũts thlū yǎq' tōk, it is a whirlwind
 ũ tū mǎq' tō ă, I change for the better, am
 better
 ũ tū' mǎq' tōk, it quiets, etc. (said of storms)
 ũ tū' mǎ rǎ, it moderates, changes, etc. (said
 of the weather)
 ũ tū mǎ rǎ chō ǎq' tō ă, I am getting a little
 better
 ũ tū māu' gñǎ, I recover, get better
 ũ vǎ lǎ rǎ' kǎ, I always rock it
 ũ vǎ' rǎ kǎ, I rock it
 ũ' vāuk, it hatches (birds)
 ũv vǎq' tō ă, I hum, buzz, etc.
 ũ vǎ' rǎt, fingers
 ũ wē' hōk, he fights (i.e., dog)
 ũ yǎ krē lē tǎq' tō ă, I wrap up my neck
 ũ yǎ' kūk, neck
 ũ yǎ' kūn kǎ, my neck
 ũ yǎ kwē' lē tǎk, dog collar
 ũ yǎ' mīk, a talisman, charm worn around
 the neck
 ũ yǎ mīng' kǎ' tō ă, I have a talisman
 ũ yǎ mīq' tō ă, I wear a charm
 ũ yǎ mīq' tū' mǎ nōk, the wearing of a charm
 ũ yǎng' tō ă, I look down from a height
 ũ' yōk, you there!
 ũ yū rǎ yǎ' gǎt, down (from swans, ducks,
 etc.)
 ũz gñǎn' hrēt, knuckle
 ũz' ghwū nōk, a joint
 ũ' zōk, same as ũyōk (Tununa)
 ũz vār' tō ă, I am crazy
 ũz vēl' gñōk, a crazy person
 ũz vē' tō ă, I am absent minded
 ũz' vīt tōk, alert, smart
 ũz wār rē yū gū nǎq' kō ă, I think I must be
 crazy
 ũz wē tūl' rǎ ă, sly

V

vê á' lūk, bad (suffix) (208)
 vē á' lūth' thlūq, bad old (suffix)
 vīk, place where (suffix) (117)
 vō' rhūn, mote, speck

vō rhū' tō á, I go up
 vūq' tāk, humble-bee = buzzer
 vūq' tāk' tō á, I gather grass

W

wām' nāq kōk, it is lost time
 wās kē tāk' tō á, I keep slipping
 wās knā' kōk, slippery
 wās skā āq' tō á, I slip

wēf' tāk' kă, I twirl it
 wī yā' rāk' kă, I rob him
 wī yā' rāt' ghă, they despoil me (gambler's
 expression)

Y

yā gē' vē kă kă, I extend my arm
 yāg' 'lū tūng, they fast = are in mourning
 yāg' 'nūk, native measure, arms extended,
 seventy-two inches
 yāk fā' chō á, a little way off
 yāk' fāk, a slight distance
 yāk fā kă nēq' tō á, I move off a little
 distance
 yāk fā līq' tō á, I go far off yonder
 yāk fān' lī ghōk, the one who is off yonder
 yāk fān' tō á, I am far off
 yāk fā' rā nūk, a little further off
 yāk fā' rān tō á, I am a little further off
 yā' klēk, the last one over yonder
 yā' klī kă, my last one over there
 yāk' nēr tōk, it blows from the southwest
 yāk' nūk, southwest
 yā' kōk, a wing
 yāk sē gē' kă tō á, I withdraw a little
 yāk sē gē' wā kōk tō á, I am too far off
 yāk sē gē' yūq' tō á, I want to go off a little
 yāk sē gīth' kă, my withdrawing
 yāk sē ū tō á, I am far apart from him
 yāk shē kă' pīk tōk, it is very far away
 yāk shīk tāl lū' kū hwā' tū, as far as that
 yāk shīk' tāuk kă, it is as far as
 yāk shīn' kă, farther
 yāk shīn rūn' rā tōk, it is not as far
 yāk shīq' pā, oh, how far!
 yāk shīq' pā kă ōq' tōk, it is rather too far off
 yāk shīq' tō' rāl rā á, the further one
 yā' kū līk, bird (i.e., winged one)
 yā kū' līq pāk, eagle (i.e., great bird)
 yā lā āg' nē, on the day before yesterday

yā lā á' kū, the day after to-morrow
 yā līr' nūr' mīt' tō á, I am on that side
 yā līr' 'nūr rāk, on that side
 yān, yā' tūm, yonder
 yā' nē, over there
 yān' lī ghōk, the one who is over yonder
 yān' tō á, I am yonder
 yāq' tō á, I stretch = extend, I am fasting
 yā' rāk (suffix) (217)
 yā' tī kă, beside me
 yā tīm' lī ghōk, the one over there
 yā tīm' nē tōk, it is beside me
 yā' vūt, to over there
 yī, there it is over there
 yīn' rāu gwōk, it is a corpse
 yōk, suffix to words of place; a general
 vocative
 yū' ā lū, thread made of sinew
 yū ā lū käng' kă tō á, I have sinew thread
 yū ā lū llē ū' ghă, I make sinew thread
 yū ā' rā kă, I search for it
 yū ā rūt' kă, my song
 yū' āt, spirits
 yū' chā kă, my life (my manhood)
 yū' chēk, being (manhood)
 yū' chō á, dwarf
 yū chō á rāu' gwō á, I am a small man
 yū ōl' rīk, ghost
 yū ē' nā nē, uninhabited
 yū ē' nān rā tū, nine
 yū ē' nāu' gwūt, there are twenty
 yū ē' nōk, twenty
 yū ē' nōk kōln' nūk chip' plū kū, thirty
 yū ē' nūk ē' pē āt, four hundred

yū' ē tōk, there is no one
 yū gǎ' rǎn kǎ, my fingers
 yū gū' hwǎt, a crowd, multitude
 yū gū' wǎq tǎng kǎ tōk, there is a crowd
 yū' gwō ǎ, I land (i.e., from a boat), I am
 a man
 yūg' 'yǎq tōk, it is crowded
 yūg' yǎ tū' lē, a populous place
 yūk, yūt, a man
 yū' kǎ, my man
 yū' kǎ pik, a true man
 yū kēr tǎ rāu' gwō ǎ, I am a good man
 yū kēr tǎ rāuq' tō ǎ, I become a good man
 yū kīl' rā ēt, a family
 yū kīlth hǎn' kǎ, my former family
 yūk' siq pǎ, unexpected arrivals
 yūk tū yū' lē, term for lion (i.e., man eater)
 yū kū tǎ chūg' lǎ' rǎ, a place always damp
 yū kū' tǎk, dampness
 yū kū tǎq chū nīl' nǎk, a place that does not
 get damp
 yū kū tǎq' tī hrǎ ēt, damp things
 yū kū tǎq' tōk, it is damp
 yū' liq tōk, populous
 yūl lūq' 'vē ūk, a variety of jay bird
 yūlth' kūk, an abusive term applied to a
 man
 yūm' chǎq tǎ, yūm chǎ rīs' tǎ, healer, a phy-
 sician
 yūm' thlūm chǎk, one of the figures in the
 game of cat's cradle
 yūng kū chǎ' gǎk, an abusive term for a man
 yūn hrǎ' chū gǎk, a nice young man
 yūn hrǎ' chū gǎlth' kūk, an unworthy youth
 yūn hrǎ rǎlth' kūk, an ugly young man
 yūn hrǎ rāuq' tō ǎ, I am becoming a young
 man, reaching the age of

yūn' kǎ, my folks
 yūn nūq hrǎ rāu' gwōk, he is a bachelor, a
 young man
 yūn' rǎ tōk, it is not a man
 yūn' rērq tōk, he is dead (i.e., he is no more
 man)
 yūn' rīlth hūt, the dead = the ceased to be
 folks
 yū' pik, the human race
 yūq pǎ chǎg' yǎk, a giant
 yūq' pǎk, a very tall man, also giant
 yūq pǎlth' thlūq, giant
 yūq pāu' gwō ǎ, I am a great tall man, a
 giant
 yūq' tǎk, anything pertaining to man
 yūq' tǎ līk, a place where people are
 yūq' tǎng kǎ tōk, there is a man
 yūq' tǎng ksǎ kōk, there was a man (who is
 yet)
 yūq' tī ǎ' tōk, there is no man
 yūq' tū' tǎ kǎ, I fight for him, espouse his
 cause
 yūq' tūt' stī kǎ, my champion
 yū rǎq' tō ǎ, I dance
 yū rǎ yǎ tōq' tūt, they dance (i.e., a native
 feast)
 yūr q lūq' kǎ, my old parents
 yūr q' tōk, she conceives
 yūs' kǎ kǎ, I bid him to get off
 yūt' lī' lēt, somebody
 yūt' tǎ mǎ rǎ' mūng, everybody
 yū vē ǎ lū' gwō ǎ, I am a great clumsy man
 yū vē ǎ' lūk, a large, careless, awkward
 fellow
 yūv rērq' kǎ, I admire it
 yū' wǎ kǎ, I pull off my boot
 yū' wǎq kǎ, I pull off both boots

Z

zūq kī yǎ' gǎt, goslings = little hissers

zūq' tōk, it hisses

INDEX

[Figures refer to sections.]

- Absent, expressed by *chătaunē*, 510
- Absent, expressed by *tiyēmă*, 759
- Account of, on : *pētīklūkū*, 745
- Account of, on : *ūgwănē*, 748
- Adjectives, how expressed, 691
- Adjutants, 513
- Adjutants, synopsis of, 543
- Again, expressed by *ăm*, 356
- Again, expressed by Mode XLI
- Agentialis, 36
- Agentialis, transitive, 41
- Aino language, Kamtchatka, specimen of, 847
- Ainu language, Kurile Islands, specimen of, 847
- Akămă, double thirds, 523
- Akămă, examples, 525
- Akămă, paradigm intransitive, 522
- Akămă, paradigm transitive, 524
- Akēvēgākă, 851
- Akkă *tămănă*, old times, 623
- Akklūkăt, 853
- Aklīng, 758
- Akmăchăăkă, 862
- Akūtăk, 852
- All, 650
- All, examples, 654
- Alone, *kăhărmă*, 674
- Alone, *kēmă*, 668
- Am, again, 356
- Amă, 530
- Amă, examples, 534
- Amă, paradigm, 532
- Amă *hwă*, 375
- Amthlōk, much, many, 285
- And I, to express, 258
- And, omission of, supplied by *lūnē*, 478
- And, on the use of, 696
- And, various ways to express, 701
- Anēgūyăk, 854
- Anybody, 762
- Any one, 762
- Anything, 766
- Any time, 775
- Anywhere, 772
- Aqlhū, the thrasher shark, 835
- Aqkăk, suffix, 203
- Article, 688
- Article, examples, 690
- Article, how represented, 689
- As . . . as, as . . . so, 722
- Aspect, first, 430
- Aspect, second, 431
- Aspect, third, 432
- Aspects of the verb, 422
- Assūtătūt, 856
- Atăuchēhăk, 600
- Atăuchēk, declension, 581
- Athlă, another, 279
- At least, to express, 538
- At once, *tămă*, 754
- Atōqtōă, *ătōrăkă*, idioms, 845
- Augmentative, in possessive locatives, 401
- Augmentative, suffix *păk*, 223
- Augūnă, 278
- Aun, suffix, 116
- Aunē, examples : *chătaunē*, etc., 510
- Avvēūkăqkē, 857
- Because : *ămă*, 535
- Because : *pētīklūkū*, 745
- Behind me, 392
- Blacksmith shop, term for, 119
- Care, in my, 263
- Certain, 645
- Certain time, 646
- Chă, 308
- Chă, modes, 341
- Chă, paradigm, 310
- Chă, verb forms, 343
- Chăchōă, 313
- Chăchūghăk, 317
- Chăghălghănhwă, 336

- Chăḡṇātă, 337
 Chăhăk, 320
 Chăhăkă, 321
 Chăhwă, 330
 Chăkă, 311
 Chăkă, examples, 155
 Chăkăk, 312
 Chăkăkă, 325
 Chăkăkăkă, 327
 Chăkărtăh, 315
 Chăkîk, 323
 Chăklăkūtôk, 324
 Chăknôk, very, 753
 Chăkūchēhwă, 329
 Chăkūchēk, 323
 Chăkūtăk, 338
 Chăkwēnūq, 246
 Chăllēyărăk, 340
 Chălthkăk, 316
 Chămə, 532
 Chămē, when, 309
 Chăm ilēnē, 646
 Chăngūt, 863
 Chănnîkă, paradigm, 399
 Chănnûk, 339
 Chăpîk, 322
 Chăqpăk, 314
 Chăt ilētnē, 646
 Chăuhwăḡnă, 265
 Chăun, 319
 Chăwēyūḡwă, 334
 Chăyăḡăk, 318
 Checkers, game of, 831
 Chēk, 152
 Chēk, paradigm, 154
 Chēk, possessive, 153
 Chēlă, still, 703
 Chēn, why, 704
 Chēmē hōk, 706
 Chīgvēk, nose beads, 864
 Chîkkădēdē, 834
 Chîkūlăōghūn, 850
 Chîlthkăk, 742
 Chîmnûk, 157
 Chîmtūn, 158
 Chîyăklîḡḡăkă, 335
 Chîyăklîk, 331
 Chōă, 230
 Chōă and păk, in verbs, 551
 Chōă, secondary meaning, 231
 Chōăyăk, suffix, 237
 Chūḡṇăk, suffix, 234
 Chūlôqtôă, 848
 Collectives, 22
 Comparative suffix, 248
 Comparison, 579
 Comparison, by ânăqtăkă, 574
 Compass, points of the, 801
 Consonants, 2
 Day, 614
 Day and night, idiom, 750
 Day, examples, 618
 Days of the week, 610
 Days of the week, verb forms, 611
 Debt, idioms, 756
 Deceased, to express, 796
 Declension, 28
 Demonstrative locatives: chămină, etc., 379
 Diacritic points, 4
 Diminutive suffix, 230
 Door, 819
 Doubling of demonstratives: tăună imînă, etc., 286
 Doubling of locatives: mî mântôk, etc., 362
 Doubling of locatives: păkmănē killôănē, etc., 377
 Dual idioms, 18
 Dual nouns, 17
 During, to express, 618
 Each other, 268
 East and west, 804
 Elthkôk, suffix, 135
 Epēăt, in numerals, 586
 Everybody, 763
 Everything, 767
 Everywhere, 774
 Exclamatory expressions in fă, pă, and vă, 628
 Exclamatory expressions in pētlē, 629
 Family, 787
 Fărântôă, in locative verbs, 418
 Few, 602
 Few: by hăk, kwēnūq, etc., 243
 Financial terms, 800
 Fingers, for hand, 749
 Fit, it does not, etc., 785
 For instance, 747
 Future tense, 427
 Future time: in kû ūnwăkū, etc., 625

- Gender, 23
 Gnēnānīm'nē, 539
 Gnēnānīm'nē, examples, 541
 Gnōāk, suffix, 196
 Gnūr'mă, 537
 Gnūr'mă, examples, 538
 Gnūr'mă, paradigm, 537
 Gwōāk, suffix, 196
- Hāk, partitive suffix, 244
 Half, 599
 Hand, 749
 Have, as to keep, etc., 846
 Have much, many, 553
 Here, 353
 Here and there, 777
 Himself, 269
 Homonyms, 26
 Hōrătă, suppose, 752
 House, description of a native, 810
 House, plan of native, 811
 How good, 271
 How many, 303
 How many have you? 301
 Hūm, 627
 Hwă, 352
 Hwă and mănă, 353
 Hwă, examples, 359
 Hwăłth, 734
 Hwăngghūchākă, 264
 Hwăngghūyūkkłūkū, 576
 Hwăthłōkă, 733
 Hwătkăpĭk, 726
- Idiomatic use of futures, 61
 Idioms, 798
 Iēpă, 649
 Iēpākă, 645
 Iēpĭrūtē, term for deceased wife, 824
 If I were you, 520
 Ilētāk, suffix, 209
 Illākă, 639
 Illākă, paradigm, 644
 Ilthkāk, suffix, 134
 Imĭnă, paradigm, 281
 Imĭnăłthkĭk, 284
 Imperative, examples, 494
 Imperative, future, 486
 Imperative, on the, 481
 Imperative, paradigm, 482
 Imperative, various examples, 489
- Impersonal verbs expressing the seasons, 604
 Increments of homonyms, 27
 Inglōă, 638
 Inglū, 630
 Inglū, paradigm, 635
 Inglūkă, 636
 Ing'nă, ingkūk, ingkūt, 277
 Inkūyūkkłūkē, 576
 Instance, for, 747
 Instead of, 507
 Interjections, 626
 Interrogation: by kă, 718
 Interrogative aspect, examples, 461
 Irūtă, suffix, 189
 I thought it was you, 576
 It is I, 259
 It is you, 261
 Iyāk, suffix, 240
- Kă, interrogative, 718
 Kăhăr'mă, alone, 674
 Kăkŭ, when, 624
 Kămmēgăūtĭt, 874
 Kamtchatka, specimen of the Aino language, 847
 Kănăqtōă, 858
 Kăng, no, 780
 Kănnărăt, sleeps, camps on a journey, 844
 Kănvăk, when, in the past, 625
 Kăpĭk, 726
 Kăssălŭpēăt, 183
 Kătŭnrākă, my son, full paradigm, 73
 Kăŭyă, suffix, 241
 Kăzhgă, description of, 809
 Kĕă, interrogative pronoun, 293
 Kĕăkĭk, 299
 Kēmă, alone, 668
 Kĕr'lĕ, imperative, 485
 Kĕrtăh, suffix, 200
 Kĕtăk, imperative, 501
 Kĭllĭgăntōk, 741
 Kĭthlŭn, 721
 Kĭttŭchākă, 305
 Kĭyŭhwă, 724
 Kĭyŭmĕ, 725
 Klĕk, 149
 Klĕk, time forms, 150
 Klĕk, possessive, 151
 Klĭk, 162

- Klík, time forms, 163
 Kngñhákă, 193
 Kngñhákă, time forms, 195
 Kōākān, every, 616
 Kōchēchērūghă, putting snow to drip, 866
 Kōōrqkū, suffix, 620
 Kū; in time expressions: ūnwākū, 625
 Kūchăgăk, suffix, 242
 Kūkkă, 190
 Kūkkă, paradigm, 192
 Kūmă, 514
 Kūmă, intransitive, 518
 Kūmă, paradigm, 519
 Kurile Islands, specimen of language of, 847
 Kwēnūq, suffix, 246

 Late, the, to express, 828
 Le, declension: āllīngtār'lē, 178
 Le, paradigm, 180
 Le, possessive, 179
 Līghōă, verbs in, 797
 Līghōk, mode variations, 133
 Līghōk, suffix: mīkkīllīghōk, 131
 Līk, mode variations, 126
 Līk, suffix: tūngrălīk, 124
 Likely, it is, 737
 Līlrăă, suffix, 170
 Līr'nūr'mittōă, verbs in, 410
 List of modes, 548
 List of verbs, 543
 Ēmă, suffix, 247
 Lōă, 470
 Lōă, examples, 476
 Localis case, 44
 Localis, in comparison, 45
 Localis, in idioms, 778
 Localis, in time expressions, 46
 Locatives, augmentative: yăkfăk, etc., 368
 Locatives, chĕk: mănłūchĕk, etc., 407
 Locatives, demonstrative: ēmūgwōă, 381
 Locatives, demonstrative: păkūmīnă, etc., 379
 Locatives, doubling of: mī măntōk, etc., 377
 Locatives, impersonal: mī, etc., 361
 Locatives, modes, 411
 Locatives, on the, 344
 Locatives, possessive, 386
 Locatives, possessive diminutive, 403
 Locatives, possessive paradigm: chănnīkă, 399
 Locatives, primary: yăn, etc., 364
 Locatives, răă, 420
 Locatives, relative: păkmănlīghōk, 385
 Locative verbs in mīttōă, 383
 Locative verbs in shīqtōă, 404
 Locative verbs in shīqtōă, augmentative, 406
 Locative verbs in shīqtōă, diminutive, 405
 Locative verbs in tōă: păkmăntōă, etc., 371
 Lōk, suffix, 184
 Lōq'lōk, suffix, 184
 Lthkūk, suffix, 199
 Lthkūk, with pronouns: īmīnălthkūk, 284
 Lūērūt, suffix, 188
 Lūkū, 474
 Lūnē, 473
 Lūnē and lūkū, idioms, 480

 Măkūchĕk, 282
 Mănă, 352
 Mănlūchăkă, 408
 Mărăămă, after; see 76 in Index of Modes, 548
 Marriage, 790
 Măugñă, the passive; see 78 in Index of Modes, 548
 Mē, suffix: chēnmē, etc., 707
 Meteor, term for, 855
 Mēūt, suffix, 102
 Mēūtăk, 105
 Mī, 361
 Mīttōă, verbs in, 383
 Modalis case, the, 48
 Modes, index of, 548
 Money, 800
 Month, declension, 613
 Months, names of the, 605
 Mountain spirits, 838
 Much and many, 553
 My, 676

 Năk, suffix, 219
 Năkkīlăkă and chūchūkăkă, 843
 Năklīng, 757
 Năkmēn, own, 743
 Nămēthlēn, 760
 Nămīlth, 761
 Nănnē, 712

- Nāntā, 713
 Nāntāzmē, 708
 Nāthlēnē, in the time of, 757
 Nātōkfānē, 368
 Nāuhwā, 710
 Negative, on the, 780
 Negative, substitute for, 451
 Negative verbs, 445
 Negatives in nrētnōk, 161
 Nobody, 764
 Nōk, suffix, 159
 North and south, 802
 Nothing, 768
 Nouns, complete paradigm: kātūnrākā, 73
 Nouns ending in consonants, 33
 Nouns ending in vowels, 32
 Nouns, future form, 60
 Nouns, list of possessives, 66
 Nouns, past form, 58
 Nouns, possessive paradigm, 67
 Nouns, time forms, 57
 Nouns, verb form, 453
 Now and then, 776
 Nowhere, 773
 Number, 34
 Numerals, 580
 Nūqhāk, suffix, 212
 Nūttūm, 744

 Often: pūlīngtāk, 751
 Olden times, 623
 On account of, 745
 Once, 583
 One another, 268
 One by one, 591
 One, I am that, 382
 One, I have, 589
 One of these, 771
 Only: kēmā, 672
 Or, 732

 Pā, exclamations in, 628
 Pair, 584
 Pāk, 223
 Pāk, in time expressions: duration, 616
 Pākmānē, 376
 Pākmānlīghōk, 385
 Pāmālir'nūkā, 410
 Parentage, 789
 Partitive suffix, the, 243

 Passive, on the; see 78 in Index of Modes, 548
 Past tense, 426
 Past tense, "was and is yet," 550
 Payment, 755
 Pēā, suffix, 181
 Pēākā, 681
 Pēākā, paradigm, 687
 Pēāklīk, 682
 Pēāmkīn, paradigm, 687
 Pēāpīk, 216
 Pēāqkāk, 682
 Pēchālthkā, 682
 Pēchēk, 682
 Pēchērñyārāk, 682
 Pēkā, 676
 Pēkā, paradigm, 678
 Pēkākā, 677
 Pēkākā, paradigm, 683
 Pēkākākā, 679
 Pēkāun, 682
 Pēkāutikā, 682
 Pēkillē and the negative, 484
 Pēōk, deceased, 826
 Pēpīk, 215
 Personal endings, intransitive, 438
 Personal endings of verbs, paradigm, 467
 Persons, 433
 Pētīklōā, 745
 Pētīlē, 629
 Pēūghā, paradigm, 686
 Pēwīk, 682
 Pēyūn, 682
 Pi, various meanings, 832
 Pīk, suffix, 214
 Pīkā, paradigm, 685
 Pīkkēr'lē and negative, 485
 Pīklākūtōk, paradigm, 498
 Pīkmīn, paradigm, 685
 Pīksēā, 684
 Pīlīg'mā, 526
 Pīlīg'mā, double thirds, 529
 Pīlīg'mā, paradigm, 528
 Pīllē and negative, 483
 Pīlthkā, pēthlīmē, etc., 680
 Pīyūqtākā, 867
 Place for, expressed by űnā, 821
 Plural nouns, 19
 Poor me! 266
 Positive, idiomatic use of, as nāthlōākā, 781

- Possessive, future form: *iyāthlēqkākā*, 97
 Possessive, future form, modalis, 99
 Possessive locatives, examples, 400
 Possessive noun, full paradigm: *kātūnrākā*, 73
 Possessive, paradigm of the present: *nīkā*, *nīmā*, etc., 78
 Examples in the localis: *nīmnē*, 79
 Examples in the modalis: *nīmnūk*, 82
 Examples in the terminalis: *kāmnūn*, 80
 Examples in the vialis: *nīmkūn*, 83
 Possessive, past form, 85
 Possessive, past form paradigm: *lthkā*, *lthlmā*, 90
 Examples in the agentialis, 91
 Examples in the localis: *thlīmnē*, 92
 Examples in the modalis: *thlīmnūk*, 93
 Examples in the terminalis: *thlīmnūn*, 94
 Examples in the vialis: *thlīmkūn*, 95
 Possessive suffix, condensed paradigm, 65
 Possessive suffix, examples, 66
 Possessive suffix, full paradigm, 67
 Possessive, time forms, 74
 Present tense, the, 425
 Present tense, the, its double form, 428
 Pronouns, personal, examples, 270
 Pronouns, personal, paradigm, 257
 Pronouns, reduplication of, 286
 Pronouns, the, 251
Pūḡwōk, 820
Pūknē, 502
Pūlingtāk, often, 751

Qtāk, suffix, 107

Rāā, 164
Rāā, declension, 166
Rāā, time forms, 165
Rāāḡnā, 462
Rāū'lōq, suffix, 185
 Reduplication, 286
 Relationship, 789
 Robin, on the, 836
Rūk, suffix, 229

 Saliva, superstitious use of, 839
 Salutation, 822
Sāunē, 508

 Sea serpent, the, 228
 Seasons, the, 603
 Seasons, verb form of the, 604
 Secondary meanings in *chōā*, 231
 Secondary meanings in *pāk*, 224
 Secondary meanings in the third singular of verbs, 437
Shāmān, Siberian term for sorcerer, 125
Shūn, suffix, 108
 Sleeps or camps, measure of time, 844
 Some of these, 771
 Somebody, 765
 Something, 769
 Song, 841
Stā and *stē*, 136
Stā and *stē*, time forms, 137
Stā, declension of, 138
Stā, future form, 141
Stā, past form, 140
Stē, 144
Stē, paradigm, 147
Stē, possessive verb form, 148
 Stories, native, 799
 Substantive verb, the, 549
 Suffixes, on the, 101
Sūn, suffix, 108
Sūn or *shūn*, possessive, 114
Sūn or *shūn*, time forms, 112
 Suppose, to express by *hōrātā*, 752
Swēlētākā, suffix, 210

Tāggōā, 861
Tālīk, suffix, 127
Tālīk, time forms, 128
Tāmā = at once, 754
Tāmāklākā, 655
Tāmāthkōr'mā, 652
Tāmānā, 276
Tāmārāmā, 653
Tāmātī, 360
Tāngvēmā, paradigm, 533
Tānūm, 262
Tāqhrēūḡhā, 868
Tārāchūḡhāk, 236
Tātkāākā, 873
Tāūnā, 274
Tāūnē, 509
 Tenses, the, 424
 Terminalis case, idioms, 52
 There is one, 596
 Third person, double form of, 69

- Third person, double form of, paradigm, 71
 Thlāk, suffix: as hwātōāthlāk, 621
 Thlināk, examples, 358
 Thlināk, suffix, 197
 Thlūq, suffix, 204
 Thousand, 587
 Through, ūgŵānē, 748
 Tigōā and ikētōā, 842
 Time, 619
 Time idioms, 620
 Time idioms, in thlāk: ākkwāwāthlāk, 621
 Time idioms, with tōk: hwātōātōk, 469
 Tīnglūkā, paradigm, 468
 Tiyēmā, absent, 759
 Tōā, 352
 Tōā, examples, 356
 Tōāqpēāk, 739
 Tōāthlūnē, 740
 Tōātñ, 735
 Tōi and tōihwā, 357
 Tonsure, 830
 Too large, too small, etc., 785
 Tūgnīlthkōk, 659
 Tūgnīlthkōkā, 660
 Tūlē, 173
 Tūngkā, 663
 Tūnglēānligñōk, 667
 Tūnglīkā, 665
 Tūtōā, 859
 Tūtūt, stranded ice, 860
 Tūvvēālūk, suffix, 207
 Uchēkāgñā, 872
 Ufkēñē, 505
 Ufkēñē, examples, 506
 Ugñā, verbs in: as ēūgñā, āūgñā, etc., 439
 Ugŵānē, on account of, 748
 Uhwāt, suffix, 221
 Ulē, 171
 Ullōāk, woman's knife, 865
 Un, suffix, 108
 Unā, down, 280
 Unā, this, 273
 Unātlrāā, 870
 Unīfkāñōk, 829
 Until, 622
 Unūqtūmān, idiom, 750
 Upnāt, 869
 Uqpilētākā, 211
 Uqtōā, 812
 Us, idiom, 778
 Utāk, suffix, 218
 Uyōk, 348
 Vēālūk, suffix, 208
 Vēālūlthlūq, suffix, 206
 Verb, the, 421
 Verb, impersonal, 545
 Verb, impersonal, examples, 544
 Verb, interrogative intransitive, condensed paradigm, 459
 Verb, interrogative transitive, condensed paradigm, 460
 Verb, intransitive, condensed paradigm, 457
 Verb, ligñōā, 797
 Verb, present tense, Arrangement I: tīnglūwākā, 468
 Verb, present tense, Arrangement II: tāngvāgākā, 469
 Verb, rāāgñā, 462
 Verb, synopsis of the various parts, 543
 Verb, transitive, condensed paradigm: kēpūtākā, 458
 Verb, transitive, personal endings, full paradigm, 467
 Very, chāknōk, 753
 Vialis case, use of, 55
 Vīk, modes, 123
 Vīk, possessive, 120
 Vīk, suffix, 117
 Vīk, time forms, 121
 Vocative, on the, 351
 Vowel change, 16
 Want to, in the sense of desiring one's presence, 847
 We mortals, idiom, 778
 What month is it? 608
 When, 624
 When, chāmē, 309
 Where, 710
 Where I am, 409
 Which, 306
 Which, paradigm: nālīēāk, 307
 Which way is north? 806
 Who, 293
 Who am I? 300
 Whoever, 295
 Whom I am, 305

- Whose, 296
Why, 704
Winds, the, 805
With, 750
Without exception, 538
Words alike, 25
Would it were, 495

Yăgăk, suffix, 238
Yăkfăk, 368

Yăkfăr'nūk, 370
Yakut, specimen of language of, 847
Yăräk, suffix, 217
Year, 612
Year, idioms, 615
Yūchākă, paradigm, 154
Yūlē, suffix, 174
Yūnē, imperatives in, 511
Yök, as ūyök, 346